TREATISE AND MEDITATIONS

Dedicated to the Saints, and to the Excellent throughout the three Nations.

By F. Rous Esq;

Aug. in Psal. { 33. / 34. } Ver. 3.

Veritas habet amatores suos. Sed quid dicit Amator Ipsius? Magnificate Dominum mecum. Nolo solus magnificare Dominum, nolo solus amare, nolo solus ampledi.

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TO

HIS MUCH HONOVRED FATHER

Sr. ANTHONY ROUS *of* HALTON *in Cornwal* KNIGHT.

SIR,

IF the Author and the work be conſidered, it is no hard matter to finde, to whom the Author ſhould firſt of all offer his work. A Son cannot preſent his labours more fitly then to a Father, eſpecially when they bring with them ſo excellent a thing as Bleſſedneſs. And although I know you have been an ancient Traveller in the path of Felicity, ſo that the commendation of your poſterity ſhall be to follow your ſteps, yet I am aſſured it cannot but be a comfort to you, to ſee ſome increaſe from above, where your careful Education hath planted and watered below; in which you have far exceeded the uſual providence of Fathers, that ordinarily looks no farther then the body, pride, and earth.

I confeſs the outward ſhews of this world had ſo far tranſported me, that I was very unlikely to have made this kinde of matter the main buſineſs of my Time, but I took ſhip to go to *Tarſus*, even to forrain Countries, and in mine own began to ſtudy of the Law, until a ſtorm from heaven chaſed me away to the ſtudy of Eternity, wherein I have found ſo much comfort and aſsiſtance from above, that the encouragement thereof is to me in ſtead of a voice ſpeaking in mine ear; *This is the way, walk in it*: And in this way I deſire to walk as ſtedfaſtly, as bodily infirmity, and the neceſſary diſtractions of this life will permit, until my time ſhal be no more, that ſo I may paſs immediately from the contemplation of Felicity, uno the fruition. This Felicity I likewiſe wiſh unto you with moſt humble and hearty prayer, and that this work following may give ſome (though ſmall) advancement to it, that ſo you may reap a little where you have ſown much.

From my houſe in Laurake, April 29.

Your Son in all duty and obſervance,

FRANCIS ROUS.

The Art of Happineſse.

The first Part.

Which is a ſearch of Mans Happineſse.

CHAP. I.

That the Seeker of Happyneſse muſt propoſe an End, and it muſt be the beſt End.

WHoſoever will better and advance himſelf, (which is naturally every mans deſire,) he muſt find out and propoſe to himſelfe an End which is good; and toward this End muſt ſo ſtrive, that he may continually draw neerer to it, untill he have attained it; and hee muſt grow in the degrees of enjoying, when he hath attained. He that propoſeth noe Marke, nor mayne End to himſelfe, can never increaſe himſelf, but is a man loſt, and comes to nothing; ſuch a one is like a ſhip that aymeth at noe harbour, and therefore cannot make any voyage of advantage. He that propoſeth an End, yet ſuch a one as is but tranſitoryly, or narrowly good, he can receive but a tranſitory and narrow advancement. He that propoſeth for an End, a ſeeming good, but a reall evill, may by attaining, puffe up his imagination, but ſhall ſubſtantially leſſen, and turne himſelfe. But he that ſets before him, a marke & End truly and perfectly Good, by attaining it, ſhall make himſelfe truly and perfectly happy, and y more happy in degrees, as in more degrees he doth enjoy it. But, amidſt the infinite changes of things ſeemingly good, how ſhall man find out that one thing which is truly and perfectly good? It is indeed an impreſſion of Mans nature, to ſeeke for good, but the corruption of the ſame nature is ſuch, that it makes every thing ſeeme good to it ſelf, which it ſelfe (though falsly) apprehendeth to be good. And ſo hence it comes, that many men run an unſatisfied courſe, through divers changes of thinges ſeemingly good, and moſt men chuſe the leſſe good for the better good, yea, the moſt evill, for the moſt good. But he that will ſeriouſly inquire for true happineſſe, muſt in his inquirie, lay aſide his body, and the doctrines thereof, and he muſt retire into his innermoſt, and moſt ſecret cloſet of Light and Reaſon, and there aske of his Soule, aſſured truths, and reſolutions, concerning his chiefe and ſoveraigne Good. Yea, becauſe the darkneſſe of a heavie and Senſuall body, ſince the fall, ſubject to corruption, hath much dim-
=med the light of the Soule, ſhe hath need to returne to that upper-
=moſt Light, by which at firſt, ſhe was kindled, thence to receive a ſecond inlightning, that by an addition of the higheſt light, She may finde outher higheſt, and chiefeſt happyneſſe.

The Art of Happiness.

The soules thus rectified, Labour, and in some measure attayne to behold things in their truth, as also to see the difference of things confounded, or misordered by the ignorance of corruption, and to place each thing in his due ranke, and consequently the chiefe and soveraigne good, far above all, as indeed to the eye of wisdome it shines in a notable and manifest super-eminence. And as she gives due acknowledgement to this good, being discovered, so she calls aloud to the will and affections, to strive towards it, being knowne and acknowledged, she adviseth them to set up their rest upon it, to adventure all for it, and never to leave labouring, untill the soule, and happinesse be joyned together.

CHAP. II.

How that must be conditioned, which is the end, and Happynesse of Man.

NOw if with such wise Searchers of felicitie, wee shall make the like inquiry, examining all things in their weight and worth, wee must needs meet in one truth, Truth being but one, even a common Center, in which all rectified understandings meet. The more wise a man is, the more possession hath he of this truth, and therefore whosoever can challenge to himself to be the wisest of Men, he must also be the Largest discoverer of happinesse, and with him especially shall others wisdomes meet, even of necessitie.

Now that wee may firmely ground our discoverie, let us first inquire what conditions that thing must have, which shall be the happiness of man.

That

That which shall make Man happy, must first be able to bestow on Man an absence of misery: for Happiness and Misery cannot dwell together in one subject. Again, it must give a man a real possession and enjoying of the chiefest good, and that in perpetuity and everlastingness. Man must possess the soveraign Good; for he can never be happy by enjoying imperfection; but that only which is perfectly good, can make a man perfectly happy. He must also enjoy this soveraign Good in a perpetuity; else the fear of losing happiness, must needs lose part of it before it be lost; and if not so, yet he cannot be termed happy, who shall have a time when he shall be without happiness. And surely, if we finde a soveraign Good which is everlasting, it will bestow it self on us in its own nature, even everlastingly. Lastly, the beatifical object of Man, must be the most agreeable object of his most excellent part. Now, Mans chiefest part is a lightsom, reasonable, and understanding spirit. Therefore that from which can issue unto Man the greatest joy, must be a most wise, reasonable, and lightsom spirit; likeness, agreeableness, and harmony, being the foundations of pleasure; and consequently, the most excellent Like, pouring into his inferior Like, the most conformable, natural, and kindly joyes, from which ariseth an enjoying, even in perfection, contentment, and rest. Having thus found out some conditions of Mans soveraign Good, let us now seek out that thing which beareth these conditions: to this purpose let us search the length and breadth, the heighth and depth of Essences and Beings, which if we draw into a sum, we shall finde to be no other then the Creature and the Creator, God and the World. Let us therefore inquire which of these is qualified with the abilities of perfect felicity.

CHAP. III.

Whether the World, or part of it, be Mans happiness. And first, of Honour.

IF we would begin with the World, and first ask of it, whether it be able to give us happiness, surely, it prevents our asking most commonly, and teacheth us by blows, and not by words, that it is our misery rather then our happiness: even a great treasury of imperfections, infirmities, griefs, cares, oppressions, wickedness, transitoriness, and vanity: There is in it no fit object for the soul, no full and stable happiness for the body. The best things in it that concern Man, are of a goodness mixt or uncontinuing. It is full of confusion; all things coming alike to all, and not the best to the best. Folly sits very often in Honour upon Wisdom, and which is worse then Folly, Wickedness; and Wisdom and Righteousness are as often condemned, yea, Wickedness hath the reward of Righteousness. To conclude, all things are full of change, the World still changeth her owners, and one genera-

tion driveth out another. Even theſe with whom the World makes moſt dalliance, the ſame World turns out of favor and being; as many Princes do their Favorites. But if generalities, by reaſon of their hugeneſs, may not eaſily enter into the narrow capacities of men: Let us examine ſome chief particulars and Maſter-pieces of the world, and ſo try whether any part can be better then the whole; or whether any part can be free from that Law under which the whole is concluded. And ſurely, if the beſt parts of the world being examined, be found to be vanity, and their aſhes nothing; the inferior parts muſt, if it were poſſible, be an extreamer kinde of nothing. And though many Volumes handling theſe things, have almoſt prevented theſe latter ages of any new matter, truth in the ſame thing, being ſtill the ſame; yet, becauſe truth is infinite in latitude and largeneſs, and all mankinde is not an equal match to the breadth thereof: Let every man ſearch for more truths: and if he cannot finde them, he may do well yet to ratifie and confirm the old. And firſt, let us look upon Honor, a chief flower of this worlds ſlight and falſe happineſs, and we ſhall finde it hath juſtly been diſcovered to borrow valuation from opinion, and opinion it ſelf is of all other a moſt groundleſs, mutable, vain, and witleſs thing. It is the thought of a dark and blinde multitude, which catcheth at things like mad Dogs, ſuddenly, raſhly, aud unconſiderately; not ſtaying for reaſon, or at moſt, only for a ſhew of reaſon. But if thy honour have a better ground, thy own merit, and the eſtimation of wiſe and good men, I confeſs, it is then a ſweet oyntment which pleaſeth and delighteth the judgement, but doth not fill and ſatisfie it. It is not food ſtrong enough for the ſoul of a wiſe man, nor for the body of a hungry man: the minde of man ſtill reacheth beyond it, and cryes, It is far from being the true reſt of the ſoul. How many ſick men, how many ſad, yea but wiſely ſevere men have looked upon it, and examined it when they had it, and became merry or angry, that they found no more in it? But I need not much trouble my ſelf with examining this kinde of honor; for the World little troubles it ſelf with ſeeking or finding it. But that which chiefly pleaſeth them, is a vizzard of honour, which makes them honourable to the eyes and opinions of men, no wiſer nor better then themſelves. But if fools ride on horſe-back with this kinde of honour, and Princes for wiſdom go on foot without it; what mad good thing is this, which ſets up folly above wiſdom? Of this I need to ſay the leſs; for the very Huntſmen of this honour have bitterly complained on it; they ſay, it leads them into many pits and downfalls, over many myres and dangerous precipices; the minde hath many ſtrong counter-buffes and affronts: the conſcience is forced to make wide ſteps for it, and to leap over many blocks of ſtumbling and offence. Again, they complain that it keeps the heart from reſt and enjoying; being attained, it is digged at by Envy, and makes this often appear, that it hath climbed for ruine. Finally, one degree of honor attained, is but a degree, not a bound of the deſires; and a farther honour deſired and not attained, takes away the ſavour of whatſoever honour is already gotten. Hence it plainly appears, that there is in it

little

little ſubſtance or ſolid ſatisfaction, ſince that pleaſeth moſt, which we have not: that little, and leaſt which we have.

CHAP. IV.

Of pleaſures and riches, that they are not Mans happineſs.

But if neglecting honour, we look on pleaſures, to finde happineſs in them; How do pleaſures dye in enjoying? Their end devoureth their beginning: their back ſide is more loathſom then their face is pleaſant. They that are paſt, have not ſatisfied; they that are to come, will be but the ſame, and ſhall not ſatisfie. There is nothing left of the former, neither ſhall there be of the latter, but all are bounded within one and the ſame vanity. Again, pleaſures never ſtand ſtill, but while they be, they be leſſening and going to nothing. Therefore of laughter it may be ſaid, Thou art mad, and of pleaſure, What is it that thou doeſt? And ſurely, if we could obtain a continued courſe of pleaſures, through the race of a whole life, yet this only or chiefly concerns the body: but the ſoul hath no object the whiles to give her any full pleaſure or delight. As the body taſteth not ſpiritual joys, ſo the ſoul taſteth not bodily pleaſures. Yea carnal pleaſures have this venom ordinarily in them, that their heighth groweth, or continueth, by the diminiſhing or ſuppreſſion of the reaſonable ſoul; and commonly the excellent ſoul is uſed but as a ſlave to ſupply the luſts of the body with baſe ſatisfaction, whiles her ſelf goes away without any wages of pleaſure or advantage; yea, ſhe groans under the burden of ſo vile a bondage; then eſpecially ſinking, ſuffering, and retiring, when the body enjoys his chiefeſt pleaſures. But if ſober toward pleaſures, we yet ſtand in reverence of profit, after which the greateſt part of the world runs a whoring; let us turn our eyes from Multitude unto Truth, which uſually by Multitude is moſt forſaken. There is a ſure ſaying, that a competent portion, fit to defend us from hunger and nakedneſs (that is, a meaſure able to ſerve and ſatisfie our natural uſes) hath attained the fulneſs of the ſubſtantial goodneſs thereof. We are travelling through this world to death; if we have enough to bear our neceſſary charges by the way, how is not ſuperfluity rather a burthen then a comfort to a Traveller? Whatſoever is beyond our uſe, we can but behold with our eyes, or put a vain confidence in it, which often hath deceived thoſe that truſted in it; for even that which they have put their truſt in, hath been the ſame thing that hath betrayed them. Therefore it is fit that care and fear (as commonly they do) ſhould accompany Abundance, as well as Pride and Confidence. And if ſo, then what a motley and mingled happineſs ariſeth from a doubtful and careful ſuperfluity? And ſurely, very commonly and very juſtly the owners of this exceſs are called miſerable. For, beſides that it often delivers them up into the hands

hands of miſery, it makes them moſt wretched in themſelves, becauſe moſt wretched to themſelves. There is a beaſtly kindred between the heart of man and money, and this kindred begets ſuch a love, that the heart will go neer to ſtarve it ſelf before it will part from its moſt beloved object. Yea, money begets the love of money, and ſtirs up the affection in ſuch a vehemency towards it, that poſſeſſion doth inflame the deſire, and not ſatisfie it. Now what can give reſt to ſuch a miſerable Soul? when obtaining, which in other things gives ſome (though ſhort) ſatisfaction, yet to this man it gives new appetite, farther motion, and a longer buſineſs? yet this abundance thus brought forth by the Mid-wifery of torment and perplexity, many times flyes away like an Eagle by the following generations, Folly or Luxury; and this certainly is a great vanity and wretchedneſs of Riches, that they are ſo often left to a fooliſh Son, who is leſs kin to a true wiſe man, then an honeſt ſtranger; that ſometimes they are left to a ſon, that is no ſon; and ſometimes left, and there is not a ſecond to enjoy them. Howſoever, left they muſt be, even all things wherein thou haſt ſhewed thy ſelf wiſe and induſtrious, and that to ſome who laboured not in them, to ſome whom thou knoweſt not, after two or three generations; and therefore knoweſt not whether they ſhall be wiſe or fooliſh, whether they ſhall perform thy purpoſes and deſires with thy ſubſtance; yea, whether they ſhall turn it into the price of a Whore or a Dog, which both are an abomination in the ſight of Wiſdom. But if Riches might eſcape all this ſucceeding miſery; yet is not the preſent poſſeſſor of them happy. The common miſery of Man lays claim to all, and will not be bought out by Riches. Therefore the rich man ſhall meet with croſſes, and loſſes, in friends or eſtate; he ſhall be ſick in minde, and ſick in body, yea fulneſs it ſelf ſhall make him ſick in both. And if he might eſcape all this, yet Riches, which are the Servants of his body, cannot make his ſoul happy, which is better then the body; for far be it from the ſoul to finde her happineſs in her ſervants ſervant, eſpecially ſuch a fugitive Vagabond and uncertain ſervant. Theſe maſſie and groſs Riches are too courſe an object for a pure and ſpiritual Eſſence; they carry no likeneſs or proportion unto it, and therefore can give the ſoul no addition of her Natural pleaſure or profit, much leſs of her perfect happineſs, wherein ſhe muſt have a part, ſo far greater then the body, as ſhe is more excellent then it.

CHAP.

CHAP. VI.

The univerſal vanity of the World.

BUt if in all this, I had ſaid nothing, but that ſtill in ſpite of all that hath been ſaid, theſe and the like maſter-pieces of the world, would of force beſtow ſome happineſs on Man, yet herein I cannot chooſe but to ſay ſomething; that is, when deadly ſickneſs, either caſual or natural, cometh us: when the grinders are weak, the keepers tremble, and the lookers out by the windows, yea by the windows of the ſoul, grow dark; What can honor, riches, pleaſures or knowledge then confer unto Man thus buried in himſelf, and uncapable of any outward comfort? upon this conſideration, that old Man did wiſely, who refuſed the pleaſures of the Court, being invited to them; becauſe his ear did no longer taſte the ſweetneſs of Muſick, nor his palate did any longer reliſh the ſavourineſs of meat. The gates of Man are ſhut up, by which the trade between the Soul and the World, doth paſs to and fro, and therefore Man cannot traffick any longer with his old cuſtomers of this outward and viſible world. But now the dregs of life are come to the ſpending, wherein thou ſhalt confeſs that there is nothing but labour and ſorrow. And if yet I had in this ſaid nothing, becauſe ſome Philoſophers invented a way to prevent this miſery, by ridding themſelves of themſelves, yet this muſt needs be ſomething, that Death, the thaw of all cold and frozen comforts, diſſolveth both thee and all thy imaginary felicities into nothing, even into that which ſuch felicities do nothing concern. Surely, whatſoever titles thou haſt enjoyed, whatſoever pleaſures thou haſt taſted, whatſoever riches thou haſt poſſeſſed, whatſoever plots or inventions thou haſt contrived or conceived, Death cuts them wholly from thee, or thee from them; there is no more relation between you, neither do they any longer concern thee. Therefore in regard of all outward things, hath there been a juſt out-crie: What remaineth to Man of all his works under the Sun? The duſt of Man hath no feeling nor knowledge of the things of this life; neither thoſe things which have been, nor thoſe which are. Death hath digeſted all mans works and concernments into vanity; whether he hath been poor or rich, wiſe or fooliſh, ſad or merry. Yea, death is moſt terrible to them commonly, who have moſt ſought a happineſs in the things of this life, and ſeems to be revenged on them for this their folly and error. Therefore are the miſerable and wretched moſt familiar with Death, and take moſt pleaſure in it, for which reaſon they may ſeem to be happier then the others. For, if preſent eaſe and pleaſure ſweeten all former grief and bitterneſs, but preſent grief and bitterneſs doth give a diſtaſte to all former pleaſures; then theſe to whom eaſe and pleaſure are preſent in the laſt place, have a recompence and counterpoiſe to their ſorrows: and they to whom grief and vexa-

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tion are laſt of all preſent, feel an extinguiſhment of their former pleaſures: and hence it ſeems the miſerable go hence in ſome degree of happineſs, the voluptuous in a great degree of wretchedneſs. Howſoever, be what thou wilt, O worldling, do what thou wilt, thou ſhalt go into emptineſs and vanity, thou and thy thoughts ſhall periſh, and that which remains of thee in the world, ſhall be of an equal condition to that mould wherein it is incloſed; and the world ſhall conſerve thy duſt no more then it doth thy fellow-duſt, which lyeth next unto thee.

CHAP. VII.

What remains of neceſſity to be the happineſs of Man.

NOw, the world being thus ſhut up and bounded with vanity, there remains only that higheſt Eſſence, the Cauſe and Fountain of all things, in whom Man may ſeek his happineſs. Man is enforced to climb up above this world of vanity, to reach his true felicity. His ſoul muſt ſet up the ladder of contemplation, and thereon ſhe muſt aſcend up to her Maker, to ſeek in him a remedy of her miſery, an object of bleſſedneſs, of perpetuity. And ſurely, whither can ſhe more fitly repair, then to the ſource of her being, there to receive a reparation of her ill being, and an eternity of well being? For he that made Man, is in all probability moſt able to amend Man when he is mard, yea, there is none, but he, can do it. Again, God being the Father of Spirits, what can more rejoyce them then their Father and Fountain, by continual ſupplies of life and joy? Now, that God is a moſt bleſſed Spirit, the true beatifical object of Spirits bleſſed, his ſupremity in Excellence, wiſdom, and power, do ſtrongly perſwade: and firſt for excellence, even in our vulgar eſtimation, groſs things are baſe things, and purity is accounted excellency. Glaſs is preferred before Clay, and Chryſtal before Glaſs, and the Diamond before Chryſtal. Among Men, the heavy and earthly minds are moſt contemned, and they that are of the quickeſt and ſharpeſt ſpirits, are held moſt noble and generous: If then we will frame any conception of a tranſcendent and uppermoſt excellency, we muſt alſo conceive a moſt abſolute purity. Therefore if God be moſt excellent, he is alſo moſt pure. Now what is to be thought more pure then a glorious, ſingle, un-compounded Eſſence, ſuch as a Spirit is, and that Spirit moſt, which is the Cauſe, and Fountain, and Father of Spirits? And no leſs doth a ſpiritual Eſſence fit beſt with wiſdom: For wiſdom being a moſt pure and piercing thing, which by the ſharpneſs and ſubtilty thereof can pierce into the moſt hidden and ſecret profundities, what Eſſence fitteth wiſdom better, then a pure, ſubtil, and piercing Eſſence, ſuch as is that of a Spirit? Wiſdom is a light, and we finde the higher any thing

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is ſublimated, and refined, and as it were unbodied, the more capable it is of light. So Earth, which is a lump of darkneſs, by fire lifted up and clarified into the pureneſs of Glaſs, becomes eſpecially capable of light. And ſurely, if we ſearch but a little depth into wiſdom, it will appear to our underſtandings to be the childe, conceivement, and iſſue of a Spirit; even of a clear, pure, and ſingle eſſence, which in their models our own ſouls do repreſent unto us, and teach by pattern. Thirdly, in regard of Power, as the Creator of all things muſt excel all things in power: ſo Power hath his reſidence moſt fitly and eſpecially in a Spirit. Accordingly we ſee in daily experience, that the heavy and maſſie things are moved and commanded by things uncorporeal and unſeen. The huge ſea is moved to and fro in her Tides, by an inviſible and unbodily Power. There is no hand that toucheth it, no arm that holdeth it back, or thruſteth it forward. In living things, even thoſe that live but a growing life, the maſſie part is moved in growing by a power inviſible and unperceivable. In Beaſts, the pureſt and moſt incorporeal part of them is that which moveth, increaſeth, and directeth their groſneſs and greatneſs. The wind is a thing inviſible and of a great thinneſs and ſubtilty: Yet in Earthquakes it tears Rocks aſunder, and removes Mountains; in Tempeſts it brings the ſea upon the Land, and equals Towers with their own foundations. Surely, Power is then moſt pure and abſolute, when it is leaſt clogged with weight; and maſſineſs doth load it, rather then increaſe it. And as it is of it ſelf clear and uncorporeal, ſo it cannot but proceed from a clear and pure Eſſence, things ever proceeding from their like: and what purer then a ſpirit? And to ſhut up all in an experimental concluſion: We finde in our ſelves an excellent eſſence, intelligent, uncorporeal, inviſible, untouchable (which are the expreſſions of a Spirit) whereby many great works are performed, and thereby give evident teſtimonies thereof. If therefore there be ſuch an eſſence in us, we may imagine the Creator to be purer then his work, and therefore he muſt be more ſpiritual than we, or more then ſpiritual, but cannot be leſs. But be that granted which we ſeek, that God is a Spirit, moſt wiſe, moſt powerful, that can both free us from miſery, and give us the true and natural happineſs of Spirits; What availeth it us that God is able to do it, except it be done? There muſt be a communication of this ability unto Man; elſe Man only knows where he might be happy, but knows not that he ſhall be happy. And without this knowledge, the life of Man is but a continual fear and bondage. Wherefore it concerns us to make a new ſurvey of all Nations and all Doctrines of happineſs, inquiring among them, whether any of them can tell us the glad tidings of a communion and entercourſe between God and Man. Let us diligently examine the univerſal Teachers of knowledge, and ask whether there hath been any act of the Creator performed for the reparation of miſerable mankinde, and the deliverance of him from this priſon of wretchedneſs and vanity, into the glorious liberty of bleſſed Spirits. For my part (as

every man is bounded with his own knowledge) I have heard or read of one alone; and that is ſo fully medicinable to Mans miſery, ſo fully ſufficient to give Man perfect felicity; That this is the very doctrine of happineſs, or elſe Man muſt ſtill remain a ſenſual, wretched, and unprofitable creature, which to ſay, were a blaſphemy againſt the wiſdom of Creation. In this Doctrine is God diſcovered to be the repairer of his own faln Creature. And the remedy is every way equal, yea, prevalent to the diſeaſe, ſo that it well becomes the higheſt God to be the Author thereof. And though the manner of it be not fetched from mans vain-glorious imaginations, nor grounded upon Nature (GOD being able equally to be an immediate Father of Mans reparation, as of his Creation; of grace as of Nature) yet containeth this doctrine no unreaſonable contrarieties, or repugnances, but only things high above common reaſon, ſuch as well befit a Deity, higher by far then his own creature. And notwithſtanding this height, yet they that duly converſe in this doctrine, and by meditation enter into the myſterie thereof, they, I ſay, ſhall finde an excellent harmony and correſpondence between it and Mans preſent eſtate, and between all the parts of it ſelf. For the ſore of man is ſo juſtly covered with an anſwerable plaiſter: That it muſt needs be confeſſed, that he who framed the remedy, muſt be he alone that knoweth the ſecrets of the heart, even the depth and root of our malady. Philoſophy hath endeavored to cure the Gangrene of Mans corruption, by cutting off the very parts corrupted, which muſt be upon the matter, by cutting off Man from himſelf, as indeed ſome have done, by leaving him as a meer trunk without feeling, and without affection. But this doctrine leaveth the parts whole, but mainly oppoſeth the corruption; it leaves man to be as much a man as he was, but only it ſo purgeth him, that he is not ſo much evil, nor ſo much miſerable as he was; yea, that at length he ſhall be neither evil nor miſerable. And this is ſo ſtrongly ſealed into the heart of Man, that it leaves an evident proof of a divine power, accompanying and juſtifying it. For none but the Creator can pierce into the heart of man, and binde his will and affections, even againſt his will and affections, with ſuch powerful and mighty chains, that neither the wit of Man, which hath been fruitfull in inventions of torment, nor the power of Emperors, which hath ruined mighty Kingdoms, could change or alter them.

Concerning this Art of Arts, what I have received, I purpoſe to deliver to others, through his help, who is the Author thereof; and ſurely, this knowledge is only worthy of a man; other knowledges, except they ſerve this, they are but wearineſs and vanity; for man is as miſerable, and ſometimes more, when he hath gotten their perfections, as when he entred into their beginnings. And becauſe it gives a great light to Mans reparation, to know how he came to have need of it, and becauſe it concerns the glory of the Creator, to ſhew that at firſt he created not miſery and corruption:

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Therefore moſt fitly doth this Doctrine begin with the firſt eſtate of man, and the loſs thereof, even a created perfection, and a purchaſed corruption: A learning, which all Philoſophy could never reach. For ſhe is the childe of man, and therefore cannot tell the beginning of her own Father. For man was before ſhe was, yea man was loſt, before ſhe was found; and ſo ſhe which was ſince corruption, cannot tell how that corruption came which was before her; much leſs can ſhe ſpeak of that perfection which was again before this corruption. But the truth is, bad ſhe finds us, and not knowing the cauſe, ſhe can never finde the cure; and therefore as ſhe found us, ſo ſhe leaves us miſerable.

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The Art of Happineſs.

The ſecond Part.

Which particularly ſets forth the happineſs of Man, and the reſtoring of it when it was loſt.

CHAP. I.

Of the Creator and the Creation, and the purpoſe of the Creator in the Creation.

THE Creator is the beginning of all things, and therefore muſt he needs be without beginning. For from the things which have their beginning of him, himſelf cannot take beginning, neither can he be his own beginning, for that were to ſay, he was before he was. But God is an eternal Eſſence, that by himſelf upholdeth himſelf, and all things elſe. For all other things have no being of their own, but they borrow their being from him; and in him is their foundation; and for this cauſe may he alone rightly, becauſe alone originally, ſay, *I am*. And as he is the fountain and beginning from which all things flow, ſo is he the end to which all things return; either by their own wills conformed to his will, or by the over-ruling of his power, which ſubdueth the unwilling to his will. And thus muſt it needs be; for the Creator is his own end in his Creation, and doth all things for himſelf.

himſelf. If we allow not a Creator, we confeſs no Author of the things we ſee; but either we make them Eternal, which is to make meaner gods; and to deny the more excellent, or we frame ſome imagination of our own to be their beginning, which ſhall never fit with them ſo well, as a wiſe, powerfull, and eternal Spirit; and laſtly, we rob mans ſoul of a true reſt and happineſs. For if the Spirit of man had not ſome ſoveraign Spirit, to give it eternal bliſs, then were miſerable man ſhut up unto this preſent life, as unto his ſoveraign good, into which a wiſe and good man would never re-enter, if he were once well diſcharged of it. Let us then ſeek a GOD higher then theſe viſible things, and a happineſs higher then theſe miſerable things; and let us not reaſon with the brutiſh Senſualiſts; He is not a God whom we cannot ſee with our eyes; but let us ſay with the Souls enlightned; He is fitteſt to be a God, whoſe pureneſs doth excel the groſs capacity of bodily ſenſes. For the purer the Eſſence is, the more fit to be a God; and the more pure, the more inviſible to a groſs and carnal ſight. Let us therefore believe the Creator to be a moſt clear, lightſom, and glorious ſpirit, and to be ſeen only by ſpirits and bodies ſublimated into a ſpiritual kinde of being.

This glorious and eternal Spirit, manifeſteth himſelf to our apprehenſions in three Perſons, the print and impreſſion of each perſon being found in every creature, and there being an abſolute neceſſity, that every one of the three ſhould concur in all Creation. The firſt, in order of Conſideration, though there be no firſt in order of Time, is the great and infinite Minde or Underſtanding, which begetteth a great Wiſdom, Thought, or Word; even the firſt and radical Light, the Almighty Begetter of the ſecond Light; and this Perſon is called GOD the Father. The ſecond, is the begotten and ſecond Light; even the Wiſdom and Conceivement of the minde or underſtanding; an Image and iſſue thereof, and this perſon is called GOD the Son. The third, is the Vertue and Power, which breatheth or floweth from the Godhead, whereby GOD loveth and enjoyeth himſelf, and puts in execution whatſoever he will have done for himſelf, and this Perſon is called GOD the Holy Ghoſt. Theſe three are one God, and do ſo neceſſarily joyn in every Creation, that without any one of them nothing can be created. For how can there be any Creation, but that the Minde or Father muſt beget a wiſe purpoſe, by Wiſdom his Son: and what he hath purpoſed and projected by the Son, he muſt effect by the power of the Holy Ghoſt?

Accordingly, this God, who is the end of himſelf for himſelf, intended and brought forth a Creation. To himſelf he would have glory, and to his Creature happineſs; yea, this happineſs of the Creature, ſhould be by the glory of the Creator: ſo in the glorifying of God, ſhould Men and Angels be glorified. But on the contrary, they that would not give glory to God, ſhould not have happineſs to themſelves: yet, though unwillingly, ſhall they glorifie him by ſerving his Juſtice in miſery, who would not ſerve his goodneſs in felicity. To effect this in ſix days, God made this great maſs of Creatures, called the

the World, which he fitted for the ſervice of Man, and Man for the ſervice of his GOD. Now, as this great Frame came from this one God, ſo the infinite diſagreeings of ſeveral parts reconciled to an Unity, point to ſome great Unity as the Cauſe of this reconciliation, which can deſerve to be called by no other name, then by a ſupream and ſoveraign Name, and ſuch a Name is God. Again, the infinite diverſity of Forms, and that large heap of Matter, neither of which were before, and of which it is alike eaſie to the Creator, to make Matter as Forms, direct our eyes to ſome great Wiſdom and Power, which could both invent and produce them. Yea more neerly, the drops and ſtreams of wiſdom poured into the Creatures in their ſeveral inſtincts, and into Man with his ſoul, plainly confeſs, that there is ſome Spring of infinite wiſdom from which thoſe Rivolets might flow, and ſome infinite power which could actuate them into the Creatures. And if ſo, then neceſſarily muſt we alſo allow ſome pure and infinite Eſſence, wherein this infinite Wiſdom and Power might dwell, which purity chiefly excelleth in a Spirit, and to ſuch a Spirit can agree no other, but the higheſt Name of God. Thus the things ſealed, bearing the Image of the ſeal, teach us the ſeal; even theſe viſible Creatures, bearing the impreſſion of the Deity, repreſent to us the ſame Deity, as their Cauſe and Beginning, and in their dumb language they preach unto us their original.

The world thus trimmed up with the variety of innumerable things, both for uſe and ornament, as a royal Palace for ſome great Prince, man (though now a contemptible and wretched thing) was then thought a fit Owner and Commander of ſo glorious a Creation. And this not without order; for though by his body, he was of kin to the Earth, yet his ſoul was of kin to the Deity: being a Spirit breathed into man by the Father of Spirits. So Glory and Humility were married together in man at his firſt Creation; the iſſues whereof ſhould ſtill be continued: even apprehenſions of an excellent ſoul, to keep us from ſinking into the baſeneſs of ſenſuality and earthyneſs; and conſiderations of a clay body, to ſtay us from mounting up in pride, and aſcending into the place of the moſt High.

And now even at the firſt beginning, God did make man know both what was the baſeneſs of man, and what was the happineſs of man; he ſhewed man that his ſervice was the buſineſs of man, yea, he ſhewed him how he would be ſerved. For God planted in Man a reaſonable ſoul, in which was written an Image and Counterpawn of the Deity, although not equal in degrees, yet like in reſemblance. Now, the reaſon of this ſoul could finde, that a Creator creates things for himſelf; and by whom things are, they are alſo for him. Therefore man having his being from God, he is to return his being unto God. And if Man would know the manner how to pleaſe and ſerve God; this very manner of his Creation will teach him. For the Creator was a Spirit himſelf, and he gave to man a Spirit reſembling him both in ſubſtance and faculty. The ſubſtance was ſpiritual, and the faculty, an underſtanding and will. In the underſtanding was a light,

which could ſhew unto man the will of God; and inform Man what was right in Gods underſtanding. So was it a created Revelation of the Law of God, the ſparks and pieces whereof ſerve at this day, both to inform and accuſe the natural man. Now upon the underſtanding thus informed, the will was ready to attend, and upon the will, the affections, yea all the members, to execute and perform the will of God certified to them by the underſtanding. Now there being ſuch an aptneſs and ability of conformity between God and Man, and all things being delighted with harmony and conformity, eſpecially that pureſt Eſſence which is Unity it ſelf: ſurely, it cannot be imagined, but the chiefeſt pleaſure and ſervice moſt acceptable to the Creator, was, when theſe lower and leſſer ſpirits did carry themſelves, and the bodies which they ruled, in a perpetual conſent and conformity to that great Spirit which made them. And as Mans workmanſhip did thus ſhew him his work, ſo did it alſo his happineſs. Towards the diſcovery hereof, let us ſet down theſe rules. Firſt, the moſt excellent happineſs of Man muſt be the happineſs of Mans moſt excellent part. Secondly, Mans chiefeſt part being a Spirit, the object of his happineſs muſt be a Spirit; Spirits enjoying Spirits, as Bodies do Bodies, and chiefly the chiefeſt. Thirdly, this chiefeſt Spirit is not to be found among the Creatures, but muſt only be the Creator; for the Creator muſt needs exceed all the ſpirits that iſſue from him, as the higheſt cauſe doth his inferior effects. And to this alſo inſpireth this conception even of humane reaſon, that in Him muſt be the chiefeſt exaltation of Mans being, from whom the being it ſelf did firſt proceed. Yet neither doth our merciful Father leave this Truth without a witneſs, but by that great and reverend myſterie of the Sabbath, he telleth us outwardly, what before he inwardly taught us; even that God is our bleſſedneſs, and that holineſs is the way to him. For God is ſaid to have created the world in ſix dayes, and to have reſted, bleſſed, and hallowed the Seventh. Now God needed not ſix dayes to create a world, which he can equally do in a moment. Neither needed he to reſt the Seventh day, for any wearineſs gotten by Creation. But theſe things are of an higher meaning, and include Doctrines more excellent, and ſo more agreeable to the nature and dignity of God. God choſe to make his work diſtinctly in ſix ſeveral days, and in every day diſtinctly conſidered the work which that day he had made, and upon this diſtinct and ſeveral conſideration, he pronounced this ſentence upon each days work, That the work of that day was good: Yet he ſaith only that it was good; he ſaith not that it was goodneſs: it was good enough in his kinde for Service, but not for Happineſs. But the Seventh day he ceaſeth both from Creation and this conſideration of the good Creatures; and with-draweth himſelf into himſelf; He returneth from without, to the enjoying of himſelf and his own reſt; and to the contemplation of this reſt enjoyed; and there only he findeth and pronounceth to be perfect holineſs, and perfect bleſſedneſs. To make this known unto Man, God takes this Seventh day, wherein he retired to his Reſt, and imprints on it the qualities of his reſt, holineſs and bleſſedneſs; that the holineſs

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and bleſſedneſs of that day might be a pattern to us of the holineſs and bleſſedneſs which is in God: that we reading therein the bleſſedneſs of God, might ſet our whole hearts and deſires thereon; and reading therein the holineſs of God, might fit our ſelves by holineſs to his Holineſs: which, as it is inſeparable from happineſs in God, ſo muſt it be alſo in all that will ſee God: for nothing contrary or unlike to God, may approach unto him. Thus the Seventh day, crowned by the employment of that day: and the other ſix days left unbleſſed, by the works of thoſe days, by a manifeſt difference point unto us, that the end and happineſs of Man, are not to be ſought in the works of the ſix days, but in the bleſſed Holineſs and holy Bleſſedneſs of the Seventh. And to the ſame truth the order of Creation doth likewiſe invite us. For, all Creatures being firſt made: Man was made after Creatures, and ſo ſet before them as their end, to whom they ſhould look, and whom they ſhould ſerve. But man being thus placed as the end of the Creatures, in this great myſterie of the Sabbath, ſolemnized after Mans creation, God and his bleſſed Reſt is ſet before Man, as the end and happineſs of Man. So as Man is ſet before the face of the Creatures, ſo is God in the Sabbath ſet before the face of Man. The Creatures ſhould look to Man, and Man ſhould look to God: Man muſt turn his back to the Creatures, and his face towards God. The Creatures muſt ſerve and follow Man, and Man muſt ſerve and follow God. And when God is ſerved in holineſs, then ſhall he be injoyed in happineſs; when God is propoſed as the end of Mans being, then ſhall God be enjoyed as the end of Mans deſire.

CHAP. II.

How Man fell from happineſs into miſery.

MAN being thus created: with his duty and happineſs written in him, and ſet before him: his buſineſs was by walking in the duty, to walk toward the happineſs. To do this, he was to look unto God as the rule of his obedience (of whom alſo that little Image, which he carried about him, was a repreſentation) and upon the ſame God as the conſummation of his felicity. In ſum, he was to walk with God unto God: and having pleaſed God in this world, he was to enjoy the pleaſures at the right hand of God in the world above. And now, as Man was to ſee in God, both what was good to be done, and what was good to be deſired, ſo alſo was he to ſee by God what was the evil to be left undone, and the evil to be loathed in regard of ſuffering. For, the ſame rule which ſheweth us rightneſs, ſerves alſo to finde out crookedneſs. And accordingly as the Will of God was the rule of that which was good and righteous, and the goodneſs of God was Mans good and happineſs; ſo on the contrary, what was

againſt Gods will, was the evil of unrighteouſneſs, or what was ſeparated from Gods goodneſs, or had an influence contrary to it, was the evil of miſery. Thus was Man ſet with his countenance toward God, to behold him as the higheſt mark and aym to whom he ſhould fit his actions and affections. Yea, God and Man looked each on other; God to man, for the ſervice of love: Man to God, for holineſs and happineſs.

And now, becauſe this moſt wiſe Creator knew, that a Creature, like a ſtream, muſt have continuance from the ſame ſpring, from which it took beginning: and that the ſame hand muſt ſupport him from falling, which made him able to ſtand; he gave unto Man a Tree of Life; a moſt divine Sacrament, by the partaking whereof, he might have truly eaten of that Word of God, by whom Man was firſt made, and who only is Life, and is even now the Tree of Life in the Paradiſe which is above. In this Word is the Life and Light of Men, and by the partaking of Him, Man may continue in the Life and Light received from Him. And if *Adam* would have eaten of this Tree, he might have been eſtabliſhed in the ſtate of righteouſneſs and happineſs.

But that it might be in the choice of Man to chooſe Life or Death, there was alſo ſet before him a Tree of Death; a Tree to which was annexed this curſe, That at what time ſoever Man eateth thereof, he ſhall die the death. And great reaſon there was, that the Eater thereof ſhould die; for it had a quality poured into it, or annexed unto it, to overthrow all that the Tree of Life would have preſerved. It carried with it a ſpiritual drunkenneſs, that would ſo captivate the underſtanding, and turn about the will and affections, that they ſhould not look to God, as the rule of good and evil, to be done or undone; nor to the ſame God, as the rule of that good and evil, which is happineſs and miſery.

But this new fruit will teach Man to know good and evil, after a new faſhion. For from the venom thereof there iſſueth a blinde luſt and concupiſcence, which blotteth out the Image of God in the ſoul, by which we once looked unto God. And this luſt ſetteth it ſelf as God in this Temple of God. When this fruit is eaten, the underſtanding, will and affections, are to be managed by luſt; yea, even the whole ſoul and body of man; and that muſt be good or evil which luſt approveth or diſliketh. God muſt be no longer the happineſs of man; neither the abſence or oppoſition of God, the miſery of man; God muſt be no longer the pattern of Mans obedience, neither ſhall man care to walk with God unto God, nor to decline from the evil of ſuffering, by declining from the evil of doing. But luſt that beſtrideth the ſoul and body, frameth up new happineſs and new miſery, even new good and evil, to which the actions of Man muſt be wholly levelled, even to avoid the evil, and to obtain the good. And this muſt be done with ſuch authority, that the preciſeneſs of the former courſe, which fitted all actions to the rule of righteouſneſs, being trodden under foot, as carrying with it a ſcrupulous baſeneſs; theſe actions ſhall

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now only, and ſeriouſly be judged good or evil, which are apprehended and propoſed by Luſt. Let the things ſuppoſed good by this fleſhly wiſdom, be never ſo empty of goodneſs; yea the certain means of miſery; yet if this knowledge know them to be good, and perſwade the will and affections to imbrace them as good, Man muſt mightily imploy himſelf for the attaining of them. Accordingly, if this new knowledge tell us that worſhipping of ſtocks, murder, yea miſery it ſelf is good, we are bound to believe it, yea to run over the whole Country, and ſometimes out of the Country, for the attaining and execution of ſuch apprehenſions of good and evil. Neither doth this hold only in ſome men of extravagant humors, but it appears ſince the eating of this fruit, to be a general fruit of that eating. For generally mankinde is in bondage to this ſenſual wiſdom, and generally the lives of men are framed and levelled thereby; and commonly in the courſe of every natural man, we ſhall finde ſome one thing eſpecially propoſed as his chief good and happineſs; the contrary whereof is his chief evil and miſery; neither of which are ſuch, as they be eſteemed. Yea, the ſway of this knowledge is ſo mighty, that in many plain and evident cauſes of good and evil, the poor ruines of reaſon, even the broken remnants of Gods Image in the ſoul, are put out of countenance, and are aſhamed to give up their verdict; wherefore, many times, by men of underſtanding, for fear or flattery, evil is called good, and good evil. There are honourable Miſeries, which Reaſon plainly ſees to be miſeries, yet in the Court it is aſhamed to call them ſo. There are alſo glorious Murders, which Reaſon knows to be very butcheries, yet among the luſty ſons of this luſtful wiſdom, it is aſhamed to ſay ſo. There is a ſuppoſal of a Godhead, or Divine power, to dwell in a piece of wood or mettal, and this, Reaſon ſees to be vanity; yet in ſome Countries, Kings bow to ſuch imaginations, and the Subjects muſt do the ſame; elſe for want of bowing, they ſhall be brought to breaking. As in theſe, ſo in infinite other things appears mans miſtaking of good and evil; even the good of righteouſneſs and happineſs; and the evil of wickedneſs and miſery: yea, in thoſe very inſtincts, which are left as the principal guides of natural men, and by which their ſtate is continued and preſerved (and if ſuch had not been left, mankinde being yielded up to the guiding of his Natural corruption, muſt needs have decayed and deſtroyed it ſelf) even theſe inſtincts are exceedingly tainted by this knowledge of good and evil. Natural inſtinct tels Man, that by Woman, ſucceſſion is preſerved, and natural help maintained: and that ſhe that is thine, is thy ſelf; Luſt comes in with his Doctrines often, and ſayes, Love one that thou haſt not, for the good of variety: and it is evil and fulſom to love but one, though ſhe be thine own fleſh. Natural inſtinct tels us, it is good to love our children, and beſt, the beſt. Luſt comes in many times and tels us, It is good to love them better then our ſelves; to wrong our ſelves and others, to increaſe them, and ſometimes to love that childe beſt that deſerves worſt. Yea, ſometimes on the contrary it tels us, that it is fooliſh and evil to debar our ſelves from any exceſs or vanity, for their

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ſakes, and then the careleſneſs is as bad as the care was before. Natural inſtinct tels us, there muſt be an order among men for their preſervation, that ſome muſt be the heads and keepers of this order. Hence ariſeth the neceſſity of Kings and States. Fleſhly wiſdom comes in, and tels many Kings, they muſt rule men for their own pleaſures, and to ſatisfie their own ſenſual deſires. And the ſame wiſdom tels many Subjects, Why ſhould ye be ſubject to one of your kinde? and if ſo, why not others to you, as well as you to others? Thus is the new knowledge of good and evil, like a Byas to the ſoul, and makes it run awry, both in regard of probity and felicity. And ſurely, the Philoſophers troubled themſelves much with the diſcovery of ſuch a diſeaſe, but neither knew whence it came, nor how to rid it away. Indeed they plodded for remedies, and to that purpoſe wrote of the ends of good and evil, and framed their Diſtinctions of ſeeming good and evil, and true good and evil. One of theſe Prophets cries out, There is no evil, but what thou thinkeſt to be evil; and another ſays, Every mans luſt is his guide; and another, Every mans luſt is his god. But while they groped in the dark, the day-ſtar is riſen upon us, and hath diſcovered to us, by the light thereof, the true root of Mans corruption, and how they firſt went out of the right path of the true knowledge of good and evil, into the infinite by-paths of a knowledge deceived, and deceiving.

Thus theſe two trees of Life and Death, being ſubject to the choice of man, this choice and power of Free-will, which in it ſelf is an excellent priviledge, yet to a ſolitary and unſupported creature, it eaſily becomes a door unto miſery. For while man is left to Free-will, he is left to himſelf, and himſelf is but a Creature, and a Creature may be circumvented by another Creature, that exceedeth it both in cunning and power. This knew well thoſe faln and corrupted Creatures, the evil and depraved angels, who being ſubtil, and powerful in knowledge, and withal malicious againſt happineſs, becauſe themſelves were miſerable, employed their cunning and power, to the ſeducing of inferiour man; inferiour, becauſe a Spirit cloathed and vailed with Duſt.

The way which they choſe, was by conference; wherein they made uſe of a viſible Creature; and the ground of their conference was, to bring Man into jealouſie of God. Their drift was to perſwade Man, that the Tree which was forbidden to Man, was denied out of an envy of mans preferment; for there was in that Tree (ſay they) ſuch a ſupereminent knowledge, that it could equal Man with God, and make Man to become a god unto himſelf. And leſt fear ſhould be an hinderance to credulity, the death which was threatened to follow, was utterly denied. Miſerable man beſieged with ſo ſtrong a temptation! for what reſiſtance hath Man againſt ſuch a temptation, but a firm belief in the words of his Creator? and the ſame temptation bringeth the Creator into ſuſpition, that his Word may be thought rather to forbid preferment, then ſin and miſery.

Accordingly, God is unbelieved: the Tempter is truſted: the hand

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is reached out, and the fruit of misery is devoured. The eating is most wicked, and the digestion most wretched: Lust as the juyce of this fruit, entreth into the soul and body of Man: it obtaineth a conquest over the parts and powers of the Eaters, and tainteth them with a fleshly wisdom and a sensual knowledge. Man is become as a god, by being become a rule of good and evil to himself. His happiness and misery must be taught him by his own heart, and his lust shall be the Oracle and Guide of his life. And now the eyes of Man are opened; but by a knowledge of apparances, not of truths; and accordingly, Nakedness, which was the state of perfection, is censured as shameful; whereas Nakedness, while Man was pure and glorious, was also glorious; for it did plainly and manifestly set forth Mans purity and glory. But the new shame, for which Nakedness is now blamed, is the shame of the new Lust: which was not caused by Nakedness, but only discovered: Nakedness excellently became glory, for glory is the more glorious by being manifest and evident; but shame becomes shamefull by it, and publisheth it self thereby to its own disgrace. But this is the fault of shameful Lust, to come into Nakedness, which is the habit of glory; and not (as Man foolishly in his new wisdom complained) the fault of Nakedness, to discover the shame of Lust; which by wrongfull intrusion entred into it, and shewed it self shameful by that, which was appointed to shew forth Mans perfection in glory. And as in this, so in Mans whole course doth this erroneous knowledge prevail; and no marvel; for the body was first guided by the soul, and the soul by the Image of God, yea by God himself: But now this lustful knowledge guideth the body, and the body, for the most part, turneth and guideth the soul. Thus the Image of God, in Man, is reversed and defaced. He answereth not, he looketh not any longer to God; he neither loveth him, neither is loved of him. Man is become a stranger to God, and God to Man; and hence it comes, that there is at this day such a multitude of foolish children, that know not their own Father and Creator.

Man being thus cut off from God his end, and become his own god and end; he is abased, deformed, and wholly overthrown by his new preferment. He left his true end and happiness, when he would not bound himself within the happiness of a Creature; but striving after the happiness of a Creator, he lost both what he would have, and what before he might have. And now God and the Law of God being taken out of Mans heart, and a false god with a new Law placed in their stead; what shall become of such a wicked and corrupted thing? Can a Creator quietly see himself robbed of his creature? Can he without indignation and jealousie behold an Idol set up in his room? or can he contentedly look on Pollution, sitting on the face of that soul, wherein before with pleasure he beheld his own resemblance? No; but much rather it is fit, that a Creature thus running away from his Maker, should be branded with a curse for a Vagabond; that the new pride and godhead of the flesh should be battered and abased; that this wry and false estate of Man should have no long continuance, but that this stoln and corrupt happiness should soon be dissolved by real misery.

miſery. Accordingly, God calls his ſinful Creatures to an account, and having convicted them by a confeſſion of their own, extorted from them, by neceſſary and infallible conſequences of tranſgreſſion, on the Woman he impoſeth a yoke of ſubjection, even to be ſubject to the Husband, whom ſhe tempted to ſin. He alſo faſteneth unto her ſuch an heavy pain of child-birth, that to this day it witneſſeth of it ſelf, that it is the ſtroke of an offended Deity. Surely, as the bitter fruit of Luſt, it puniſheth the fault of his own foot; and it is moſt juſtly tied to the Generation, to which Mans fall had before tyed Pollution. But neither may the Man paſs away ſafe with his new purchaſe of falſe happineſs, but the ſwelling of his pride muſt be pricked and vented. Though the Woman gave him the fruit, it was not the giving, but the eating that defiled him. Therefore to Man is the earth curſed, that it ſhall not traffick her fruit, but for the ſweat of his brows. The new godhead is taken down; for it muſt either ſtarve or labour; and he, who might have been ſerved by a voluntary contribution of the Creatures, and might have been next unto God over them; now by ſtepping up into Gods place, is caſt into a ſlavery unto the Creatures, and his life is a continual ſeeking of them. This great Earth hath a great curſe of barrenneſs, or a barren fruitfulneſs of thorns and bryers; yea, from the little Earth, which is man, ſhall ſpring the thorns of cares, the bryers of fears and ſorrows, which prick and tear, and torment the heart that beareth them. The brute Creatures being freed from their natural allegiance, ſhall henceforth yield unto Man an obedience forced or artificial. The enmity of the wicked Angels ſhall continually perſecute the mankinde, which they have deceived. And finally, Man being driven from the divine Sacrament of the Tree of Life, his body ſhall be ſubject to infirmity and diſeaſes, and at laſt by death ſhall melt into duſt, from whence it was taken; and his ſoul now darkened with concupiſcence, ſhall be driven into the darkneſs of the abſence and wrath of God, which is the ſecond and moſt fearfull death. Thus is vengeance taken on diſobedience; thus is the new pride cruſhed and taken down; the falſe gods being turned into moſt miſerable men, and true miſery being applied as a corroſive to falſe felicity. Man ſhall not much injoy his iniquity, for it is either turned into bitterneſs or vanity; it ſhall not pleaſe, or it ſhall not laſt; but the miſery following it, ſhall laſt for ever. Man is wholly deceived by the Tempter. God, who is loſt, is Mans true happineſs: and the outward and worldly objects, which Luſt turns into Idols and falſe gods in the heart of Man, are by God turned into curſedneſs. And this curſe is ſo faſtned, that if Man go about to repair it, himſelf ſhall be ſwallowed of it, and become a prey to that which he would have deſtroyed. For Man is taken and incloſed with the wrath of the Almighty, as a wilde Bull in a net or toyl: and wreſtling cannot free him, it may more intangle him.

And now aſſemble your ſelves together, all ye Philoſophers and Wizzards, and behold Man thus dreſſed up in corruption and miſery, and heal him, if you have any medicine equivalent to his diſeaſe. The truth is, you have taken great pains to make ſomething of this wretched Nothing,

Nothing, called Man: you would fain have reſtored him to the uſe of reaſon, the ancient Image of his Maker. You would have fitted an happineſs for him, as Vertue, Pleaſure, or ſome ſuch fantaſie and imagination. And that Man might the more heartily apply himſelf to your deviſed happineſs, and ſoveraign good, by obſcure gropings, you have diſcovered in Man, a deceitfull knowledge of good and evil; and from this you would have freed him, by ſhewing him what was truly good and truly evil. But the whiles ye are all miſerable comforters, and all Phyſicians of no value. Man is really curſed, and he cannot be verbally healed. Be your words never ſo ſweet and ſententious, yet Man is ſtill corrupt and curſed in his very groundwork and foundation: you have no fit expiation for a guilt of ſo high a nature; neither have ye an expurgation of ſo foul a corruption. Indeed, your charms may with their pleaſantneſs bring mans corruption into ſhort ſlumbers, but it awaketh eft-ſoons, and rageth as before, yea it never ceaſeth a continual oppoſition or averſion, from and againſt the Creator. Surely, the root of this corruption lies faſtned in the grounds of Nature, and Philoſophy cannot pull it up, but it muſt only be cured by the hand of the firſt Creator. Therefore behold your folly; you put reſtoratives, (and thoſe not true but fained) into the mouth of a dead man, and then ye ſet him on his feet, to ſee whether he will ſtand or walk. But, lo, he is not raiſed above his wretched being; in ſpight of your Spels, he falleth down into his true Station of vanity, miſery, and death. The hand of a Gyant hath bound him, and the voice of a childe can never looſe him.

CHAP. III.

How Man is reſtored to happineſs.

WHat ſhall then be done for this unhappy and wretched thing? we find no Balm on earth, nor Phyſick among the ſons of men. Miſery hath ſeized on this world; and miſery is far from being able to cure miſery; neither may it be both a diſeaſe and a medicine. What remains then, but that our eyes are inforced to lift up themſelves above the world, to ſeek a Saviour, where they found a Creator? The goodneſs and power of him which created, are only able to reſtore; but how canſt thou expect goodneſs, O rebellious Man, of a God forſaken, diſobeyed, and provoked to wrath? yea, if thou couldſt hope againſt hope, yet how mayeſt thou conceive that the decree of Gods Juſtice, concerning thy death, ſhall be fulfilled, and yet death by thee ſhould be avoided? Shal God be true? then how canſt thou not die? Shalt thou not die? then how is Gods ſentence

to be fulfilled, which hath pronounced that thou ſhalt die? Surely, thou couldeſt not think a remedy to be likely or poſſible: and therefore at this day thy ſons reject it, and put that out of their belief, which is out of their imagination and invention. But God who is goodneſs, to a veſſel of deſerved wrath, gave free and voluntary mercy. And God who is wiſdom, to Man blind-folded in miſery, gave an unknown and unſearchable remedy. It was beyond the hope of Man, it is above his reach, and ſo it well becomes it to be. For far be it from Man with his ſhallow reach, to ſound the bottom of the incomprehenſible Deity. Let him firſt underſtand the Creatures which are daily before him, and ſtand as beams in his eye, and mockers of his poor and ſimple underſtanding. Theſe ride in triumph, as having conquered the wits of man; and ſtill they dare them to come out of their dens of inſtincts, intelligences, and hidden qualities, to encounter them, before they lift up weapons againſt their Almighty Creator. But the whiles, let ſober minds wonder rather that God would give a remedy, then that he could give it; rather let them admire that his goodneſs would beſtow his gifts on Traitors and Runnagates; and not that his wiſdom could deviſe what his goodneſs would have deviſed. When Man was duſt, this duſt knew not how it might be made man. And when Man is corrupted, this corrupt Man cannot conceive how he ſhould be reſtored: yet let him with a little clearneſs behold this myſterie of reſtoring, and he ſhall finde it exceeding ſuitable to every part of Mans miſery; he ſhall finde it agreeable to a true Juſtice, a deep Wiſdom, an infinite Power, a free Mercy, and an exact Holineſs.

This recovery of Man was thus beſtowed on him, when none could ſave us; yea, none could ſee how to be ſaved. God that made us, ſtretched out his hand to ſave us, and in the curſe of the Serpent beſtowed bleſſedneſs on Man. In one ſentence God overthrew our Overthrower, and by his overthrow raiſed us. The outward Serpent was doomed to eat, and walk on the duſt whereof Man was; and the inward Serpent to compaſs this world of duſt wherein Man is, yea to nibble and bite at the duſt which is Man. But from this Man of duſt, ſhall ariſe a Son of glory, who ſhall cruſh the Serpent upon the head, and diſſolve all the works of the Devil. The Serpent may walk on this earth as a Prince of the world; he may compaſs his Dominion to and fro; his malice may feed on the ſouls and bodies of men, by tempting them to ſins, and devouring them with perſecutions; but at laſt this Eater ſhall become meat, even the food and fuel of Juſtice: for, the Son of Man ſhall take him and bind him, and caſt him into utter darkneſs: And thoſe men whom he would have devoured, but God will have preſerved, ſhall ſtand with the Son of Man to judge him; and being delivered from him, ſhall joyntly deliver him to eternal torment. Thus is there a two-fold Kingdom ſet up in this world; a Kingdom of darkneſs, of ſin, and of miſery; and a Kingdom of light, of holineſs, and of happineſs: and the King of the one, is the chief of evil ſpirits: and the King of the other, is the chief of men, even the chief Son of Man. But how can the Son of Man ſatisfie for Man, the infinite wrath

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of God, for all mankinde? How ſhall he give ſtability to mankinde, which being once made pure, hath once alſo faln? Finally, how ſhall this Son over-come the Dragon, who hath already over-come the Father of this Son? Surely, even for theſe works, is there provided an al-ſufficient means. The Man, who ſhall do this, God will joyn to himſelf; and ſo whatſoever wanteth in the Manhood, ſhall be ſupplied by the Godhead, the Treaſury of power and perfection. The Word which made Man, joyneth with Man to new make him. Man fell, ſtanding by himſelf: but the Godhead now doth ſtably ſupport him, and leads him by God unto God. And becauſe of this Union with an infinite Eſſence, the actions and paſſions of the Manhood ſo united, are of an infinite value; able to ſatisfie for an infinite number of ſinners and ſins, able to ſatisfie an infinite juſtice, able to procure an infinite love. And as by the Godhead only the Manhood could perform this, ſo by the Manhood the Godhead would perform it. For when Man joyned to God doth overthrow him who overthrew Man ſtanding without God, then the difference plainly appears between a creature alone, and a creature joyned to the Creator. Beſides, by Man the end of Man is performed, even a perfect and true obedience. Again, the Juſtice of God offended by Man, by Man is ſatisfied, and that Word of Juſtice, *When thou eateſt, thou ſhalt dye.* Finally, by this means, Man becomes a Father of mankinde in the ſtate of happineſs, as Man was the father of mankinde in the ſtate of miſery. And now let the Greek by his Philoſophical wiſdom, ſcorn and contemn the meanneſs of a ſuffering Saviour; and let the Jews with their ambition of outward pomp, count a man of ſorrow and humility too baſe a thing to ſet up a Kingdom of glory; but the whiles the truly wiſe are forced to know and confeſs, that there is moſt glory and power, where power worketh by infirmity. It becomes weak man, to ſeek for power to ſtrengthen and abet him; but it becomes beſt the Almighty to ſeek weakneſs, for the better manifeſtation of his power. For God will have his glory evident and whole, which is neither evident nor whole, by joyning any thing that may ſhare glory with him, but that only which puts away all glory from it ſelf unto God. It is a piece of mans fooliſh wiſdom, to adorn the Creator with the glory of the Creature, but it is Gods moſt true and higheſt wiſdom, to give light unto darkneſs, power to weakneſs, glory to baſeneſs. It is the glory of the Sun to give light to the dark and unſhining body of the Moon, but it were a fooliſh glory for the Sun to borrow thoſe inferior and beſtowed beams of the Moon, to deck himſelf withall in his progreſs. Let men therefore take heed that they be not ſo wiſe as to amend the moſt unmatchable pattern of a Saviour and Redeemer, ſince if they do ſo, their wiſdom muſt needs be folly: for they ſhall finde that their amending will make worſe, and they ſhall diminiſh Gods honor, by the ſame means by which they think to increaſe it. But be it the joy of our hearts, fixed and unremoveable, that God hath given us ſo full and perfect a means of reſtoring us to our duty and felicity, and of freeing us from corruption and miſery. Turn we back our faces from our ſelves and all things viſible

ſible, and look we up unto God, leading us by God unto God, and that by the ſervice of Man united unto God. In this Man-God is the remedy of all whereof we can complain, and the ſupply of all that we can deſire. So is he a Refuge from miſery, a Fountain of goodneſs, the Way to felicity, yea Felicity it ſelf. The Manhood united to the Godhead, is the Door of happineſs; and the Godhead united to the Man-hood, is Happineſs it ſelf. The life which in Paradiſe might have been received from the Tree of Life, is now to be received from that Manhood which is the Bread of Life: And he, in whom is the Sabbath, will now lead us unto the Sabbath, which is in himſelf.

CHAP. IV.

The particular fitneſs of Mans reſtoring: How it freeth him from miſery, and in all points poſſeſſeth him of happineſs.

IT hath appeared, how Man exchanged that which was his true felicity, but ſeemed not to be ſo, for that which ſeemed to be true felicity, but was indeed true miſery. Now let us ſee again, how he can exchange his miſery for felicity, or rather, how God doth it for him. For God-in-Man, our bleſſed Reſtorer, hath done all things that may be required, for exchanging wretchedneſs into bleſſedneſs; and whatſoever God hath done, is moſt fit, yea neceſſary for ſuch an exchange.

To finde the perfectneſs of our reſtauration in ſome meaſure, let us conſider the miſery which we have gotten, and the excellence and happineſs which we have loſt. In our miſery we may with chiefeſt ſorrow behold a root of ſin, an iſſue of corruption, which being ugly it ſelf, begets alſo many ſins ugly like it ſelf, and ſo altogether they provoke the wrath and deteſtation of a pure God; whereon attend all plagues temporal and eternal. Man is the ſlave of Wickedneſs, and Wickedneſs is the ſlave of Juſtice: Wickedneſs commands Man to offend, and Juſtice commands Wickedneſs to be puniſhed. Here is the foundation of diſeaſes, famines, peſtilence, heart-breaking cares, and ſorrows, the temporal death of the body, and the thouſand times more fearful eternal death both of body and ſoul. For, Man being become a Nurſery of wickedneſs, wickedneſs becomes the fuel of wretchedneſs. And as all theſe real and poſitive diſtreſſes afflict moſt miſerable Man: ſo hath he certain privations and abſences of that excellence and happineſs, wherein and whereunto he was created. He hath loſt the ability of doing the duty of his Creation: he hath loſt the end and glory of that duty; For he hath loſt obedience to God, and he hath loſt the Crown of that obedience, eternal fruition of God his ſoveraign felicity. And now, when the ſore of mankinde was grown to this

this vaſtneſs, that the whole world could not fit it with an equal plaiſter; GOD, who only made Nature, and can only reſtore parts of Nature, which are cut off and deſtroyed, by his own right hand and holy arm, got himſelf the victory over our miſery. God doth put himſelf into the recovery of Mankinde: and if God be on our ſide, Who can be againſt us? for he that will be againſt us, muſt needs be a Creature; and therefore inferior to him who made all things. God being united to Man, hath in himſelf an infinite ſtore-houſe of bleſſedneſs, infinitely exceeding our miſery; and whatſoever he will bleſs, ſhall be bleſſed. This bleſſedneſs God imparts unto Man, either by turning bitterneſs into ſweetneſs, evil into good, or by taking away the bitter evil, and putting the good ſweetneſs in the ſtead thereof. And firſt, toward the perfecting of this cure, God in our Saviour ſtrikes at the root of our miſery. Sin is the foundation of miſery; our being againſt God, who is holineſs, ſets God, who is alſo happineſs, againſt us, and after this we need not to look for any farther cauſe of wretchedneſs. Neither is it a ſufficient cure to heal us of our old guilt of ſins paſt, becauſe we ſtill incur a new by running into new ſins, becauſe ſin by luſt hath dominion over us. Therefore the chains of this ſlavery unto ſin muſt be broken aſunder, as well as the guilt of former ſins purged; Man being cleared from obligation unto puniſhment, muſt alſo be freed from obedience and obligation unto that which obligeth unto puniſhment. This therefore our Saviour undertaketh; and by a moſt precious Death and Paſſion ſatisfies the Juſtice of GOD offended with our ſins; and after in a glorious Reſurrection raiſeth himſelf to a new life free from ſin (which took away his former life) and this free life, by the ſpirit of liberty, he beſtoweth on his members, thereby diſcharging them from the ſlavery of ſin; and conſequently, of death, the effect of ſin. And that the Juſtice of God might not yet complain; that though the breaches of the Law were ſatisfied, yet the obedience unto the Law was not fulfilled (which was a yoke impoſed on mankinde by the Juſtice of God in the Creation,) Therefore he who freeth us from the guilt of ſin, and from the ſlavery of ſin, performeth alſo for us a righteouſneſs, perfect without ſin; that ſo the Law might claim nothing of Man, which by Man was not acquitted. And this Righteouſneſs as he performed through his whole life, ſo in that one action of his Paſſion, he fulfilled a whole and intire Righteouſneſs, even the length and breadth of the Law, while for the love of God and Man (which is the ſubſtance of the Law) he laid down his life; even for the glory of God, and the felicity of Man. Neither let the large communicableneſs of this his abſolute ſatisfying and bounding of the Law, and Juſtice of God, be queſtioned, much leſs cenſured by Mans fooliſh knowledge of good and evil; for he who made this ſatisfaction, is equivalent, yea infinitely prevalent to all mankinde; his perſon is of more dignity then all our perſons, and as an ordinary King, is more worth then a thouſand of his ſubjects; ſo this King of kings is more worth then all the thouſands of us his Creatures. And as his Perſon, by reaſon of the Deity, is of ſuch excellence, ſo are alſo his actions,

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even of greater worth then if mankind had joyned in the performance of them. For according to the worth of the perſon, is the worth of the action; Now the perſon of Chriſt muſt ſurmount all Creatures in dignity; for the worth of all Creatures floweth from the worth of Chriſt; and the worth that gives worth, muſt needs be more then the worth given. But if it be confeſſed that there is in Chriſt a ſufficient worthineſs, but there remains a doubt how this may be given to another; It is anſwered, that union makes a community; and the things of perſons united, are common to both by being one. If a King marry the daughter of a mean perſon, yet by the union of Marriage, his royaltie is communicated to her, by which, though before a begger, ſhe muſt of force become a Queen.

And now, Man being freed from the burden of the Law, and from the ſin and ſinfulneſs which did ſting us by the Law, the puniſhments which did before attend upon ſin, either altogether fall away, or ceaſe to be puniſhments. Eternal death is a thing that cannot be made good, no more then Darkneſs can be made Light while it is Darkneſs; and therefore from the juſtified and ſanctified is that wholly taken away. But ſorrow, ſickneſs, temporal death, and all other outward evils, may ceaſe to be evils, yea they may be turned into benefits, and indeed are ſo by the excellence of him that dwelt in us. But yet our Reſtorer ceaſeth not, in a meer delivery of us from poſitive evils, but he goes farther in his bounty, and reſtoreth to us a certain ability of performing our duty, and right of beholding our Creator; yea, a ſtability in both, which is more then formetly was given to Man. As he freeth us from death, ſo he giveth us life; as he freeth us from being diſobedient to God, ſo he giveth us an obedience pleaſing to God; as he payeth for our defacing of Gods Image, ſo he reſtoreth again to us the Image it ſelf; and finally, as he taketh from us the wrath and terrors of God, ſo he gives us the pleaſures and happineſs which are in the preſence of God for evermore. And all theſe benefits doth our Saviour give by one inſtrument or conveyance, and by one action. The means by which he beſtows and imparts his benefits, is his Spirit; and the action, is Regeneration. The Spirit of God, is the breath and vertue of the Higheſt, which communicates life and power to thoſe whom he unites to himſelf, even as the Tree ſends ſap into the graff, which it ſtriveth to adopt after a ſort, and knit unto it ſelf. By this Spirit is the unity and community between Chriſt and his Members really performed, for by this Spirit Chriſt liveth in his Members, and Chriſts members live in him, Chriſt partaketh their miſeries, and takes them on himſelf; and Chriſts Members partake his Excellence, and all the benefits of his being a Saviour. This Union is the knot of bleſſedneſs, it is the very graffing into the Tree of Life; that which our firſt Parents loſt both by eating and not eating, hereby is recovered and given to us; for by this Union we are one with God, and God is one with us, which is the bond of perfection; the action in which the Spirit of God entreth uniting, is Regeneration, or a new-making, by which, Man of ſinful and corrupt, is made holy, and according to the Image of his Maker: and from a

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ſlave of ſin, he is made an obedient ſon of God. And now as we beheld Man before in his miſery, let us behold Man reſtored to felicity. What evil can we finde that is not taken away? at leaſt from being evil? What good can we think of, that is not ſupplied in a greater degree then our thoughts can comprehend? And if this be not the true remedy of our miſery, and our true exaltation to happineſs, we are all loſt; for the world can ſhew us no better; After a ſupply of obedience to the Law, and Juſtice of God, there is alſo a Sacrifice and ſatisfaction for the diſobedience againſt the Law. The greateſt miſery of eternal death is utterly taken away. The evils of life are turned from puniſhments into exerciſes of the Spirit dwelling in us, or into chaſtiſements of the corruption yet remaining with us; ſo are they benefits and no longer evils. For the Spirit which is our life, groweth by exerciſe, as bodily ſtrength doth by bodily labour: and the ſadneſs of the heart many times chaſteneth profitably the remaining corruption of the fleſh, as froſt doth the weeds. As for corporal death, which is commonly feared as the greateſt evil, it is turned into the greateſt benefit. For it is a door, both to go out of this life of wretchedneſs, and to go into a life of happineſs; whereof the one is darkſom, full of Serpents, and haunted with ſpirits; and the other glorious in light, full of ſhining Angels, and glorified Saints in eternal bleſſedneſs. As a door in a partition between two rooms, ſo is death between two lives; it no ſooner lets us out of the one, but it lets us into the other; ſo that we do not ſo much go out of life, as go into Life; for that only deſerves the name of life, which is full of happineſs, and that in perpetuity; and not that which is filled with miſeries, and whoſe ſpecial commendation is brevity. Therefore let it be far from us from henceforth to call that evil which delivereth us from miſery into felicity. Moreover, whereas we were in a continual ſlavery unto corruption, even to that falſe knowledge of good and evil, by which alſo we were obedient ſlaves unto the Devil, the maſter and teacher of this knowledge; Now that authority and command of corrupt and fleſhly wiſdom, is broken down; fooliſhneſs, ſin, and the Serpent have no longer dominion over us, neither are we at the direction of Luſt, to know and to do only what it teacheth and approveth. Evils being thus altered and taken away from Man, we may alſo behold Man placed in his duty, which firſt, and ſtill is his way to happineſs. Accordingly, one and the ſame Spirit breatheth holineſs, and breatheth life; and in the ſame ſeed whereby the Image of God is renewed, the life of God is communicated, and by one new birth we are ſons; that is, conformable to God, and Heirs of God. Thus are we moſt bleſſedly changed; our miſeries are caſt behinde our backs; we are placed in the path of duty, and therein we walk on to happineſs, which ſtands as a mark before us: and here let us ſettle our foot, let us faſten our ſteps in this path chalked out by the Spirit; for the Spirit will both defend us in this way, and at laſt bring us to the ways end, which is eternal felicity. In this path of the Spirit is perpetual ſafety and protection; the Serpent cannot bite us, and if he do bite, his venom is turned into a medicine, ſo that he

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doth rather heal, then poiſon. For the Spirit is more good, then any thing is evil; it will ſanctifie and bleſs whatſoever befalleth us; and the malice of evils inflicted on us, is cured and made wholeſom by the ſoveraign Spirit which dwelleth in us. But perchance it will be asked, Why theſe ſeeming evils be not wholly taken away, as well as altered; it being better to the judgement of Man, that there were nothing bitter, then that there ſhould be a bitterneſs, though recompenſed with ſweetneſs. Again, it may be asked, why the remnant of corruption is ſo great in Man, that it leadeth Man captive often to do that which he would not; and the power of the Spirit is in ſo ſmall a degree, that he cannot do that which he would? To theſe and the like queſtions, if the will of the Reſtorer were brought for an anſwer, it might ſtand for an anſwer ſufficient. For it being Gods meer mercy to reſtore us, who can require him to ſhew undeſerved mercy in any other manner or degree, then himſelf ſhall pleaſe? But yet we have other reaſons given; one is, that this place of our preſent being, having been overthrown and made accurſed by the fall of man, God lets it alone, and ſuffers it to run on in the courſe of miſery, purpoſing to blot it out wholly by a laſt fire, and reſerving perfection for the life to come. Another, that the wretchedneſs of Man faln being continually felt, may be a continual document and teacher of the weakneſs of Man, without God, of the odiouſneſs of ſin in the ſight of God, and the pointing of a finger to turn our eyes from this wretched world, to the happineſs which is above. For, preſent grief is a ſharp ſpur to the heart of Man, and provokes him to run haſtily from theſe remnants of miſery unto perfect felicity. Again, miſery ſweetneth joy, and the ſorrows of this life ſhall, like a dark vail, give a luſtre to the glory of the next. As for the ſtrong remnant of corruption, and the ſmall portion of grace (which is the ſecond queſtion) we muſt know, that both by it, and by the remnants of miſery, God is mightily glorified, and Mans glory in the preſence of God greatly increaſed. For Gods glory muſt needs be great, when by a little ſeed of the Spirit, he manageth, ſteereth, and guideth Man through a maſs of corruption, and a throng of outward evils, into a Port of bleſſedneſs. The leſſer the means, and the greater the oppoſition, the more is the glory of him who by little means doth overcome a great oppoſition: yea, it is greater glory to God, to turn evils into good by over-maſtering them, then wholly to take them away. And for our part, our glory ſhall be increaſed, becauſe we have ſerved Gods glory in a bitter conflict and a difficult combat. The more is the preſent labour, the more ſhall be the future joy; the hardneſs of the Victory ſhall increaſe the glory of the triumph; and oppoſition it ſelf ſhall become our advancement. Accordingly, the greateſt ſeekers (which commonly are the greateſt finders) of happineſs, are uſually placed in the forefront of the battel againſt the thickeſt preſs of remaining evils, and the puſh of moſt fierce and fiery temptations. And ſurely, while they ſuffer preſent evils for future glory, while they fight fearfull conflicts againſt remaining corruption, and the king thereof, that they may not impair their future joys, as thereby they preſerve and increaſe theſe

joys,

joys, ſo be they Heralds and Proclaimers of the exceeding happineſs of the preſence of God, they are the witneſſes of God to the world, that this world is nothing comparable to the next; and that neither the miſeries nor felicities of it, are any way equal to that tranſcendent joy which is to come. Finally, when corruption over-maſters us, the ſufficiency of Gods grace doth relieve us, forgiveneſs ſupplying or covering the defects of infirmity.

But yet Man is not quiet; he is not in good liking with this kinde of happineſs; for he complaineth it is thin and ayrie, and his fleſhly palate hath more ſavour in the taſte of fleſh, then in the taſte of a ſpiritual happineſs. Again, he ſaith, it is long in coming, and that a Man may be weary with looking for it, before it comes. To the firſt, I grant indeed, that the fleſhly taſte relliſheth not ſpirituall joys, but yet are they not therefore the worſe, but the better. For, the groſneſs of the one, and the purity of the other, are the cauſes of this diſlike. So doth the ſtomack of the country Swain deſpiſe the delicate and nice diet of the finer Dames, not that he can finde any ill in it, but becauſe it is too ſlight to ſatisfie his groſs and mighty appetite. This was truly patterned in the Iſraelites, whoſe ſtrong ſtomacks deſired the Onions and Melons of Egypt, but loathed the pure and excellent Bread of heaven. Therefore this muſt be the rule in this matter; every appetite pleaſeth it ſelf moſt in an object fitting and proportionable to it ſelf, and it is not the excellency of the object, but the agreeableneſs, that makes it delightfull. According to this is that of the Poet; the Lyoneſs hunteth the Wolf, the Wolf ſeeketh the Kid, and the Kid delighteth in the green graſs. Wherefore I expect not, that groſs fleſh ſhould finde extraordinary comfort in a moſt pure and ſpiritual glory. But a ſpiritual Man only relliſheth ſpiritual things, becauſe they are only agreeable to ſuch a man. Accordingly, as far as a man is ſpiritual, ſo far takes he comfort in a ſpiritual happineſs, which indeed is here but in part, ſo that we do but look as through ſome crany into the glory of Heaven, and we do love this glory, but with a part of our affection; yet in ſome Saints hath it been ſo fervent, that they have ſent Challenges to Death, in ſtrong deſires to be diſſolved, and would have built Tabernacles in this ſpiritual bleſſedneſs. But when the Spirit of God, in the great Day, ſhall have fully purged our ſouls and bodies with that divine fire, and refined our groſneſs, corruption and droſs; then, to us made fully ſpiritual, ſhall the moſt high and ſoveraign Spirit be the chief and ſoveraign good; for, Man being made ſpiritual, ſhall delight in ſpirits, and chiefly in the chiefeſt. And then theſe groſs pleaſures, deſired now by groſs luſts, ſhall be loathſom and contemptible, as too baſe for ſo pure and divine Eſſences. Wherefore, if we would take pleaſure in things of excellence, we muſt ſtrive to raiſe our ſelves to their excellent degree, we muſt lift our ſelves up to a nature proportionable unto them. And by ſuch an endeavor, we ſhall purchaſe a higher ſtation, and a higher happineſs; whereas otherwiſe we lie down baſely in our own dregs, & complain like Owls of the glory of the Sun, when the fault is in our own eies:

wherefore, let this be the moſt commendable ambition of a truly-noble and generous Spirit, to advance his minde to a purity and excellence, proportionable to a ſupereminent object and happineſs. And be it reputed the quality of a baſe, worthleſs, and muddy thing, to bring down happineſs to his low, groveling and groſs deſires, and when he cannot do ſo, to accuſe it.

To the ſecond, Who is troubled ſo much with the delay of payment, and the deferring of Happineſs? for an anſwer, I would ask him, how long he would willingly ſtay to be Heir of a Crown? Here, if I may ſpeak for him, I think he would confeſs that he would be contented, if he might have it but ſeven years before his death. Now I will deſire him to ſtay but ſeven years more, and then he ſhall have this Crown, that far excels the other. And to comfort him in this odds of expectation, I can tell him, that thoſe who have known, and (now) worn both theſe Crowns, have made a far greater odds between them, then a few years patience, preferring a day in the Courts of heaven, before a thouſand in the Courts of Princes. But that we may come lower, do not we ſee it an ordinary thing, that a man continues thirty years in a courſe of learning, that he may be a learned man but thirty years more, perchance not twenty, not ten. And not much otherwiſe the Lawyer and Merchant fret out one half of their time in Education, Labours, and Adventures, that they may be rich; the other half, yea peradventure a very ſhort part of their time remaining. And wilt not thou ſpend ſo much more time gladly and willingly, in expectation of an infinite glory which no time can end, nor meaſure can limit? Surely, an endleſs and incomparable happineſs, is well worthy of a ſhort lifes patience and expectation, eſpecially when the ſame life is ſo often worn out in expectation of temporal and uncertain things. But indeed we deceive our ſelves in this matter; for this is not our diſeaſe, that we cannot ſtay, but that we do not verily ſee and believe that, which being believed, would eaſily give us a patient willingneſs to ſtay: if we believed that there were ſuch an unmatchable felicity prepared for us, we might indeed ſomewhat eagerly long to be at it; but withal, the aſſured hope of it would ſupport us joyfully in the deferring of it. For moſt true is that which is ſpoken of hope, Hope maketh not aſhamed; that is, it ſuffers not to be diſheartned, to be confounded, but it keeps up the heart from ſinking, and makes it bear up in troubles preſent, by the expectation of joys to come. And this common experience ſhews us in worldly actions and ſufferings; for hope hath born out mankinde, through pains almoſt intolerable, unto comforts ſtedfaſtly ſeen and apprehended by it. Wherefore do not make a fault of the futureneſs of thy happineſs; but find and amend the true fault of thy belief and hope. Yet neither are we altogether thruſt upon hope, but even in this life have we ſome fruition of this happineſs, and the priviledges thereof. For (as before) even here have we a crany opened, by which ſome beams of the divine Glory ſhine into our hearts, and give us a glimpſe of that, whereof hereafter we ſhall have a full

full enjoying. They that have had but ſuch flaſhes of happineſs, have been raviſhed up in heavenly trances far above the world, and have as much deſpiſed the world, as the world hath deſpiſed theſe joys. They have cryed out, as men that have taken poſſeſſion of true reſt and felicity; let us here build up our Tabernacles. Surely, as there is nothing more comfortable to the bodily ſight, then beholding the Sun-ſhining in his glory: ſo nothing can be more comfortable to the ſight of the ſoul, then to behold the Sun of the Sun, even that high and pureſt Light, which ſhineth upon the Sun and all other things that ſhine, but eſpecially on Spirits, himſelf being a Spirit. Again, the very ſubſtance of the Spirit in us, is a kinde of heavenly oyl, which makes glad, not ſo much the face as the very heart of Man. It hath in it a taſte and relliſh of the Deity, and therefore above all other, this is the true oyl of gladneſs. The heart anointed herewith, as it finds a light to guide it, and a vertue moving it to good, and freeing it from the ſlavery of ſin, ſo alſo it feeleth in it ſelf a bleſſed Reſt, an heavenly Sabbath, a joy glorious and unſpeakable, an harmony and peace with God, which paſſeth all underſtanding. Hence come thoſe vehement pangs and expreſſions of love and joy, uttered by the Spouſe of Chriſt, and penned by the wiſeſt of men, which fleſh knoweth not how to underſtand but by the fleſh; but the ſpiritual Man that diſcerneth all things, fully diſcerneth and relliſheth them as ſpiritual truths. From the ſound of this harmony come thoſe dancings and exultations of many of the Sons of God, who for this joy of heart have danced before him, who hath filled them with joy. But then fleſh and blood, ſeeing only the dance, and not hearing the muſick, mocketh and deſpiſeth the effect, whereof it ſees not the cauſe. But the Beholder of hearts, knows theſe motions of the heart to be chiefly reaſonable, and therefore principally allows them. And indeed, how ſhould they not be approved, ſince this joy is from the beſt, and this joy is in the beſt, and therefore muſt needs be the very beſt joy? It is a joy beyond the reach of mortal power, yea beyond the reach of infernal power; a joy which no man, nay nothing can take from us. It is a board in ſhipwrack, a refuge in trouble, a retiring place from the powers of darkneſs. Beſides theſe bleſſings we have another bleſſing, the Author of theſe, and all other, even an union with God, who is bleſſedneſs. This bleſſedneſs is ſpiritual, ſeen and felt by the ſpiritual; It is ſeen by the eye of the ſoul, while it beholds a godly Nature, even the ſeed of God, poured into the heart of Man, otherwiſe wholly polluted with the luſt of Generation. It is felt chiefly in the will and affections, while in them a filial love, joy, and fear is perceived toward God; who before was regarded as a ſtranger, but now as a father; who now is the end and rule of our converſation, but before was put far below the ſatisfaction of Luſt and Concupiſcence. And from this union and the feeling of this union, proceeds both that ſtrength of Chriſtians, that the gates of Hell cannot prevail againſt them, and that ſtrong confidence, that if God kill them, yet they will truſt in him: And why? they are aſſured that God is with

them: and then they are alſo as much aſſured, that if God be with them, nothing can be againſt them, except it be to be conquered by them. For he that is in us, is ſtronger then he or all they that be in the world. To this union with God, we may adde another union with the ſons of God. The firſt was the union of a Father and a Childe, and this is a union of Brethren, for it is a ſpiritual Brotherhood. Every ſon of God hath all Gods ſons to his brethren. And as many brethren, ſo many friends, ſo many lovers, ſo many helpers. So many that rejoyce in his comforts, ſo many that bewail his troubles, ſo many to encourage him ſtanding, ſo many to raiſe him being faln, ſo many to adviſe him in doubts, ſo many to relieve him in neceſſities. In ſum, the true children of God ever were, and ſtill are of one heart and minde, loving and beloved; They account themſelves as one, and therefore no part of this unity can lack, what the other part thereof enjoyeth. He that is a ſon, hath in him this love; and he that hath not this love in him, is not a ſon; for he muſt needs love his ſpiritual kindred, who is ſpiritually begotten. He muſt needs love them, becauſe of Unity, becauſe of Uniformity, becauſe of Purity, and becauſe the Spirit which begets him, is the Spirit of Love. And as we have an intereſt in our brethren, ſo have we in their prayers: they ſtill commend us to God; and many times when our own deadneſs of heart doth ſlack the hand of God toward us, their fervency doth cauſe his countenance to ſhine favourably on us. Finally, if the name of friendſhip be ſweet, if love on earth be a chief comfort; and again, if the friendſhip and love of good men, of men wiſe in the chiefeſt wiſdom, of men true and ſingle in heart, be the eminence of this eminent comfort; then have we all this in the Saints and ſons of God. For theſe are our friends unto the death, yea after death: their love is more equal and ſtable then the love of Women. For goodneſs, they are the ſalt of the world, and without them the world is unſavoury: for wiſdom, they have that chief wiſdom, which is to know and obtain the ſoveraign Good: and for truth, they have that ſincerity of heart, which may give reſt to the heart that puts confidence in them. Wherefore, if it be a ſpecial addition in matches, to match into a good family, let us know, that in our marriage with our Saviour, we match into the beſt family in the world: the family of Saints, even a houſehold of Love, of Faith, of Holineſs, and of Happineſs.

Beſides, by our union with Chriſt, we have a new right in the Creatures. We were diſ-inherited by the fault of our firſt Parents, and no part of our Fathers goods belonged unto us: ſo the uſe of Gods Creatures was a very robbery of God; for it carried a meer abſurdity, that they whoſe lives were a continual enmity againſt God, ſhould preſerve the ſame wicked lives by the benefits of God. Therefore the deſpiſers of God, have no title in regard of God, to the Creatures of God. And though in regard of men they may ſeem to have a property in them (it being not in the judgement of men to define, who is not, and ſhall not be the Child of God) yet hereafter, by the Judgement of God, which ſhall make hidden things manifeſt, it ſhall plainly appear, that this property was not by right, but by uſurpation, and by the long-ſuffering

of

of a moſt patient God. And then ſhall they be caſt into priſon, until they have paid the utmoſt farthing, for their unlawful uſe of the bleſſings of God. I muſt confeſs they have theſe beneſits, and that in the greateſt abundance, but it is no otherwiſe then a prodigal borrower hath heaps of money lent, or rather as a thief hath bags of treaſure ſtoln. The repayment of the borrower, makes the remembrance of the heaps loathſom unto him, becauſe the more they were, the greater is the burthen and account. The arraignment of the Thief makes him to curſe the hugeneſs of his bags; for the greater the theft, the harder the pardon, and the more ſtrict his ſentence. Therefore, as in the things of this world there hath been an honeſt, wiſe, and ſafe Proverb, that a little of a mans own, is better then a great deal of another mans: ſo in the Words of God we ſhall finde a holier, wiſer, and ſafer Proverb, that a little thing to the Righteous, yields more ſtedfaſt and undoubtful contentment, then the greateſt Revenues of the wicked can yield to their unfaithful and ungrounded conſciences. And no marvel, for they take the goods without the leave of the Owner, and tranſport them to the ſervice of his Enemies, fleſhly luſts, and an adverſary angel; and what ſhall the Lord of theſe things do, when he cometh to Judgement? He muſt needs render vengeance in flaming fire, to theſe that have robbed him of his Creatures, and of the ſervice and glory due by them. But they that are one with Chriſt, are one with him who is true Heir of all things. All things were made by him, and therefore all things are his own; and by our marriage with him we have a right in his goods. Therefore truly may we ſay, If Chriſt be ours, all things be ours; for he whoſe all things are, is ours. And by his own reaſon, if he give us the greateſt gift, which is himſelf, he cannot with-hold from us the leſſer, which is his Creatures.

Beſides theſe, there is alſo a continual eye of Fatherly providence, that watcheth over us. The Redeemer of Iſrael is the Watchman of Iſrael, and the Watchman of Iſrael doth not ſlumber or ſleep, but at all times beholdeth all his flock. As the Sun ſeemeth directly to behold and look on every man that looketh up to the Sun; ſo, and much more doth the eye of Gods providence ſettle it ſelf fully on every one that is indeed a Man, even a Man of God, which with the eye of his ſoul ſtill looks up unto his God. And then by his providence God doth hedge him about in ſafety, for he ſeeth his dangers, to prevent them, and his neceſſities to relieve them. The ſame providence ſends ſometimes good Angels to guard him, and when he wanders, it ſends buffeting angels, to beat him home into the path of happineſs; and through the divers exerciſes of humiliation and exaltation, it keeps him in one ſteady courſe to his ſoveraign Good. Surely, it is an eſpecial comfort to an heavenly Souldier, to perform his ſervice in the ſight of his Prince; whoſe eye encourageth him fighting valiantly; whoſe power reſcueth him being oppreſſed: and whoſe bounty ſcores up all his adventures and ſufferings unto a final reward. And this reward is of ſuch a glory, that the higheſt degree of ſuffering is not worthy of the leaſt and loweſt degree of this Glory.

Laſtly,

Laſtly, (though it be hard to give a taſte of Gods bleſſing in this life) the Spirit of Chriſt, beſides the light of direction and clarification, beſides the Oyl of gladneſs, beſides that higheſt and ſupreameſt Union, it gives alſo to the members of Chriſt a Teſtimonial and Patent of their ſalvation and happineſs. The light of direction ſometimes grows dim; the light of glory, and the vaniſhing brightneſs are often extinguiſhed; the ſavour of the oinment for which the Virgin-Spouſe doth love her Lord Chriſt Jeſus, ſometimes is drawn up into heaven, and the feeling of that Divine Union is for a time wholly loſt. But though heaven and earth do paſs, yet one word of God cannot paſs. Now the Word of Gods Spirit, is the Word of God; for God ſpeaketh to us by his Spirit. If therefore that Spirit hath given thee his teſtimony, that thou art the Son of God; if it have ſhewed thee thy Regeneration, and cauſed thee to behold the true Image of God thy Father in thee; from henceforth thou mayſt fear and ſerve God without fear; even without the fear of total and final deſertion. The ſeed of this Regeneration, is like the Father of it; an immortal God, and an immortal Seed: therefore it cannot die, if once it hath had life in thee. Then though the windows of thy Soul be ſhut up, that no light can ſhine into thee; though the voice of joy and gladneſs be not heard; yea though thy own corruption ſtand up before thine eyes, like a Wall or Mount of ſeparation between thee and thy God; yea, though the terrors of God do ſeem to fight againſt thee: yet believe thou the Word of the Lord, which he hath ſpoken to thee by his Spirit; for his record is true, and he muſt be believed under hope, againſt hope. The Spirit which eſtabliſheth us, hath warranted our ſtability, and this Spirit is the Spirit of Truth; and what is once Truth, is ſtill Truth, and muſt ſtifly be retained, againſt all contrary probabilities and appearances. Therefore are we and may we be always bold, amidſt tribulations and afflictions, amidſt terrors without, and terrors within: for the ſeal of God remaineth upon us inviolable; and the Lord, who knows who are his, hath told us that we are his. Now that we may have the comfort of this Teſtimony, let us often examine our ſelves, and ſearch our hearts, to ſee whether they reſemble God, or not; and let us lay up in our memories, yea in memorials, and records, the witneſſings of the Spirit to our Spirits, againſt the day of Exerciſe and Tryal.

Thus we ſee, that even in this Life we are not left comfortleſs, but we have both Comforts and a Comforter. Yet we ſtill ſay that our chief Comfort is in the next Life; yea, the next Life is the chief Comfort of this Life, to thoſe whoſe eyes ſee things inviſible, and make future things preſent. Wherefore amidſt the comforts of this life, let our eyes and hearts be eſpecially fixed on that, becauſe comforts in this life are but baitings and incouragements in our way unto Happineſs, but are not themſelves our ways end.

THE

The Art of Happineſs.

The third Part.

Wherein is ſhewed, how Man layeth hold on happineſs, retaineth, and increaſeth it: and finally, is put into the full fruition of it.

CHAP. I.

How Man faſtneth himſelf unto happineſs.

WE have ſeen what is our ſoveraign Good, and we have ſeen how this ſoveraign Good imparts it ſelf unto Man; now it concerns us to ſearch, by what means Man may apply this ſoveraign Good to himſelf, or rather himſelf to it. In vain to us it is that there is an happineſs; In vain it is that there is an hand ſtretched out to deliver this happineſs to us, if we have not alſo a hand to receive it. For if there be an happineſs, and an offered happineſs, if we receive it not, if we have no property in it, we continue in miſery, even in the ſight of happineſs. We are not happy, except happineſs be ours; and not the being, but the communication of happineſs makes us happy. And even for this communication and application, is there an inſtrument given us by him who is our happineſs: he that hath given a mouth to the body, to receive the food of the body,

body, hath given a mouth to the ſoul to receive the food of the ſoul. Yea, he hath taught us how to open this mouth wide, that it may admi & receive a great fulneſs of happineſs. But if in ſtead of telling thee how this is done, I ſhould ask thee, what thou wouldſt do for that which is better then all things; How canſt thou return any other anſwer, but this, That thou wouldſt give all things, for that which is better then all things? For, even at that rate thou ſhalt be a gainer. And if thy minde be like this anſwer, thou art in a good preparation for the receipt of bleſſedneſs, thou draweſt neer unto it; and that thou mayſt not fail, receive theſe directions following. The ſoul of man hath two eſpecial parts or powers, the Underſtanding and the Will. The underſtanding is appointed to be the guide of the will, and upon the will moved by the underſtanding, ſhould the affections, and all the members attend, yea all things that are ours, Now, if thou wilt receive and apply happineſs offered in that God and Man, our moſt bleſſed Reſtorer; firſt, thy underſtanding muſt be opened by knowledge; for it muſt know and acknowledge God in Chriſt to be that which he is, even the bliſs of mankinde, and the means to that bliſs. As he is God, ſo he is Bleſſedneſs: as he is Man united to God, ſo is he a Mediator between Bleſſedneſs and Man. This thou muſt know, and thou muſt know that this thy knowledge of him is true and right. For, Chriſt being thus known, the eye of the ſoul is turned from all other ſhews and means of happineſs; and the ſame is fixed only on the only Lord and Saviour. Being thus ſetled in the full aſſurance of underſtanding, thou haſt performed a good part of thy promiſe, for thou haſt given thy underſtanding, even a chief part of thy ſoul, wholly to Chriſt. And if further thou deſireſt a ſign, to know whether thou haſt done this truly and really; this may ſerve for a ſign unto thee: If the knowledge of any thing for happineſs, or the means to happineſs, beſides God in Chriſt, be unto thee as droſs and filth, and fooliſhneſs. But yet there thou maiſt not reſt, but thy underſtanding muſt proceed to work upon thy will, and it muſt move the will to open it ſelf wide unto happineſs, and being open, to ſuck, cleave, and faſten it ſelf by an ardent love, reſt, and ſettlement unto happineſs, certainly diſcovered in Chriſt by the underſtanding. And indeed in Spirits, either uncorrupted or rectified, this is a natural courſe: For in ſuch the underſtanding having aſſuredly deſcryed the ſoveraign Good, the will preſently moveth it ſelf to it being deſcryed, and draws with it all the parts and powers ſubject unto it. And as for all other offers of fained happineſs, it gives them this anſwer; Whither ſhall I go? for this is he that hath the words of eternal Life and Bleſſedneſs. Wherefore that the whole promiſe be performed, and that all may be given for happineſs; let the will follow the underſtanding, and wholly and unmoveably will and love this Treaſure of felicity, diſcovered in Chriſt Jeſus, forſaking, ſelling, and abandoning all things for it; I ſay, let the will ſtick to Chriſt alone by a fervent love and deſire, as unto the alone happineſs, and let the ſame will ſtick to Chriſt alone by a ſtrong truſt and confidence, as the alone Mediator of happineſs; And finally, with an earneſt

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hunger and thirſt, let it ſurrender up it ſelf, and all things ſubject to it, unto his ſaving or imparting of bleſſedneſs, which he doth by the Spirit. For thus far muſt the will proceed in working, and then only comes the crown of the work. For it is not enough barely to know that God is happineſs, nor to put thy truſt in no other but the Son, for the imparting of this happineſs, but thou muſt alſo ſurrender up thy ſelf wholly to the Holy Ghoſt, by whom the Father poureth and ſealeth bleſſedneſs into us through Chriſt his Son. When therefore we have propoſed and ſetled the Deity for our happineſs, and have yielded our ſelves up to the three Perſons of the ſame Deity united to the Humanity, for the conferring of happineſs (I mean to God the Father, redeeming us by the Son, and regenerating us by the holy Ghoſt) then hath the underſtanding and will wrought home, even to the entertainment of bleſſedneſs; and thus knowing God in Chriſt, even to the welcoming of the Spirit, reſting on him, reſigning our ſelves to him, we ſuck happineſs from him, who is both the Fountain and the Conduit of happineſs. Having done this, I know not how to enjoyn three more, though happineſs be infinitely more worth; for how can Man give more then all? And how can he receive more then all ſalvation, and a whole Saviour? But if thou doſt not this, thou art ſhort of that which thou art able to do: And Mercy that accepts the utmoſt of thy little power, will not accept a voluntary defect and ſcantneſs. Now this great dependance, fixing, and ſurrender of the whole ſoul to the whole Saviour, is that bleſſed affiance, truſt, and belief. Famous in holy wiſdom for knitting ſouls unto the ſame Saviour. Which as it hath been approved, becauſe it is the higheſt, fulleſt, and mightieſt endeavor of the ſoul; ſo alſo it is juſtified by the fitneſs it hath of receiving, and by the fitneſs and proportionableneſs it hath with Chriſts manner of entring. It is fit to receive, for the eye of the ſoul being fixed in Chriſt, ſtands as an open window, ready to receive him who enters by a lightſom and illuminating Spirit. The eye of the Spouſe thus enlightned, reflects the light to him which ſent it, and with ſpiritual glances, ſhoots the arrows of love into the heart of her beloved; ſo that he confeſſeth, *Thou haſt wounded my heart with one of thine eyes.* And no otherwiſe the will wholly willing, deſiring, and gaſping after Chriſt, is a door wide opened to receive the ſame Chriſt, entring into us by a quickning and ſanctifying Spirit. Yea, the Will hath in it a power to hold and knit what it hath received, even by a knot of unity. So the heart of *Jonathan* was knit unto *David*; and the Spouſe of Chriſt is knit unto Chriſt, and runs after him as one tyed unto him, and drawn by the cords of this unity. And ſurely, the ſoul thus knitting it ſelf unto Chriſt, Chriſt alſo knitteth himſelf unto the ſoul, and this is the knot of happineſs. Then begins that ſong of joy, *I am my Well beloveds, and my Well-beloved is mine.* To confirm this, we have alſo divers promiſes, which have told us, that he who gives happineſs, will enter with the gift of happineſs into this poſture and ſtation of the ſoul. GOD himſelf hath promiſed the Seekers to find, and the Hungrie to be filled, and the Sellers of all for the Treaſure of happineſs, to be the Buyers of that Treaſure, for

which they ſold all. He telleth the Underſtanding, that to know God and his Son Chriſt, is Life eternal; and that in the knowledge of God, is Mans chiefeſt glorying, and therefore by the knowledge of God, is mans chiefeſt happineſs. He telleth the Will and Affections; I will be found of them that ſeek me, even of them that ſeek me with their whole heart. He that cleaveth to God by a ſtrong and vehement love, ſhall dwell in his holy Mountain; He that cometh to Chriſt (that is, upon the feet of the ſoul, which can be no other then theſe two, the Underſtanding and Will) ſhall never thirſt. Let us therefore go out of our ſelves, as out of tabernacles of miſery, and leave a large and open room for him to enter, who is the fulneſs of infinite felicity.

Next, if we conſider Chriſts manner of entring; Chriſt enters into us, killing and giving life: killing our old nature, and begetting in us a new. Theſe works are chiefly and fundamentally wrought in the underſtanding and will. But if the underſtanding know not Chriſt to be happineſs, it will not ſtand ſtill to have the film of natural blindneſs taken from it, neither to have an unknown light and wiſdom (contrary to the old nature) infuſed into it. If the will be not wholly devoted to Chriſt as to the ſoveraign Good, and do not truſt in him alone, as the only giver of this ſoveraign Good, it will never ſuffer the fleſhly nature, which hath ſo much delighted it, to be cut off and ſlain by the ſword of the Spirit; nor a new inclination to be inſpired into it, by which it ſhall be ſubject to Laws and Commandments; and things future and unſeen, ſhall be wholly preferred before things preſent and viſible. But if Chriſt be known, willed, and truſted as our chiefeſt good, and the way unto it, then let him enter circumciſing, cutting, and ſlaying; Our heart is only on our happineſs: He may do what he will, ſo we may obtain that bleſſed object of our underſtandings & wills. Again, our union with Chriſt is by a ſpiritual marriage. Now let us conſider how ſuch a marriage may moſt fitly be made. Surely, we muſt firſt know him to be the faireſt of men, to be anointed with the beatifical oyl of gladneſs and happineſs, above all his fellows; and then forgetting our fathers houſe, even all the pleaſures of the old *Adam*, we muſt wholly faſten our hearts on him, and wholly cleave unto him, reſolving to be his alone; and to put our ſelves wholly under his ſhadow and protection, and then the King will have pleaſure in our beauty: Yea, he will love us, and come and dwell with us; If Chriſt be the light of our eyes, and the joy of our hearts, *If his love be pleaſanter then wine*, even all earthly Comforts; If it be he alone whom our ſoul loveth, *If we take delight, and ſit down under his ſhadow*, Cant. 2.3. *Then will he ſet us as Signets upon his hand, and as ſeals upon his heart; he will bring us into the marriage Chamber, and call us his Love his Dove, and his Spouſe: Love ſhall be his Banner over us: this fruit ſhall be ſweet to our mouth, and we ſhall be no longer two, but one fleſh and one Spirit.* Now if this great affiance which worketh dedication, reſignation, and ſo an application of the Soul, yea of the whole Man unto Chriſt, be the Key of our hearts, which openeth thoſe everlaſting Doors, that the King of glory may enter in; let us take heed that this Key be put home into the lock,

that

that our hearts be fully opened unto him; otherwiſe as much of our hearts as is ſhut unto him, ſo much of happineſs is ſhut out of us. Let us be careful that this Key of Faith be not ſtayed and ſtopt within our underſtandings; but let it proceed to our wills and affections, and make way to the bottom of our hearts, that Chriſt may enter juſt as far, even to the bottom. For as far as this Faith enters, ſo far Chriſt follows. And as far as Chriſt enters, happineſs follows. Therefore let not thy faith leave entring, until it hath made room enough for Chriſt to take up his full reſt in thee. It ſeems that the Underſtanding is but the Porch, but the Will attended with the Affections, is the chief Room of Chriſts reſt and reſidence. When the will is ſo ſeaſoned by Faith that it hateth all felicities but God, but willeth and deſireth him as the only felicity; when the will toward the attainment of this felicity dependeth, truſteth, and leaneth on no other means but Chriſt Jeſus, but on Chriſt it reſteth fully as the only Mediator of happineſs; and when the will toward the attainment of Chriſt, and the vertues of his mediation yieldeth it ſelf up to no other humane invention, but fully and wholly ſurrenders it ſelf to the holy Ghoſt, regenerating and new-begetting, then is Chriſt ſealed in thy heart, he is come into thee, and his feet tread on the very bottom of thy ſoul. Thou haſt taken up thy reſt in him, and he hath taken up his reſt in thee; and this is the inward Sabbath of this life, and an earneſt and beginning of the eternal Sabbath. Accordingly, he calls out unto Man; My ſon, give me thy heart, for in the hearts of men is the Throne of his Kingdom; and except he raign in our hearts, we cannot raign in his glory. Thy knowledge of God in Chriſt muſt not be dead, but effectual and working; and the work thereof muſt be the kindling of a fervent love, dependance and affiance in thy will and affections. Thy will again muſt work by this dependance and love; and the work thereof muſt be a dedication, and reſignation of all unto God, in Chriſt, taking poſſeſſion of thee by the Spirit. Till thou comeſt to this point, thou art ſhort of happineſs: For this is the Center of deſcending to the Spirit of Chriſt, and in the very ground of the heart doth the Spirit only faſten his roots. Wherefore give the inmoſt of thy heart to the Spirit of bleſſedneſs, and know, that in giving thou doſt rather receive then give. For thy gift is but the gift of a ſinfull heart, and that which belongeth to it and ſerveth it: But thy receipt is the receipt of the Spirit of Life, and Joy eternal. Wherefore it concerns thee, not to be niggardly to thy own ſoul: for, as much of thy ſoul as thou keepeſt, ſo much of it thou loſeſt; and as much as thou giveſt, ſo much doſt thou crown with happineſs. Thou maiſt perchance think it enough to believe he is thine, but if thou have no better warrant then ſuch a thought, he may not be thine. For thou Believeſt that he is thine too ſoon, if thou believeſt it before this work of faith hath in ſome meaſure wrought home upon thee. It is not a raſh preſumption, nor a bare thought, that can ſnatch at Chriſt and make him thine, it muſt coſt thee thy ſelf before thou have him. The getting of Chriſt is by the way of traffick; thou muſt not think wholly to gain upon him, but as much as we would have him to be ours, ſo

much muſt we ſtrive to yield our ſelves to be his. Chriſts Kingdom is a Kingdom of power, and he will enter into thee as a King of power; and it is not a bare imagination that makes way for this Kingdom, but an affiance of the heart, which actually and effectually ſurrenders us up to his Scepter and Rule. Therefore the beſt way is, hereby to get him firſt into thee, and after to believe he is thine. Many have loſt Chriſt, becauſe not having him, they thought they had him. For they ſought not him whom they thought they had, and ſo loſt him, who is found by ſeeking. But on the other ſide, if thou haſt felt the depth of this faith, though in a narrow breadth, know that Chriſt is thine, for whom thou haſt ceaſed to be thine own. As much as thou haſt gone out of thy ſelf to poſſeſs him, ſo much hath he entred into thee to poſſeſs thee; ſo much as thou cleaveſt to Chriſt, and yieldeſt thy ſelf to the renewing of his Spirit, ſo much doſt thou knit Chriſt unto thee, and ſo much thou draweſt, yea ſuckeſt his Spirit into the innermoſt part of thy ſoul. He who is goodneſs it ſelf and died for us, when we were ſinners, cannot reſtrain his Spirit from us, when with a full truſt we have caſt our ſelves wholly upon him, and with a whole reſignation have given up our ſelves fully unto him. He who is Love, cannot reſiſt love, but he is overcome and taken by the fervor of our hungry and thirſty ſouls, and gives us to drink freely of the waters of Life. Chriſt is the Phyſician of our Souls; and to be cured by him, we muſt deal with him as with a Phyſician. Now to be cured by a Phyſician, it is not enough only to believe that the Phyſician can cure us, nor that he will cure us, but this confidence in the Phyſician muſt work in us a willingneſs and reſolution, to take and admit his receipts by which he may cure us. Even ſo it is between Chriſt and our ſick ſouls; it is not enough barely to think that Chriſt can cure us, or that he will cure us, but our belief muſt open the mouth of our ſouls, to receive his medicines given us in the Cup of ſalvation. This Cup of ſalvation is the Spirit by which he communicates to us his Redemption, his Holineſs, his Eternity. Therefore muſt we ſo believe, that we receive Chriſt; for ſuch only as receive him, have the prerogative to be the ſons of God; ſo muſt we believe, that we be baptized with the holy Ghoſt; for thoſe only who are ſo baptized, ſhall be ſaved. And if we thus believe, he who never ſent away any uncured of their corporal infirmities, that ſought him here on earth, ſurely, he will not deny his ſaving health to any believing ſoul, that thus heartily thirſts after him, ſitting in heaven. For, the ſpiritual phyſick was Chriſts trueſt and moſt proper profeſſion, and the cure of bodies was eſpecially to draw our faith thereby to behold, believe, and receive his cure of ſouls. Therefore eſpecially, ye ſick ſouls, be of good comfort; for you the Maſter calleth eſpecially. But when ye come to him, remember that ye deſire to be cured of the whole ſpiritual malady; even of ſin and of ſinfulneſs; of the corruption of ſin, as well as of the guilt and miſery that follow it: For Chriſt will enter into none to cure the death of ſin, but withal he will give death unto ſin, neither will he by his Spirit give any one the Life of glory, to whom by the ſame Spirit, he doth not firſt give the life of Piety.

CHAP.

CHAP. II.

How a Man may get this faculty which uniteth Man to God.

BUt Man is brutiſh and ſenſual, both in underſtanding and will; and ſo it is impoſſible for him, while he is ſuch, to diſcern a ſpiritual happineſs, and the means of attaining it; and much more hard it is to eſteem and love the one or other. He believes that which he ſees, and he loves that which he taſts and feels, but his groſs palate doth not reliſh this celeſtial and unpalpable happineſs. Therefore Man muſt be lifted up above this low eſtate of ſenſual and carnal knowledge; and to effect this, there needs a ſecond hand of the firſt Creator. If the bodily ſight be extinguiſhed, He which made the firſt ſight, can only make a new; and when the eye of the ſoul is ſo far put out, that it ſeeth not him that made it, He that made it, only can give it a new ſight, whereby himſelf may be ſeen. Wherefore if thou which readeſt thus far, yet believeſt not what thou readeſt, I wonder not; for I know what thou art: I look not that blindneſs ſhould ſee, or carnality ſhould favor ſpiritual joys. Thou art bounded with thy own fleſh, which is thy Horizon and limit of diſcerning. Thy candle cannot ſee thorow the thick Lantern of thy body, to perceive the myſterie of the bleſſedneſs of Spirits, nor the glory that is above the Vail of this viſible Heaven.

But perchance thou wilt ask; if the opening of the eyes be from God alone, to what purpoſe ſhall advice be given to thee, in a matter that lyeth not in thee, and which is not effected by advice, but by ſupernatural operation? To this I anſwer, That although the power that muſt inlighten thee, doth deſcend from above, yet uſually it doth communicate it ſelf unto us by the ſervice of certain means, left with us here below. Again, when grace doth firſt breathe upon us, it worketh by degrees; which degrees being by ſome neglected, or miſconſtrued, it hath bred unto them a greater difficulty and hardneſs of travel in the new birth; but being perceived and duly entertained, they turn into Teſtimonials unto us, yea to encouragements unto farther degrees of grace. But if thou ask me again, how thou ſhalt like or uſe the means, when thou neither ſeeſt nor likeſt the happineſs intended by the means: To this I muſt reply, That without God, thou canſt not ſo much as love the means, yet as a natural man thou mayeſt conſider theſe things following: firſt, If thou look into the beſt ſort of heavenly Philoſophers, thou ſhalt ſee among them Men wiſe and underſtanding, juſt and righteous, enjoying both wealth and honor; and if thou talk with thoſe Men, they will tell thee ſeriouſly, that they moſt certainly ſee and feel an eſtate of happineſs; and that they came to the ſight of ſuch an eſtate, by frequenting the means left with us here on earth. Secondly, if thou wilt ſearch ſome ſpecial works of men, thou ſhalt finde Writers of un-

deniable

deniable worthiness, who by Miracles, Prophesies, Oracles, Success and Victory against oppositions, have proved the verity of Christian learning; it being impossible that a Doctrine, mainly contrary to flesh and blood, should be advanced so much among men, whose very frame is flesh and blood, without the maintenance of an Omnipotent LORD. Thirdly, do but consider what this Doctrine, which is the instrument and means of Life, proposeth to thee, and requireth of thee. It proposeth to thee an eternel felicity, it requireth of thee Piety and Purity, things of themselves desireable and excellent. But thou wilt say, that this purity will cost thee dear; for it is sure to cost thee all thy sinfull pleasures, and may cost thee much pain, yea thy life it self. But to this I may answer, That though it may cost thee something, yet upon the matter it loseth thee nothing; for whatsoever pleasures of sin thou canst enjoy, being enjoyed, they die, and come to nothing; yea life it self comes at last to nothing, and that for nothing: so the condition required of thee, is only this, That what shall be nothing, if it be, may be nothing, by not being; and to encourage thee herein, thou hast for advantage an adventure for Eternity. In summ, thou art required, at the most, but to lose that which will be lost, for an happiness, which may and shall be found for ever. Yea for these gross pleasures, even in this life, thou shalt have joys unspeakable. Howsoever, whether thou receive the means of happiness, or refuse it, certain it is, that to all those that receive the Life of blessedness, the Doctrine of God, left unto us in writing, and unfolded by his servants properly deputed to this office, is the usual conveyance of this life. God alone invented and conceived the remedy of Mans misery, and a way from misery unto felicity. The same God who only knew it, could only tell it, and only by telling, can men know and believe it; and only by knowing and believing, can men strive toward it, and so finally attain it. So we see that men must know and believe happiness to obtain it; and happiness must be taught, if they will know and believe it, and to teach this happiness, there needeth a word of Revelation; and to reveal this, God himself must speak unto us, who alone was the Founder and Knower of this mysterie. Therefore must we esteem this Word highly, as a great second Mercy, by which the first great Mercy is delivered to us. Before this Doctrine, our happiness was lockt up in Gods unsearchable purpose: but by this Doctrine, happiness is reached out to us, and issueth from the heart of God into the heart of Man. Wherefore let us be far from accounting it a vain Word, for it is our life, and the length of our days, and by it we receive eternal Life from the Ancient of days. For, while it is taught unto us without, the Vertue and Spirit of God entreth into us within, and makes us capable of that happiness which is taught unto us.

Now, the degrees by which this Spirit usually worketh upon us, are these. First, it causeth us somewhat to discern and allow the truth of this Word. And next, it moves a desire of more knowledge, and of a greater taste of the Word of Life; which is also made known to God in Prayer. And at length, the heart is moved with so fervent a love

love unto it, that it deſires to be wholly ſavoured, ſalted, and ſeaſoned therewith, that the natural Man may no longer live in the heart; but that Chriſts Kingdom may be ſet up therein. And ſo the Word, or Chriſt in and by the Word, becomes the Treaſure of the heart, and therefore from thenceforth, the heart is ever thinking on his treaſure, it thirſts after it, it ſeeks it with eye and ear.

But that thou maiſt not be diſcouraged in thy firſt beginnings, thou muſt alſo know in what manner and order the Doctrine and Art of felicity doth preſent it ſelf unto thee. It will firſt offer to thy knowledge and meditation, the lamentable face of humane miſery, ſo that thy fleſh perchance will fear to go on, half deſpairing, how thou canſt ever come through ſo great miſery unto felicity. But fear not; the beginning and the end are contrary. Thy natural eſtate is indeed very miſerable; And this Doctrine doth not make it to be ſo; but ſhews it to be ſo. The corruption of nature made thee miſerable, and hid thy miſery from thee, and ſo made thee contentedly to continue in miſery. But this Doctrine ſheweth thee thy miſery; that by ſhewing it, it may cure it. It ſhews thee indeed the ugly face of thy miſery, but not to this end only, to terrifie thee; but that by terrifying, it may make thee run a pace from miſery to felicity. Wherefore take courage, and come with me, profitably to behold the countenance of miſery; which (as heretofore hath been mentioned) preſents it ſelf in a double aſpect; the miſery of corruption, and the miſery of puniſhment inflicted on this corruption; To diſcover thy corruption, thou ſhalt finde a ſtrict and ſevere Law, the Counter-pane whereof is placed in thine own heart; and when thou compareſt thy actions with this Law, thou canſt not chooſe but ſay thou art a Creature faln from the duty of thy Creation; for ill do thy actions become him, whom the Creator hath appointed to be his ſervant, and the Lord of the World. Now if thy deeds be ſo unrighteous in the ſight of thy Maker, how muſt not that higheſt Lord be diſpleaſed exceedingly with theſe lower Lords, when he ſeeth his perfection and Juſtice croſſed and contraried, with their imperfection and injuſtice? when he ſeeth his Creatures hired by ſo many ineſtimable benefits, only to do him the ſervice of Righteouſneſs (which is a thing of it ſelf to be loved) to renounce their allegiance, yea to rebel againſt their Creator with a courſe of oppoſition, and to love wickedneſs, more then a bountiful God commanding Righteouſneſs? Surely, the wrath of the Almighty muſt needs ſmoke againſt ſuch Traytors, and rebellious Runnagates: *And if the Lyon roar, how ſhall not the Beaſts of the Forreſts be afraid?* Hence therefore the miſery of our corruption, leads us to the conſideration of the miſery of puniſhment. And that there is ſuch a connexion between ſin and puniſhment, reaſon, experience, and Gods own Word do teach us. Reaſon tels us, that he who hath brought this great frame to an unity conſiſting of diſagreeing parts, by proportion, weight, and meaſure, is himſelf a God of Wiſdom, Order, and Proportion: And if he be ſuch, he muſt needs expect that Creatures of Reaſon and Underſtanding, ſhould alſo obſerve Order, Juſtice and Righteouſneſs. For to ſay the truth, as by this harmony the

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World was founded, ſo by the ſame is it ſtill preſerved. But if theſe Creatures which have in them a power of reſembling, and pleaſing their Maker, croſs him with a croſs of contrary actions, it muſt needs be expected, that the Lord being croſſed by his ſervants in diſobedience, muſt alſo croſs them in puniſhment, and being mightily inraged, he will return the malice of their own works on their own heads. Now we know, as the perſon is, ſo is his wrath; and as the wrath is, ſo is the puniſhment: An infinite perſon, an infinite Wrath, and an infinite puniſhment. The very inſtincts of decayed Nature, have inſpired the acknowledgement hereof into the terrifyed hearts of guilty and ſelf-accuſing Heathens, who not knowing God but by the knowledge of nature, yet becauſe of their wicked lives, upon the hearing of thunder and tempeſts, have feared and ſhunned the fury of an Omnipotent Juſtice. But now I ſhall little need to tell thee, what experience hath already taught thee. For I doubt not, but to moſt that conſider the life of Man, it hath appeared that the main courſe of humane life, is a connexion or ſucceſſion of unrighteouſneſs and wretchedneſs. Man liveth as out of the ſight of his Maker, and Man liveth as out of the cheriſhing and foſtering of his Maker, being generally thruſt out unto a war againſt brambles and bryers, againſt the barrenneſs and ſtarvedneſs of a curſed earth, which he muſt reſiſt and overcome with the ſweat of his browes. Yea, each man eateth other men, though not with the teeth of the body, yet with the jaws of a fraudulent over-reaching and violent ſoul. And yet there are further miſeries waiting upon Miſchief; for beſides viſible and palpable examples of ſudden Juſtice, executed, and ſent from heaven upon divers eminent and outragious crimes, we ſee in general, that this ſinful life at the beſt, is but wiſe vanity, pleaſant vanity, or glorious vanity; and at the worſt, vexation of ſpirit, vexation of body, loſs of goods, and loſs of friends. Yea, Man is but a piece of reaſonable miſery; He hath reaſon to fore-ſee miſery, and ſo to take it to his heart: when reaſon cannot prevent it, reaſon to foreſee death, but not to avoid it. For as ſure as wickedneſs is preſent, ſo ſure ſhall death be preſent; for death and ſin, we ſee daily, are in every Man unſeparable. Now the combining of ſin and miſery in this bodily life (for this life concerns the body moſt, and the ſoul leaſt, and ſo doth the miſery of this life) points our expectation to another life; even that there ſhall be a purſuit of puniſhment after ſin, in that life which is moſt proper to the ſoul, and that then the bodily miſeries of this life ſhall be ſeconded with ſpiritual torments. But if we leave theſe darker characters of reaſon and experience, and come to Divine Revelations: there we may read running the fall and miſery of Man. And theſe before are deſcribed out of the ſame holy Writings, but here again they muſt be conſidered by the Learner of the doctrine of Happineſs, that by the full ſearch and tenting of his miſery, his miſery may be cured.

Briefly therefore, to ſpeak what hath been ſpoken; he ſhall find in Gods Word, that wickedneſs and ſin is the tranſgreſſion of the Law; that the Law being tranſgreſſed and offended, is the miniſtery of death:

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That this death is both of ſoul and body, in an eternal darkneſs and abſence from God, who is Light, yea in an eternal ſuffering of the fire of the wrath of God. For Gods wrath is a Worm and a Fire, ever feeding on the tormented ſouls and bodies of diſobedient, wicked, and ſinful men. And now when thou haſt found thy ſelf a ſinner, & findeſt alſo the terror and wrath of God againſt ſinners, I know thou canſt not chooſe but think thy ſelf awhile the childe of death, and thy eſtate fearful. Thou wilt cry, Wo is me, a man of ſorrow, and, Wretched man that I am, and call thy body a body of death. But as I told thee before, this terror is but thy way, and not thy ways end. It is but thy entrance into happineſs, yea it is thy advancement unto happineſs. For the burthen of thy miſery will move thee to ſeek for one to eaſe and refreſh thee. The bitterneſs of thy wretchedneſs will make thee more comfortably to relliſh the ſweetneſs of a Saviour; and the fearfulneſs of the Valley of death, will make thee more ſtedfaſtly to lift up thy eyes to the Hill of God, from whence cometh thy ſalvation. And ſurely, this fruit of Humility doth God expect before he will exalt. He will have us confeſs our miſery to be fearful, and deſperate in it ſelf, he will have us to feel it to be a burthen intolerable; we muſt tell him in words and deeds, that we are weary and over-heavy laden, and then is it for his glory, to help confeſſed incurable, and deſperate miſery. And to this end may we reaſonably believe, that the fulneſs of time appointed for the coming of our Saviour in the fleſh, was ſo long in fulfiling, and that during the ſpace between the Promiſe and exhibiting of a Saviour, there was ſo ſpare and rare, and ſecret notices given of him; even that there might be a manifeſt and confeſſed need of him, before he ſhould be generally and manifeſtly offered and ſhewed. The whole World left to the ſtate of nature, muſt be odiouſly and unſufferably corrupted; the Nation of the Jews taken out as the top of mankinde, and a chief part to convince the whole, lifted up, propped, and ſupported by a clear revealed Law, by Statutes, Ordinances, and Ceremonies, and theſe again enforced by Prophets, Miracles, and Signs, I ſay, this Nation muſt be laden with iniquity, and wholly defiled from the crown of the head to the ſole of the foot, and ſo both among Jews and Gentiles, there muſt be none that worketh righteouſneſs, no, not one, and then is the fulneſs and fitneſs of time for the coming, and publiſhing of a Saviour.

Being thus humbled in our ſelves, and made both needy and thirſty of ſalvation, then will God open our eyes, as he did the eyes of deſpairing *Hagar*, that we ſhall ſee a ſpring of waters of eternal Life. Chriſt Jeſus with the beams of his ſaving health, will ſhine in upon our underſtandings, and ſhew them his beauty, and upon our wills through our underſtandings to comfort, raviſh, and draw them, and this will he do, juſt at that time when we feelingly complain and find, that we are in the ſtate of darkneſs, and in the ſhadow of death. And now, Chriſt Jeſus entring into our ſouls with [illegible] mercy and grace to heal and refreſh them, our ſouls in faith and fervency claſp the will and affections about him, and lay faſt hold on the Lord of glory and bleſſed-

neſs. And then the ſoul kiſſeth him with the kiſſes of her mouth, and as ſhe needeth him moſt before ſhe found him, ſo ſhe loveth him beſt after ſhe hath found him. This is the path of Faith; walk therein and live for ever.

CHAP. III.

That we ſhould ſtrive to increaſe our happineſs, and by what means.

BEing knit unto happineſs by the knot of a moſt high and bleſſed Union, wrought by that Faith in Chriſt, which ſurrenders us up to the ſanctification of the Spirit, what remains but that we ſtrive to preſerve and increaſe our ſelves therein? It is no leſs wiſdom to keep then to get; yea it is more folly negligently to loſe a thing gotten, and the labour by which it was gotten, then having taken no pains for it, not having taſted the ſweetneſs of it, to have been altogether without it. And though the renewing Spirit be ſtrong in apprehenſion, and where it once takes root, it will not wholly quit the ground, yet we muſt know that the wretchleſneſs and hard heartedneſs of Man, by ſhutting up the heart againſt the dew of heaven, and by cheriſhing the weeds of natural corruption, may ſo much grieve and afflict him, that the ſeed of grace and glory, ſown in us, may be much withered and pined. For the Spirit which is within us, as it holdeth us, ſo it looks to be held by us; as it quickens us, ſo it looks to be quickened and inflamed by us; And on the other ſide, it grieves, it pines, it drieth, it dyeth (to our feeling, though not in it ſelf) when it wanteth comforting, encouraging, cheriſhing. And the Spirit being thus quenched within us, the ſpiritual trading for happineſs decayeth, and ſo our loſs of heavenly joys doth daily increaſe, yea the comforts of God in our way to happineſs do ſtill abate, and we are often left in a temporal hell, even in horror of minde, and vexation of conſcience, *which is the night of the ſoul*, Wiſd. 17. 14. Far be it therefore from us, to kill that which giveth us life, to quench that which is the Light of our darkneſs, to pull back our hand from this hand of God, which offers to lead us to eternal Life. But let it be the moſt earneſt endeavor of our hearts and ſouls, to comfort and cheriſh this heavenly Seed, wherein lies wrapt our everlaſting glory and happineſs. Let us be merciful to our ſelves, by being kind to it; for thou canſt not ſow to this Spirit, but thou muſt ſow alſo to thy own glory; for the Spirit is a moſt ſure rewarder of all the ſervice done unto it. And to whom it hath bin an Author of ſowing in labor, to them it wil[illegible] be a giver of a moſt bleſſed harveſt in glory: yea, according to the meaſure of ſowing, ſhal be the meaſure of reaping. Wherefore let us not be content, only to get this glorifying Spirit, nor having gotten it, only to keep it: but let us in an unſatiable covetouſneſs,

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ever be increaſing it, ever be getting upon it. How can a Man be full enough of happineſs? How canſt thou ſtint thy ſeeking, ſince there is no ſtint of an infinite felicity? and ſuch is that which thou ſeekeſt. Surely, if thou ever didſt taſt thy Soveraign good, thou canſt not but ever hunger and thirſt after him, thou canſt not but cry out, Evermore give me this water of life. Let thy worldly covetouſneſs teach thee the manner of a ſpiritual covetouſneſs. That tells thee, that goods are good, and thou canſt not have too much of that which is good. Now the Spirit tels thee, that God is goodneſs it ſelf, and the ſumme of all things that are good. Wherefore thou ſhouldſt be ſtill hungry, ſtill thirſty, after the living God; never having enough of that happineſs, whereof there is ſtill ſome degree beyond that which thou haſt.

Wherefore faſtning one foot, that thou ſlide not back in the path of happineſs, advance the other, and ſo march on ſtedfaſtly to the Congregation of the firſt-born, to the ſpirits of juſt and perfect Men, to the Mediator of the new Alliance and Covenant, and to the happy preſence of the living God. Thy path is in the Spirit; walk in the Spirit, and thou walkeſt towards God: walk fervently in the Spirit, let it inflame thee, and be inflamed by thee, and thou walkeſt ſwiftly towards God; and the more this fire of Grace is kindled in thee, the more ſhall thy ſhining be, when thou art a Star in glory. For the ſame Spirit which is the ſeed of Sanctification, is alſo the ſeed of Glorification: the firſt it brings forth in this life, the other in the next. As certainly as it ſhews the firſt, ſo certainly will it beſtow the latter, and the latter in the degree of the former. For according to the power of the quickning Spirit within us, ſhall be the power and excellence of the Spirit raiſing us; and according to the power of the Spirits ſanctifying, is the power of the Spirits quickning: Sanctifying and quickning being knit together, and ſo proſpering together in the proſperity of one and the ſame Spirit. Therefore to increaſe our glory, we muſt ſtrive to increaſe our holineſs; and by holineſs and other helps advancing, and ſupporting holineſs, to increaſe comfort, and cheriſh the Spirit, by which both holineſs and glory may be increaſed.

Now to know what theſe helps are, we muſt ſeek in the Oracles of God, whoſe office and main purpoſe is to ſhine as a Light to mankind that ſtandeth in the dark place of a clouded and corrupted ſoul, and to guide their feet into the way of Peace and Reſt. This ſure Word of God, was given by God unto Man, to direct man unto God; and to effect this, it hath a power to make the children of men, the ſons of God; Yea it hath a power to nouriſh this ſpiritual and heavenly ſon-ſhip, and ſo beſtoweth a gift of growth, as well as a gift of life: for it cauſeth the ſons and heirs of God to grow unto their perfect ſtature of Grace and Glory. The great Spirit of God, which poureth that portion of the Spirit into us, wherein lies our ſanctification and ſealing, poured alſo in the Prophets, Seers, and Apoſtles, the Word and Counſel of God. So the Spirit within us, and the Word without us, are neer of kin; they have one Father, even the Spirit, which is God; and being brethren, they muſt needs cheriſh, love, and ſtrengthen each other. Yea the Spirit of God which

beſt knows, how the Spirit iſſuing from him, may be cheriſhed, hath by that Word, of purpoſe ſhewed us ſundry means, by which that which he hath given us, may be increaſed. And God expects, that we which were dead, and are now raiſed to life by him, though in our deadneſs we could not move towards him, yet being quickned, we ſhould by imployments and exerciſe ſtir up the life beſtowed on us, kindling it by thoſe helps which his Word miniſtreth unto us. So behold, O Man, a double mercy; one, that the endevours of the Saints may increaſe their glory; another, that means, helps, and directions are given for the advancement and execution of ſuch endeavours. We muſt not be ſtill like *Embrions*, and children in their firſt conception, to have the nouriſhment of life ſent in to us without our knowledge and will: but being now at leaſt babes in Chriſt, we muſt deſire and ſuck the ſincere Milk of the Word, that we may grow thereby; or, being ſtrong men, we muſt deſire and digeſt the ſolid meat, by which we may grow from ſtrength to ſtrength; we muſt by manly exerciſes ſeek to fortifie the power of Chriſt in us, and we muſt work towards the increaſe of our ſpiritual eſtate, by heavenly traffike and merchandize, that the talents of grace being increaſed, may increaſe the talents of glory.

But now perchance it will be demanded what theſe helps are, by which the Man of God may enlarge his ſtature, and grow up to his head Chriſt Jeſus. For ſatisfaction to which demand, I would point him to the Word of God, which is the Treaſure of the perfect knowledge of this Art of felicity; but yet to give ſome ſtay to hungry ſouls, that preſently deſire the proſperitie of the Spirit, and will not be delayed, I may name ſome of the chiefeſt, though likewiſe I may leave others unnamed, to ſtir them up ſomewhat to ſeek for their own proviſion. And here, as the firſt means of increaſing the Spirit, I will name the increaſing of thoſe means, by which the Spirit was received: we muſt ſtrive to increaſe that faith and affiance, by which we cleaving unto Chriſt, Chriſt clave unto us. For the more we cleave unto Chriſt, the more Chriſt cleaveth unto us; the more we comprehend him, the more he doth comprehend us by a larger and fuller poſſeſſion of us. Faith increaſed, increaſeth our capacity of Chriſt Jeſus; and as we are enlarged in our own bowels by faith, ſo doth Chriſt enlarge himſelf within us by his Spirit. To this end let us remember what hath been formerly ſet forth, as the means of breeding faith, and in thoſe means let us be the more converſant, as we would be the more plentiful in faith, and more ingraffed in the object of faith, Chriſt Jeſus. Briefly, let us fervently and continually pray with the Diſciples, unto the Author and Finiſher of our faith, *Lord, encreaſe our faith:* Let us be frequently converſant with Chriſt Jeſus, and often behold him lively deſcribed in the Word, in the Sacraments, by hearing by ſeeing, by receiving, by meditation. The more Chriſt is looked on, the more truſt, and the more love, and ſo the more Union. We cannot look on the faireſt of Men, but we ſhall be raviſhed with his love; for, *he kindleth our affections as coals of fire, and as a vehement flame.* And ſurely, if we look into his Word, and into the ſeals of his Word; we cannot chooſe (if we be ſpiritual) but we muſt plainly look on Chriſt himſelf.

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For the Word of Chriſt is the Image of Chriſt; he hath ſtamped on it his own likeneſs, and therein we may ſee him born, living, teaching, dying, and riſing again. Therein may we behold his graces and gifts, his excellencie and dignity, his love unto Men, and his labours for Men. The Sacraments alſo Chriſt hath imprinted with his own reſemblance: and they are the characters and repreſentations of Chriſt. So in them may we ſee Chriſt redeeming by paſſion, and waſhing by regeneration, feeding and quickning by vivification, yea performing his part of the whole Covenant of Life. And CHRIST being thus diſcerned, what dull heart will not riſe up toward him in a ſtronger affiance, in a more firie love? Wherefore walking along with the ſtaff of Prayer in our hands, let us ſtill be taſting of theſe reſtoratives of faith, that ſo faith being cheriſhed, may cheriſh the Spirit, and the Spirit being cheriſhed, may cheriſh our life eternal.

CHAP. IV.

Other helps of retaining and increaſing happineſs. The firſt is, quick obedience.

AN eſpecial furtherance and nouriſher of the Spirit, is a ready and prompt obedience to the motions of the ſame Spirit. The buſineſs of our life is indeed no other, but an attendance on the Spirit, in whom lies our duty and happineſs; and all other buſineſſes that are not ſubordinate to this buſineſs, are inordinate. Wherefore to the holy luſts of this living and moving Spirit, muſt our continual care be attentive, that when it moveth us, we may be moved by it, and that the commands thereof be anſwered by a ſpeedy obedience. For the Spirit is the iſſue of the God of power, and is it ſelf a power proceeding from that great power: now power rejoyceth in action, yea theſe ſecond powers grow more powerful by action. In natural things we ſee that motion makes a thing more apt to move; and by how much more the ſtrength of Man is exerciſed, the more able and mighty it groweth. No otherwiſe doth the Spirit in us. It grows mighty by a free and proſperous exerciſe of his might: It grows more vigorous and active by doing, and by moving it is more ready to move. If it be well followed in a combate with a Bear, even a terrible and ugly temptation, it will after lead us on to the conqueſt of a Lyon, even of ſome raigning wickedneſs, and at laſt will bring us to triumph over a Gyant, even the Prince of wickedneſs. And as it will lead us to the increaſe of the ruine of vice, ſo it will alſo lead us to the increaſe of vertue, and finally, to increaſe the reward of vertue in eternal felicity. For as it is the natural and kindly deſire of the Spirit to bear fruit, ſo is it likewiſe his deſire to bear more fruit, and by obtaining this deſire, it goes on to a farther deſire, and ſo to a farther obtaining, if our following be

be proportionable to his leading. When the Spirit moveth us to a good work, by fullfilling it, we have a double profit. One is, the reward of that work in glory; the other is the increaſe of the Spirit by working; who being increaſed, will increaſe more works unto more glory. On the other ſide, by neglecting and diſobeying the Spirit when it moveth, we have a double loſs; the firſt, a loſs of the good work, and the reward pertaining to it; a ſecond is an impoveriſhing, diſcouragement, and weakning of the Spirit, againſt another like occaſion: for it muſt needs move weaker the next time to that work, to which before it hath moved in vain. Now far be it from us to ſtop and ſhorten our own perfection; even the perfection of holineſs and happineſs, which two are inſeparable, and one the meaſure of the other. Let it be far from us to abate our felicity, by leſsning our obedience; yea far be it from us, to grieve and ſtop that Spirit, which demandeth of us but an excellent and neceſſary duty, which is holineſs, and that with a condition annexed of the moſt excellent thing, which is happineſs. Surely, we diſcomfort our Comforter, we go into a ſpiritual conſumption, we dead our life, we grudge our ſelves the increaſe of felicity, when we reſiſt or neglect the ſacred inſtincts and bleſſed influences of this ſoveraign Spirit. Whereas on the other ſide, by a ready obedience we inflame the Spirit, we add fuel to this heavenly fire, we give that thing food and nouriſhment, which giveth food and nouriſhment to our life Eternal. For the motion of the Spirit tends to this, that we would do good to our ſelves, by doing good to it, and that by ſowing unto it in a ſpeedy and large obedience, we may reap a more full and large harveſt of glory. Wherefore let us be careful to accept every proffer of the Spirit, as that wherein is an united gift of grace and glory. If the Spirit would exerciſe it ſelf in the practiſe of ſome vertue, let our members, as ready ſervants, run to the execution thereof. If the Spirit ſtir us up to a ſtrong reſolution, to make a ſtraighter Covenant with our God, and to draw neerer unto him by an increaſed ſervice, let us make room in our hearts for the ſettlement of this pillar, and let us give way until this nail be driven up to to the head. If the Spirit luſt for a vacation from the world, and complain that it is oppreſſed with an heap of earthly employments, let us eaſe it of weight, and take from it that which ſurchargeth; yea let us give it full and ſteady times of reſpiration and breathing, that it may converſe with his Fountain, and ſuck new ſtreams of refreſhing from that abundant and ever-flowing ſpring. If the Spirit deſire to war with the fleſh, and particularly with ſome eſpecial infirmity, let us come willingly to the fight, and help the Lord in his Battles; even this Spirit of God againſt the enemies of God and our felicity: and if we ſerve him in the fight, we ſhall triumph with him for the victory. Finally, if the Spirit long to cheriſh it ſelf with the food of the VVord, or the precious and laſt Banquet of our dying Redeemer, let us be careful to feed the hunger thereof with the food of God in due ſeaſon. So ſhall we increaſe the life of our life: and by the growth of the Spirit, we ſhall grow more gracious here in ſight of our Creator, and we ſhall grow more glorious hereafter by the increaſed ſight of the ſame Creator.

CHAP.

CHAP. V.

Another furtherance of the Spirit, is watchfulneſs.

AS Obedience doth cheer, and as it were, make joyful the Spirit within us, ſo Obedience it ſelf is ſupported by VVatchfulneſs. Therefore (though in a ſecond and removed degree) is VVatchfulneſs a help to the Spirit, and ſo an Increaſer of our felicity. For a Chriſtian conſiſting of a double nature, one ſpiritual, and another carnal, and two-fold motions proceeding from this two-fold nature, and each adverſe, yea hurtful to the other, herein muſt VVatchfulneſs help us, that the motions of the nature of corruption and miſery, be quickly apprehended and ſuppreſſed: and that the motions of the Nature of bleſſedneſs, and grace be ſoon eſpied and furthered. Elſe on the one ſide, the egg of Concupiſcence being grown to a Cockatrice, before it be ſeen, may kill: and on the other ſide, the excellent deſires and pregnancies of the Spirit, which would have brought forth the fruit of glory may come to abortion by a barren, miſerable, and inglorious neglect. Beyond theſe alſo hath Watchfulneſs a profitable imployment: for it ought to ſtand as upon the top of a Tower, to eſpie afar off as well as neer at hand; even to diſcry the remote occaſions of ſuch motions, and to ſound the Bell to the ſoul, that ſhe ſhut out the Meſſengers of the enemies of her peace, and lovingly admit the friends of her happineſs. We are ſafeſt from evil, when evil is kept a good diſtance from us; and evil is kept at a good diſtance, when we eſpie the occaſions of evil afar off, and avoid them. Many times the occaſion is admitted with a hope of not admitting the evil: but commonly the evil throngs in cloſe after the occaſion, and approaching neer unto us, it over-comes us at handie blows, whom it could not at the Pikes point. It is far eaſier to kill ſin in the occaſion, then in it ſelf; and to grant the occaſion, and to deny the ſin, is almoſt as bad Logick in practice, as to grant the former Propoſitions, and to deny the Concluſion, is in reaſoning. Therefore let us keep the eye of our ſoul broad-waking, that we lie not like waſt ground, un-hedged and un-kept, and ſo become the prey and food of every wandring Beaſt, even of every beaſtly affection. Let us alſo ſtand watching in the door of our Tent, with the Father of the faithful, that when Angels deſcend unto us, even the graces of God through Jeſus Chriſt our Mediator, we may be ready to entertain them; feeding them with the ſlain concupiſcences of our brutiſh fleſh, and the kiſſes of our hearts, which are more comfortable then wine.

To add intention and earneſtneſs to our watchfulneſs againſt ſin, three things muſt be conſidered. Firſt, the preſentneſs of the evil; for our fleſh is like Gun-powder, it preſently takes fire, it breaks out ſuddenly upon us, and there is no way to be before it, but by watchfulneſs. For when

when a man meets an occaſion of Anger, of Luſt, or of ſome other paſſion, if he be out of his watching, his houſe is by temptation ſet on fire about his ears, before he ſees that he was tempted. But the watchfull man is ſtill in his ſpirit, and ſo is ſtill before the temptation; yea the temptation comes ſtill before him, and not behinde him, even in his ſight, and under his view. Therefore he forewarns his own ſoul, and ſo forearms her to prevent the harm which approacheth towards her. Watchfulneſs tels the ſoul, here comes a temptation of Wrath: there a temptation of Covetouſneſs, and another way a temptation of Luſt; and then the ſoul knows her buſineſs, which is, to walk in the Spirit, and not to fulfil the luſts of the fleſh: but the heedleſs man; he hath raged, he hath luſted, he hath coveted, before he thought he did ſo; and as a bird only by being taken, takes too late a knowledge of the ſnare; ſo the unwatchfull man doth firſt fall into ſome odious extremity, and then by the feeling of his fall, knows to no purpoſe that he is faln, and that ſuch a temptation was the cauſe of his fall; whereas watchfulneſs by foreſeeing the temptation, would have kept him from falling. And when a Man is faln into ſin, then as much goodneſs as there is in ſuch an one, ſo much ſorrow there is in him alſo; whereas a little care before would have ſaved both the ſin and the ſorrow. The ſoul may be kept clean with leſs pain, then ſhe may be cleanſed being defiled; for now ſhe muſt be waſhed with tears, and hardly rubbed with the rough hand of ſorrow, before our Saviour will come neer to waſh away the guilt by his paſſion. Now that thy Watching may be ſure to prevent temptation, as ſoon as thou watcheſt bodily, watch alſo ſpiritually, and let thy watching be more early then temptation. Know that thou awakeſt among *Philiſtims*, therefore ſhake thy ſelf up, and ſtir up the gift of God which is in thee, and ſo put on the Armour of God, that thou mayeſt ſtand in the evil day. Put thy very firſt thought in order; for the further our thoughts run aſtray with *Dinah*, the more danger of raviſhment, and the harder is their recovery. But the heart being ſet in tune like a clock in the morning, it will go the truer all the day after. Wherefore ſet thy heart betimes in the way of Gods Commandments, commit it to the Spirit to be guided in this way; for the Spirit is the fiery Chariot, that carrieth our ſouls through the way of Piety, to the Country of Felicity. But having thus ſet forth in thy way, ſtill keep cloſe to thy Guide, that thou continue in thy way: for, *he that keepeth his way, keepeth his life*, and he that keepeth his Guide, keepeth his way; but he that forſaketh his Guide, hazardeth the loſs both of way and life. Surely, if the heart running aſtray from the Spirit, be ſuffered to take a full taſte of natural things, it will hardly in a long time reliſh ſpiritual things; and therefore it is beſt both to ſeaſon the heart firſt with ſpiritual things, and after to watch that it do not carnally (that is over-greedily) devour carnal things.

Yea beyond this, thou muſt even watch thy watching, that it be not ſtoln from thee: for the crafty Serpent will often caſt before thee ſome pleaſant or cumberſom temptation, to rob thee of thy watching, if it be not watched. For ſecurity, which is ſo eaſie to Man, is alſo a chief

eaſe

eaſe to Satan; For by it the gates of the ſoul ſtand always open to him, and he may go and come whenſoever he liſteth. On the other ſide, watching is ſomething painful to a man, and contrary to Satan, and therefore man will the ſooner be perſwaded to forgo it, and Satan will be ready ſtill to perſwade him. But let ſuch know, who complain of the hardneſs of this, and other divine exerciſes, that cuſtom makes hard things eaſie, and aſſured happineſs makes hard things pleaſant. Let them believe that the wages ſhall infinitely overmatch the work, and it is enough. If they believe this, they will throng violently into heaven, and no pains ſhall ſtop them; if they believe not this, they are no Scholars for the School of happineſs; for, belief is the ground of this learning; their portion muſt be a ſenſual, brutiſh, vaniſhing, and dying life.

A ſecond reaſon of watchfulneſs is, the affinity and kindred between our fleſh and the world. There was an old Contract made between them in Mans fall, and the world ſtill continues the ſute, though we be new married to the Spirit: there are certain Cart-ropes of ſin, which were once faſt tyed between the fleſh and the world, which as the good Spirit hath cut off by the knife of Circumciſion, ſo the wicked ſpirit ſeeks to knit again by converſation; for well knows Satan, that if the fleſh draw the world into the heart, himſelf alſo rides in upon the world. For this is one of *Pharaohs* Chariots, which ſtill purſueth the Iſraelites; the fleſh is in ſtead of the luſtie and proud horſes, the World is the chariot, and the Devil is the Rider; and this *Triplicity* fighteth againſt the *Trinity* in us. Let us therefore be ever wary, leſt ſome tricks of the old love paſs uneſpyed: let us be careful that the corrupt fleſh nibble not too long, yea not at all on the world; for it will grow hungry by eating; and the taſte will be ſo pleaſant, that it will not be contented until it eat with greedineſs, and then wo be unto us; for we have received deeply the love of the world, which as much as it is, ſo much it excludeth the love of God, and ſo much it bittereth the ſweetneſs of the Spirit: yea, even in the lawfull love of lawful things, let our watchfulneſs continue, for ſuch have betrayed many ſouls; and while that which is lawful, hath been too careleſly admitted, or too carefully ſought; a thing lawful in matter, hath been uſed in a fleſhly manner, and ſo things lawful have been carnally and unlawfully enjoyed. The fleſh hangeth ſo faſt on us, that it will hang faſt on our actions, if we ſhake it not ſpeedily from our hands as *Paul* did the Viper. To do this, let us ſtill miſtruſt the old alliance, and let this miſtruſt breed watchfulneſs, and let our watchfulneſs ſtill keep us in a right faſhion and ſtanding toward the things of the World. Let the ſoul behold the world as a thing from which ſhe is divorced, as a thing made to be her ſervant and ſlave; finally, as a thing folded up in the ſtate of periſhing and vanity. Accordingly, let her look ſoberly, chaſtly, and coldly upon it: let her uſe it as a ſervant, not as a Companion, much leſs as a Maſter; yea let her uſe it, as if ſhe uſed it not; even as one ready not to uſe it, when happineſs ſhall call her from the world; or when vanity, loſs, and decay ſhall call for the world from her.

A third reaſon of watchfulneſs, is, the watchfulneſs of our Adverſary; even that crooked Serpent, who is the Prince of darkneſs, and the enemy of Mans happineſs. This is the roaring Lyon, who ſtill ſeeketh whom he may devour; and of this kind are ſpecially, careleſs and ſecure men; for ſuch he is ſure may moſt eaſily be devoured. This is the envious man, that ſoweth tares among the wheat, while the good man ſleepeth; even in the ſleeping time of our ſecurity, he watcheth moſt for a miſchievous and malicious ſeed-time. Neither let any man marvel, that this keeper of the dungeon of infelicity, is ſo vigilant and careful to fill his priſon: for Envy as a main diſeaſe having throughly ſeized him, this gnawing malady gives him no eaſe but in the ruine and deſtruction of others; and the only comfort of his wretchedneſs is, to get good ſtore of company to be wretched with him. Neither need we to go far for an example and pattern of the ſame thing; for very violent is the ſame ſickneſs among men, and in them is alſo a communication of the ſame Serpentine nature: for they can excellently repine at ſuperiority, and there is no greater quarrel among many then this, that one doth excel and go before another. And if it be ſo powerful in men, we may allow it to be more powerful in meer Spirits; for the greater is the eminence of their nature, the greater is the eminence of the corruption of that nature; according to the rule, the corruption of the beſt is worſt. But let us make a medicine of this Scorpion; and this we ſhall do, if the ſame Envy, which keeps him waking to devour, be a remembrance to us to keep our ſelves waking, that we be not devoured. Is not our own preſervation as ſweet to us, as our deſtruction is to him? If our envious neighbor promiſe to watch us a good turn, we will watch our ſelves that we may have no need of his good turn; but this ſpiteful Serpent from the beginning is ſealed under a covenant of continual enmity; and ſhall not his malice be a ſpur in our ſides, and a thorn in our breaſts to keep us waking? therefore give no ſleep to thine eyes, nor ſlumber to thine eye-lids, while thou art in a life of combat; but ſtill believe (for it is plain enough to be believed) that a watching Angel is too hard for a ſecure and ſleeping man. Indeed it is true, he is too hard for us in our beſt watching, did not a higher Watch-man keep us, who neither ſlumbers nor ſleeps. The watchful eye of that greateſt Spirit, is our Preſerver againſt the watchful, curſed, inferior ſpirit; but this withal we muſt know, that God loves to watch over them that watch over themſelves; his watching is an example to us, not a diſcouragement; he will have us to do what we can for our ſelves, and then what we endeavour to do and cannot, he will do for us: the Marriners muſt ſtay in *Pauls* ſhip to do their endeavors, elſe thoſe could not be ſafe whom God did mean to ſave. He hath given us ſouls, and theſe ſouls he hath enlightened and ſanctified, that we might diſcern and foreſee Satans policies; this gift of his he will have us to make uſe of, and not to look to have that done by him, which he hath given us power to do our ſelves. But if we take away our own watching, we provoke GOD alſo to take away his; for if we be not worth our own watchfulneſs, much leſs are we worth his.

And

And then if we be wholly forſaken both of God and our ſelves, wo to him that is thus alone; he is one of thoſe that are fitteſt to be devoured. Evil and mortal concupiſcences enter in by ſwarms into ſuch a ſoul, and all good thoughts are preſently carried away, as ſeed by the Fowls of the air. The Vine of our ſoul dreſſed with the blood of Chriſt, and watered with the Spirit, is abandoned to the wildeſt Bore of this worlds wide Forreſt. But on the other ſide, you cannot anger this Deſtroyer worſe, then to ſpie his nets and his traps; and if he ſee you make a cuſtom of marking and ſhunning them, it is great odds but he will remove his engines. His firſt plot was, to caſt us into a drunken darkneſs, that he might handle us, being blind, at his will and pleaſure. And this darkneſs is the Devils pale at this day, by which he incloſeth the ſons of darkneſs, even natural men, that they are taken at his pleaſure. Yea ſuch men wonder, when they ſee the ſons of light watchfull in their ways, and they hold them to be but ſcrupulous fellows, to watch againſt one whom they neither ſee nor fear. But indeed, the leſs he is ſeen, the more he is to be feared; for he doth far more hurt to them that ſee him not, then he can do to them that ſee him. Therefore the children of wiſdom lighten their eyes with the Spirit and Word of God, and by theſe Lamps, through the night of their own nature, they eſpy the ſnares of Satan and avoid them. For this double-united Light, is the thread that muſt lead us through this Maze of temptations, unto the glorious liberty of the ſons of God. If we abide in this Light, we are out of the juriſdiction of the Kingdom of darkneſs; we are eſcaped into the protection of the Father of Light, and in this light of his we walk into his own primitive Light. But being tranſlated into this Kingdom of Light; let us not then make our ſelves ſecure, but ſtill ſtand upon our watch: for ſleeping becomes the night and not the light. And as we have before received ſome incitements to watch our enemies, ſo now let us conſider ſome motives which may encourage us to watch and welcom our friends, even the Meſſengers of grace; which are ſent to lead us into the Eternal habitations. To this end, let us firſt weigh who it is, even how great is that Prince which viſiteth us by ſuch meſſages of grace; it is even the King of glory that knocks at our ſouls gates, by the freſh ſupplies of his Spirit: Majeſty vouchſafeth to viſit Miſery, and Omnipotence ſendeth ſtrength to infirmity; what remains then, but that the everlaſting Doors of our ſouls preſently open themſelves wide, that the King of glory may readily enter in? We muſt open large windows in our hearts, that the Sun of righteouſneſs may pour in a large light and heat, when he viſiteth us in the mornings of grace. But far be it from us to be far from home, when God cometh to ſee us. Far be it from us to let him paſs as a ſtranger that lodgeth not for a night. And ſurely, if he be unregarded, and unwelcomed, how can he chooſe but ſcorn us being neglected, whom he might juſtly have deſpiſed being ſought? we are ſinful and miſerable creatures: and God might well have loathed us, and left us in our blood; but now he that might have loathed, loveth and viſiteth; and ſhall we dare to neglect the moſt great and holy One, that cometh to us,

moſt wretched and impure, for our own felicity? let us rather with watchful ſouls eſpy, and with humble and devout affections entertain theſe heavenly Gueſts, the iſſues and ſparks of the Deity: Let us wonder at our own happineſs, that our lowlineſs ſhould be regarded by the Almighty: finally, let us yield up to him the whole room of this Tabernacle of ours, that he may fully rule and raign in us; for in his raigning in us, is included our raigning with him.

For a ſecond motive let us conſider, what it is that this great God ſendeth to us. Surely, it is the ſap of the Tree of Life, a juyce of Eternity, a food of Life everlaſting. When his Spirit cometh into us, it is a Light to our darkneſs, a Purifier of our pollution, a conveyance of our Redemption, a celeſtial Fire to warm the benummed coldneſs of our ſpiritual blood, a ſeed of living and perpetual felicity. It offers to guide us, it offers to ſanctifie us, it offers us juſtification, it offers us zeal, it offers us eternal Glory. Theſe are preſents wel-becoming ſuch a Giver; of infinite worth, as he is infinite; and the leaſt is of more worth then he is that ſhall receive them. So the greateſt giveth us gifts greater then our ſelves; and what remains but that we be enlarged in our affection, thereby to enlarge our capacity of them, and if it were poſſible to equal thoſe gifts with love and welcom, which our own perſons do not? Let us with a watchful care, with a fervent love, with hungry and thirſty ſouls, receive the bounty of heaven; ſtill remembring, that free mercy is the Ladder by which theſe bleſſings deſcend upon us; by which mercy alone, God becomes ſo familiar with Man, as to viſit him. And as God is free to be merciful, ſo he is free to be angry, if his mercy be contemned. And if once the Ladder of mercy be taken up into heaven, then ſhall we ſee a great Gulf of diſtance and ſeparation between GOD and Man. Man is far unable and unfit to approach to the ſame God being angry, whom with a confident boldneſs he might intreat and behold being merciful. The way is cut off between GOD and Man, by changing mercy into fury; and he is become admirable in ſeverity, who before was wonderful in familiarity. Therefore to day let us hear his voice; in the preſent time, without delay, without ſtay, or let. Let us not put him off unto to morrow, leſt we be a generation that grieves him, and ſo may not enter into his reſt. But if our Welbeloved put in his hand by the door, let us be affectioned to him, yea let us riſe and open to our Welbeloved: and that we may be ready to perform this, though we ſleep, yet let our hearts wake. Amidſt the dreams of worldly pleaſure, and profit, which are all but vanity, let our hearts watch for the graces of Eternity. Let us give heed to that One kind of things which is only neceſſary, and let our hearts be only in earneſt when they regard the things of ſolidity, permanence, and perpetuity. Doth the Spirit caſt forth his beams to enlighten the Temple of the Spirit? let Watchfulneſs be ready to ſee this Light; and by this Light things otherwiſe inviſible and inutterable; for ſurely, a ſoul thus enlightened, will ſee more then ſeven Men on a Watch-tower. Doth the Spirit ſtir up in thee a deſire of meditation, and a motion to go aſide into heaven, by the raptures of contemplation? watch, apprehend,

prehend, and follow; and let Watchfulneſs deliver thee over to obedience. Haſt thou motions unto Prayer? unto ſpiritual Joy? unto feeding on the Word, or the ſeals of the Word? attend and obey, and let him that hath an ear, hearken what the Spirit ſaith unto the Church. For thus ſhall Watchfulneſs become a true factor and ſervant of Obedience. The Spirit ſpeaketh, Watchfulneſs heareth, Obedience performeth, and the Spirit proſpereth.

CHAP. VI.

Of Prayer.

AN inſeparable companion of watchfulneſs, and an eſpecial advancement of ſpiritual proſperity, is Prayer: for among all the furtherances of the Spirit, Prayer goes directly to the fountain of the Spirit, and ſeeks the gift of the Giver himſelf. And indeed, whither ſhould our endeavors moſt addreſs themſelves, but where is moſt of that which we ſeek? and who ſhould exceed him in bounty, who exceeds all in that which may be given, yea in that goodneſs which is the cauſe of giving? Wherefore ſince God alone hath the true abundance of Spirit, yea ſince he hath promiſed by his Son *to give the Holy Ghoſt* (Luk. 11. 13.) *to them that ask*, why do we not haſte to this eternal and bottomleſs Spring of the waters of Life, where we may fill our ſelves freely by asking? Grace is a chief gift of the chiefeſt Giver: To be admitted into the preſence of the chiefeſt Giver, is a great priviledge; but being admitted, to obtain alſo a chief gift, is a high prerogative. Why doſt thou not then make great uſe of this thy great priviledge? yea, why doſt thou not at once purchaſe to thy ſelf ſpiritual honor, and ſpiritual profit, which both in prayer are together beſtowed? For if thou art one of thoſe whom God graceth by hearing, thou art alſo one of thoſe to whom God will give the grace of his Spirit for thy ſpeaking. And ſurely, as Prayer is honourable and profitable, ſo it is pleaſant and comfortable; for we may term it a little ſalvation, ſince the ſoul in Prayer, clearing her ſelf by Faith from fleſhly darkneſs, looketh directly to the face of God, the viſion of whom is our perfect beatitude: if light be pleaſant, it is far more pleaſant to behold the Father of light: which, though it be but by the glimpſes of faith, yet ſo much as it is, ſo much happineſs it is. The ſoul, for the time, is in heaven, and beholdeth God; yea beholdeth God beholding her with a gracious countenance, through our elder Brother Chriſt Jeſus. We ſee in natural things, how joyfully the young ones run to their Dams, yea, children with earneſtneſs apply themſelves to the breſts of their mothers. Surely, Man hath but one true and very Father, but one true Cauſe and Creator; and how joyfully ſhould

Man

Man run to this his Orignial, how earneſtly ſhould he ſuck from God by prayer, the nouriſhment and increaſe of that ſpiritual life, which himſelf hath begotten in us? Therefore draw neer unto God by prayer, and that continually and earneſtly. Let thy prayer be continual, becauſe there is in God continual abundance to be prayed for: yea, becauſe God knows the excellency of his gift, and that it is worth long ſeeking, and therefore if he uſe long delay in the grant of thy Petition, thereby he teacheth thee the worth of his gift, and demands of thee a large price of earneſt and continual prayer. Surely, we make no ill bargain, if with the Prayers of a whole temporal life, we obtain that which is to be enjoyed by a life Eternal. Therefore be not weary of continuance in ſeeking; for whiles thereby thou acknowledgeſt the great worth of that which thou ſeekeſt, and thine own great need of the bounty and ſupply of thy Creator, God that takes pleaſure in this acknowledgement of thy prayers, will grant what pleaſing and acceptable prayers do requeſt of him. And indeed, where canſt thou in thy wants better beſtow thy thoughts, and whither wouldſt thou turn them from God, ſince our help ſtandeth only in the Name of the Lord, and there is none but God that heareth and granteth prayers? In God alone is the Sabbath and reſt of our ſouls, battered with neceſſities, cares, and temptations. And therefore God invited us by his Apoſtle to take cares and ſorrows out of our own hearts, and to lay them in his hands; for he careth for us himſelf. Surely, if with the King of *Judah*, before the Ark of Gods preſence we unfold the letters of defiance, which the infernal enemy ſends us in his fiery temptations; if with the ſame King being neer unto death, eſpecially the death ſpiritual, we mourn before God as Doves, and lift up our eyes to him on high, no doubt but he that dwelleth on high will ſend down his Angels of deliverance, to rebuke Satan, and to chaſe him away into the deep; and will alſo ſend the Spirit of life, to add life unto our decaying life. And though prayers of length and continuance, do not work meerly by their length, yet are they powerfull by another means. For God being a Spirit, hath profeſſed himſelf to be pleaſed by the ſervice of the Spirit; and the more ſervice of the Spirit, the more God is pleaſed. So while in the length and continuance of Prayer, much of the Spirit is poured out, there is much acceptation of the ſame with God, who is greatly delighted with ſpiritual ſacrifices. And as much Spirit in continued prayer is powerful with God, ſo much Spirit vented and darted forth, even in one petition, is forcible with the ſame God. God ſuffers himſelf to be overcome by the fervency of the Spirit, whether by degrees uttering it ſelf, or all at once. *Solomon* in a long prayer, and the *Publican* in a ſhort, were both heard; the *Publican* ſhooting forth the whole ſtrength of his ſoul in one petition, which *Solomon* diſperſed into many. But in the length of our prayers, let us remember this, that the Spirit is the wingedneſs of Prayer by which it pierceth the heavens; and it is no longer prayer but babling, when ſome meaſure of the Spirit doth not expreſs it ſelf therein. Now we know that we pray in the Spirit, ſo long as by the light thereof we behold God in Chriſt to whom

whom we pray, and the fitneſs and neceſſity of the things for which we pray, and by the fervency thereof we earneſtly deſire and thirſt after the things we pray for. I muſt needs confeſs, that ſometimes the Spirit of prayer and ſupplication doth hide and withdraw it ſelf, ſo that we cannot perfectly fulfil all theſe parts, but then let us lament our own dulneſs, and pray, or at leaſt groan ſome groan of the Spirit, for the Spirit of prayer; let us be earneſt with God that he will open our lips, that our mouth may ſpeak to his praiſe, and we ſhall ſeldom depart without a bleſſing. And if God yet delays us (for he ſeldom finally denies us) let us caſt up ſhort ejaculations, deſiring God to accept our deſires to pray, and to give us thoſe things which he knows to be beſt; (which our hearts do implicitely pray for, though not openly) and finally, to forgive us our dulneſs, and to hear Chriſt Jeſus praying for us. But in the ſhortneſs of prayer, let us take heed that we do it not out of idleneſs, or neglect of God, as if God were not worthy of more labour, or prayer were a thing of little profit or value; but let ſuch ſhort Petitions be vented forth, either by reaſon of impotency in prayer, or upon a fulneſs of the heart, by reaſon of ſome incident meditation, or becauſe of our ſhame and confuſion of face, for ſome loathſom ſin; when with the Publican we be aſhamed to lift up our eyes to heaven, and to enter into a ſudden familiarity with God, being ſo newly polluted, and having ſo lately offended him; and then it may be inſtead of prayer with *Peter*, to weep bitterly (for God heareth the voice of *Peters* tears as well as of *Abels* blood) and anon to caſt forth, *Lord, be merciful to me a ſinner*. I know God forgiveth at once, yet the comfort of that which he doth at once, muſt we receive by degrees, and we muſt not too ſuddenly leap out from the ſorrow for ſin, into the comfort of Gods promiſes; but with *Miriam* we muſt for a certain time (and that proportionably greater or leſs, according to the meaſure of the ſin) I ſay, we muſt bear the ſhame of offending ſo high a Majeſty, and by undergoing ſome burthen and puniſhment of ſorrow, acknowledge the weight of ſin, make ſin loathſom to us, and feel it burthenſom and intolerable; and being armed to this point, that voice of Chriſt is then both ſweeteſt and fitteſt to be heard, *Come unto me, ye heavy-laden, and I will refreſh you*. *David* having his pardon pronounced by the Prophet, yet after he ceaſeth not to feel the loathſomneſs of his ſin, and in the 51. *Pſalm* prayeth, that his ſin may be pardoned, and his iniquity purged; that which was at once done in heaven, he deſires with time to feel more ſealed and imparted to him on earth. Laſtly, ſuch may uſe ſhort prayer, to whom bodily infirmity alloweth not the bent of long meditation; of ſuch, God requires according to that they have, and not according to that they have not, and to them a ſhort Petition may be accepted for a long Prayer, yea a ſigh of the Spirit, may be like a Diamond of great value, though it lie in a little room. But ordinarily let us think it beſt to imitate the ancient Saints, who have worſhipped God in a continuing and combined form of prayer, the patterns whereof are often to be found in the Word of life. And as our prayers muſt be continual, ſo ſtill let us ſtrive to make them earneſt;

neſt, fervent, and vehement; that it may ſtill appear unto God, that we have an earneſt deſire to be heard. Otherwiſe, coldneſs in asking, may wel deſerve coldneſs in granting; and ſince giving is more then asking, that which doth not merit the leſſer, how may we think it ſhould procure the greater? Again, God himſelf, by the Parable of the unjuſt Judge, like *Sampſon* hath ſhewed us how he may be bound, for he hath taught us, that importunity is a way to overcome him. Eatneſt prayer uſeth violence toward him, and thereby, we that are weakneſs, are too hard for him who is infinite power. But how cometh this to paſs, that we who have no ſtrength but from GOD, ſhould overcome him, from whom we have our ſtrength? Surely, if we look neerly unto it, we ſhall finde that prayer perſwades God to over-come himſelf. It moves his own goodneſs to overcome his own power, ſo that we feel only the effects of power maſtered and conquered with goodneſs. Therefore is God by prayer, as it were, troubled and ſtopped in ſome actions, outwardly propoſed to have been effected. So *Lot* holdeth the Angels hand from deſtroying of *Zoar*, a town of the ſinful Plain, and to her growth equally liable for wickedneſs to fire and brimſton. And *Moſes* hindreth and doth not let GOD alone, when in his fury he would deſtroy Iſrael, but diverteth the Plague denounced againſt them. Goodneſs cannot deny the importunity of beloved ones: The bud whereof is in an earthly father, whoſe bowels are turned within him, if he cannot give what his hungry childe doth crave of him. But the root hereof is God, who is goodneſs it ſelf, in whom is the Fountain of that drop which we call good Nature in men. The ſame God who is goodneſs, is alſo love, and loveth his Children far more tenderly then earthly fathers; and love works upon the will to make it willing, to communicate to the beloved the fruits and effects of goodneſs. The ſame God is alſo Almighty, ſo that whatſoever ſtreams of goodneſs, the will moved by love would particularly diſtribute, the Almightineſs of GOD is able to fulfill and accompliſh. Wherefore in confidence of the great goodneſs, the love and the power of God: let us boldly, hopefully, yet humbly repair unto him, believing that a power ſo maſtered with goodneſs and love, cannot deny a vehement and importunate prayer. But if we fail of obtaining, it is certainly ſome impediment on our own ſide; ſo that either we have asked in an ill manner, or for an ill matter, or to an ill end, or elſe we have limited the moſt High, telling him how and when we will have our requeſt. But if we ask for good things in a good manner, to a good end, ſubmitting the conditions and ſeaſons to that infinite Wiſdom, to whom to ſubmit is mans chiefeſt wiſdom, then let us be aſſured that we are in the way of hearing; let us faſten our foot in that way, and reſolve never to turn from it, though checked with the woman of *Canaan*, and deferred with *Job*. This way ends aſſuredly in granting, and thou ſhalt either have the ſame thing thou craveſt, or a better. For as all Gods actions to his children are for their good and advantage, ſo are alſo his deferrings and denials. And this the daily experience of the Saints can teſtifie, who have found that they were then heard when they thought themſelves

moſt neglected. The viſion and meſſage of the moſt High (as that of *Daniel*) was betimes ſet forth, though the time of accompliſhment was appointed to be later. GOD will not break the Covenant of Prayer; but would raiſe thy faith to that high pitch; even to believe that God is good to *Iſrael*, even when thou feeleſt the ſmart of thine own miſery, and ſeeſt the proſperity of the wicked; or he would raiſe thy patience to ſuch a degree, that though God ſhould kill thee, yet thou wouldeſt ſubmit thy ſelf to his mighty hand; or he would humble, chaſtiſe, and nurture thee, that he might do thee good in thy latter end. Therefore ſtand thou ſtrong in the path of prayer, and therein eſpecially hunger and thirſt after Righteouſneſs, even ſpiritual graces; for therewith thou ſhalt ſurely be filled. But if with the ſtubborn *King* of *Iſrael*, being grieved, thou ſay, *It is the Lord, Why ſhould I ſeek him any more?* thou turneſt thy ſelf out of the way of obtaining, thou forſakeſt him who is the only giver of every good and perfect gift, thou changeſt him who only heareth and granteth prayers, for miſerable helpers, who without him (like *Jeroboams* politick Calves) through a wiſe fooliſhneſs, ſhall become their Maſters deſtruction.

Now that our prayer may yet have a farther increaſe of force, and ſo a fuller prevailing, let our prayers partly conſiſt of praiſe. Let the remembrance of benefits paſt, accompany the Petition of benefits to come; let us pray that Gods Name may be hallowed, when we pray that his Kingdom may come more into us. In the Law of Nature, thankfulneſs for one benefit, inviteth another, and much more with the Father of Grace and Nature, do thanks for a leſs degree of Grace, perſwade for a greater. Praiſe and glory to God, is the end and fruit of Gods gifts, and where God reapeth this fruit abundantly, there will he abundantly ſow the ſeed of this fruit. For if Chriſt called his Father an Husbandman, we may boldly ſay he is a good Husbandman; and therefore he wil not commit that ill husbandry, to ſow little that he may reap little, when he ſees that by much ſowing he may reap much. God will not be wanting to his own glory, by ſowing ſmall grace, where by much grace he might reap much glory. That this was agreeable to the heart of God, well knew that holy Man, who was according to Gods heart, and therefore continually he mixeth his prayers with praiſes; yea ſometime he plainly diſcovereth the ſecrets of this skil; as when he ſaith: *Let the people praiſe thee, O God, let all the people praiſe thee, then ſhal the earth bring forth her increaſe, & God, even our God ſhal give us his bleſſing.* Examples confirm this inſtruction. *Noah* gave a ſacrifice of praiſe for his deliverie from the flood, and God being praiſed for that one deliverance, perpetuateth his benefit, and promiſeth an everlaſting deliverance to the earth from any more floods. When SALOMONS *Levites*, *Singers* and *Prieſts*, made one ſound in praiſing the Lord, the glory of the Lord filled the houſe of God. When the *Singers* of *Jehoſaphat* praiſed the Lord, becauſe his mercy indureth for ever: God laid ambuſhments againſt the children of *Ammon*, *Moab*, and *Mount Seir*, and

they ſlue one another. What do theſe things ſhew, but that prayer is ſharpned with praiſe, and it enters more powerfully into the acceptation of the Higheſt? They teach us plainly, that God willingly opens his ears to receive his due praiſes; and into his ears ſo opened, the adjoyned Petitions have more ſpeedy admittance. Surely, God well accepts his own glory; he accepts his glorifier; and with his perſon, his prayers. But as far on the other ſide, doth unthankfulneſs ſhut up the bountie of God; and make it faſt againſt our ſelves; God will not long give benefits, whereof himſelf may have no benefit; but if there be gifts like benefits, beſtowed on the unthankful, let it be thought that theſe ſeeming benefits are very curſes; even gifts given in wrath, as Quails, and a King unto *Iſrael*. For how can a Creator continue his bountie, when he ſees his Creature doth only make uſe of him, that he ſerves his own turn upon him, and makes himſelf the end of God; and not God the end of himſelf? Therefore even holy HEZEKIAH, while he is more careful to ſhew the glory of his Treaſures to the Heathen Embaſſadors, then to give glory to God for his health, by which he enjoyed them, the treaſures muſt be carried away to the ſame *Babylon*, whoſe Embaſſadors he had entertained with the ſight of them. The heart of man being filled with bleſſings, muſt not be lifted up within it ſelf, but it muſt be lifted up with praiſe and thankfulneſs to the Author of thoſe bleſſings. Therefore having received ſome Talents of grace, let us return unto God ſome other Talents of glory; and then to us by whom he receives advantage, ſhall more be given: but if otherwiſe, that which we have, ſhall be taken away. God hath put all things in order to himſelf, and upon this order the God of order raineth his bleſſings. If then we will be under his bleſſings, we muſt be under this order: we muſt look towards him, glorifying and praiſing, if we wil have him look towards us, bleſſing and ſanctifying. Therefore in ſumm, *Let us pray continually, and fervently, and in all things give thanks, which is the will of God in Chriſt Jeſus towards us.* If we conclude our *Pſalm* 33. with Prayer, *Let thy mercy and grace be multiplied upon us, as we truſt in thee*, let us begin it with thankfulneſs; *Rejoyce in the Lord, O ye righteous: for it becometh upright men to be thankful.* For, *if thus*, Pſal. 66. *we call to him with our mouth, and alſo exalt him with our tongue, God will hear us, and will conſider our prayer, we ſhall again praiſe God, who doth not put back our prayer, nor his mercy from us.*

CHAP.

CHAP. VII.

of Meditation.

ANother ſpecial preſervative and reſtaurative of the Spirit, is Meditation. Hereby the beams of the heavenly Spirit are contracted into a point upon the ſoul, as the beams of the Sun by a Chryſtal, whereby the light and heat of grace are increaſed and multiplied into a ſpiritual Fire. The ſoul goeth in from the fleſh into the Spirit, and bathing and anointing her ſelf in that Oyl of gladneſs, ſhe ſharpneth her ſight, and quickneth her might, and becomes much abler to ſee into heaven, to ſee into her ſelf, and to ſee and judge the things on earth. Hereby ſhe groweth in the knowledge and acquaintance of her ſoveraign Good; hereby ſhe takes out Leſſons of a comfortable departing out of this world of vanity, unto her City of bleſſedneſs; and hereby ſhe judgeth beſt of her own fitneſs, for that happy voyage. And having judged her ſelf, in Meditation, by the ſame, ſhe ſtudies to increaſe that which is right in her, through the remembrance of profitable motives and documents, heard, read, or conceived, and ſhe endeavoureth to caſt away all that preſſeth down, and whatſoever ſin hinders by cleaving on too faſt. If we would ſpeak of the ſubject of Meditation, we might name all that is: for all things have in them ſome profitable doctrine, and are Teachers of the glory of their Creator. But if we ask for the chiefeſt Matter, and that which is moſt advantageable to the Citizens of the *New Jeruſalem*, which is our preſent buſineſs: Then let the ſoul flie up from this place of miſerie, and take up her Reſt in her only Reſt. Let her thoughts be on her happineſs, and the way unto it, and let that be her chief meditation, which is her chief concernment. And that ſhe may draw neerer unto happineſs, by the wings of an inflamed affection: Let her conſider the beauty of the higheſt Eſſence; let her think upon a glory, creating and uncreated; let her think on the Light of that Light, which darkneth and ſhadoweth the Sun; and when ſhe hath thus thought, let her know, the glory and happineſs which ſhe ſhall enjoy, is more beyond her higheſt imagination, then imagination can be beyond any thing which is ſeen. Let us alſo conſider what God hath been, and is to us, as well as what he is in himſelf: and to this end, let us caſt our inward eye on the great love of him, who is both our Fountain and Felicity, our Beginning and End. Let us conſider how great things this infinite love hath done for us, from how great a miſery he hath tranſlated us, to make us partakers and enjoyers of himſelf; and by the greatneſs of the effects, let us gheſs at the infiniteneſs of the Cauſe. There is nothing greater then Himſelf, and this greateſt Himſelf, hath he given to Man, by a wonderful and myſterious Incarnation, He hath alſo given the Blood and Life of this Incarnate Deity, to ranſom us the ſlaves and bondmen of guilt and puniſhment,

niſhment, from eternal death. He hath given us alſo his moſt pure and ſacred Spirit, to purge the moſt loathſom corruption of our luſtful generation. He hath given us infinite bleſſings of this life; and all theſe, that we might ſerve him in holineſs, without the fear of our enemies, and hereafter may enjoy him in that Kingdom, wherein we ſhall triumph over theſe enemies. But having weighed (though the weak ballances of our underſtandings be far unable to bear and contain the exceeding weight of) this infinite love of God, then let us conſider, how we ought to anſwer this love with love, and his mercies by thankfulneſs and obedience. And when we have found out our duty, then let us examine our performance; even whether the goodneſs of God hath had a perfect working upon us, and hath brought forth fruits anſwerable to it, and whether we have ſufficiently yielded up our ſelves unto God, in his bleſſed work of making us bleſſed. And herein let us rip up our ſouls, even the very bowels of our conſciences, and let us tent the bottom of our hearts, to feel what is ſound and what unſound in them, that the ſound parts may be cheriſhed, and the unſound healed. If we ſee any ſpark of the Spirit, let us kindle it into a fire, and let the infiniteneſs of that love which is our pattern, draw us on by imitation, to a continual enlargement of our love, and of the fruit of love, obedience. If by Meditation we taſte the ſweetneſs of God in the Spirit dwelling in us: Let us thirſt afreſh for the living God: who the more he is thirſted after, the more he gives of the waters of Life. So ſhall thirſt encreaſe that which ſatisfies thirſt, and the ſatisfying of the thirſt ſhall encreaſe our thirſt, that ſo the ſatisfaction may ſtill encreaſe. The River of Regeneration, points us to the Ocean of Regeneration, even the Spirit within us, unto the great Spirit above us. From him it confeſſeth that it cometh, to him it deſires to return, that ſo it may come larger from him, then it returned to him. But if by the inqueſt of our meditation we finde, that ſome rebellious and aſpiring ſin hath aſſayed and undertaken the conqueſt and death of the Spirit: And on the other ſide, we finde the Spirit grieved, yea fainting and gaſping for life: Let the ſoul and all the powers thereof riſe up in arms, for the ſuppreſſing of the body of death, and for the reſcuing of Life Eternal. Not a common fire, but the fire of Hell hath ſeized; not upon our common houſes, but upon the Temples of the holy Ghoſt; what haſte or care can be great enough to reſcue ſuch unvaluable habitations, from ſo abominable a deſolation? Let us run therefore, and that ſpeedily, into the water of Baptiſm, to quench the fiery darts of Satan; let us ſteep our ſouls therein, until the flame of ſin be extinguiſhed, our ſouls waſhed clean, reſtored to their former beauty, yea made fairer then before. For even by ſins may the Spirit take occaſion to increaſe grace, though not by the nature of ſins, but by the ſoveraignty of that Spirit, which powerful above all things, turneth all things to his own advantage; of ſins maketh a plaiſter againſt ſin, and by falls makes us more ſafe from falling. The mighty Spirit of God is as powerful as ever: when with *Aarons* rod we be changed into ſerpents, God can turn us again into rods bearing bloſſoms and fruit. But that we fail not in this precious

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Art which turns Scorpions into medicines, and judgement into mercy: Let us obſerve the true rules of juſt proceeding. And firſt, ſitting down in the Court of Meditation; let the ſin which hath laid violent hands on the Spirit, be brought before our conſideration, even in the uglineſs thereof. Let it appear juſt as it is, ragged, putrified, and loathſom, without the covering of Fig-leaves, even of partial and deceitful pretences. Now that we may the more carefully view and judge our ſin; let us remember that this Judgement is the Judgement of God, and not of Man: we ſit as in Gods place to judge our ſelves, that God may not have need to ſit himſelf in judgement upon us. For if we do not judge our ſelves well, God will come himſelf to judge us better; he will by his puniſhments ſet our ſins in order before us; and his puniſhments will be double; One for the ſins which we have committed; another for the partial and corrupt judgement of the ſame ſins. Wherefore without ſhewing mercy on theſe *Cananites*, which ſhew cruelty to us, by being thorns in our ſides, pricking us unto death; let us take our ſins and ſtrip them ſtark naked; that every part and circumſtance of them may appear. Having done this, let us in one ſight, even in a view of compariſon, at once behold the pureneſs and holineſs of our Maker expreſſed in his Law, joyning therewith the infinite love which hath poured it ſelf out upon us in his ineſtimable benefits: And even then let us alſo look on our deformed ſins, ſo contrary to his purity, and on our ſelves offending by thoſe ſins, againſt ſo great a Goodneſs. And when we thus have ſeen ſo pure and ſo gracious a Creator, and withall behold ſo impure, ungratefull, and rebellious creatures, how can the ſoul chooſe but flie into her own face, to tear her ſelf in pieces, for diſobeying the voice, and croſſing the goodneſs of a moſt pure and bountiful God? The ſin being compared to the Law, will appear crooked and full of deformity; it will be called fooliſhneſs, and filthineſs, becauſe it tranſgreſſeth the Law of the higheſt wiſdom and purity.

In ſum, the Soul in zeal, indignation, and revenge will pronounce judgement againſt her ſelf and her accomplice the body; ſhe will pronounce the body worthy of ſmart and puniſhment eternal; and in teſtimony that ſhe believes what ſhe ſays, ſhe will perchance chaſtiſe him with mourning, faſting, and aſperity; which alſo may be profitable to this end; that the ſinful body taſting ſome degree of his own deſervings, may loath that ſin which deſerved to feel without end and meaſure, the puniſhment which ſhe for a ſeaſon only, and in meaſure inflicteth on it: And on her ſelf will ſhe likewiſe pour forth judgement; That ſhe who was made to the Image of God, and ſhould have guided her ſelf and the body according to that Image, for forſaking her function, hath deſerved to loſe both the Image of God, and the ſight of God for evermore. She judgeth her ſelf worthy to paſs from the darkneſs of ſin, unto the darkneſs of puniſhment and eternal horror. And in teſtimony hereof, ſhe ſets the Underſtanding, Will, and Affections againſt themſelves, to accuſe, upbraid, and loath their own filthineſs; ſo that the ſoul which hath doomed her ſelf to deſerve eternal trouble,

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ratifies her ſentence on her ſelf, by a ſelf-vexation. But is this the end of Judgement, that ſouls may thereby deſpair and die? No ſurely: But this humiliation and proſtration is the foot of the valley, which they muſt deſcend into, that will aſcend to the height of the Mountain of God: We are the ſons of death, and to us is appointed a ſpace to abide in the valley of death; That is our natural, and firſt walk, and in it muſt we do the homage of our natural condition, before we may comfortably look up to the hills from whence cometh our Salvation.

In ſum, God will have our miſery, and conſequently our need of a Saviour acknowledged, before a Saviour ſhall be imparted.

But having condemned our ſelves and our ſins, even to the pit of hell, and being as ſick of ſorrow, as we are of ſin, then may we hopefully go to the Phyſician of our ſouls, who came into the world only to cure the ſick, and to give them only Light, who ſit in darkneſs, and the ſhadow of death.

Behold, thou ſelf-judging and ſelf-condemning Soul, thou haſt prevented the Judge of the world, thou haſt done upon thy ſelf, his work of Juſtice, and haſt left him nothing to do but this work of Mercy. Accordingly he offers thee the waters of Baptiſm, which are the waters of Life: Waſh and be clean. And that thou mayeſt know how to waſh unto cleanneſs, know and conſider the divers conditions of thy filthineſs, and the divers operations of this Water proportionable to that divers condition; that ſo to thy ſeveral kinde of defiling, thou mayeſt fit a ſeveral kinde of waſhing. In thy ſin thou haſt contracted thy old contrariety unto God, thou haſt brought back the fleſh upon the ſoul, thou haſt for the time healed up the cut of Circumciſion, and art become one with thy fleſh, from which by Regeneration thou wert divorced. So by touching this Pitch, is there come upon thy ſoul a ſpot of thy old corruption; and to this is added the guilt of a ſin which hath proceeded from this corruption. So art thou in a double diſeaſe; thou art defiled by the touch of thy fleſh, and thou art arreſted and ſeized by guilt, the fruit of Sin, the fruit of the fleſh. Thou art filthy, and thou art guilty. Now in the water of Baptiſm there is alſo a double vertue, fitted for thy double miſery. There is one that waſheth away thy guilt; and another that waſheth away thy corruption; one that waſheth away the fruit of thy fleſh, and another that waſheth away the fleſh it ſelf: One of theſe is the blood of Chriſt, the other is the Spirit of Chriſt: one is Juſtification, the other is Sanctification. And theſe two *Chriſt* hath inſeparably conjoyned, becauſe he will have them inſeparable; for he imparteth his juſtifying blood, by a ſanctifying Spirit. Whom Chriſt cleanſeth, he will throughly cleanſe, not taking away the guilt, and leaving the corruption; nor taking away the corruption, and leaving the guilt; but at once clearing both corruption and guilt, by ſanctification and juſtification. Wherefore when we come to be waſhed by Chriſt, and have recourſe to his waters of Purification (whoſe cleanſing was applied mainly and generally to the whole body of ſin, in Baptiſm, if accompanied with Regeneration; but the vertue thereof is alſo particularly

ticularly to be applyed through our whole life : to the particular ſinful fruits of that body of ſin) we muſt beware of three faults : The one, that we begg not the water of Juſtification, and leave unasked the water of Sanctification ; that we ſeek not forgiveneſs only, but alſo amendment : For if we will have but one, we ſhall have neither : this gift of Chriſt being alwayes double, or not at all : but thou muſt (upon better reaſon) ſay, as that Diſciple of Chriſt ſaid, Not my feet only, but my head alſo : ſo ſay thou, Not the defiled feet of the guilt of my ſins, but the polluted head and root of thoſe ſins ; ſo ſhalt thou be wholly clean. The healing and cloſing fleſh, muſt be now ript from the ſoul, by the ſword of the Spirit, even by holy Converſion, Repentance, and Amendment ; the face of the ſoul muſt be waſhed with the Oyl of the Spirit, to take away the ſpots and blemiſhes received by the pitchy touch of ſin ; and then the blood of Chriſt will take from us the guilt of ſins, being formerly abandoned, forſaken, and thruſt out of doors by the Spirit. A ſecond fault is, a vehement deſire and endeavour, and performance of this part and duty of ſanctification, without the comfortable hope and confidence of Juſtification. This infirmitie is moſt uſually found in broken and afflicted ſouls, who moſt vehemently deſire renewing and reformation, yet dare not to lay hold on juſtifying and abſolving. Theſe are contrary to the former offendors ; for they preſently lay hold on Chriſt for mercy, but neglect the holineſs, without which no man ſhall ſee God : and theſe ſtriving mainly for holineſs, by doubt go about to put from them that right in Chriſts blood, which belongeth chiefly to ſuch as they are, even to the humble and meek, to them that hunger and thirſt for Righteouſneſs : A third fault is, the miſordering and mi-ſ-applying of theſe Waters : ſuch is the waſhing away of guilt, by the water of Sanctification, and of corruption by the water of Juſtification. For though they be both joyned together, and do not at all divide themſelves : yet being joyned, they are not confounded ; neither doth the one properly perform the work of the other. Chriſts blood juſtifies, Chriſts Spirit ſanctifies ; the Juſtification is not without Sanctification : neither is the Sanctification without Iuſtification : yet Iuſtification is not Sanctification, neither is Sanctification Iuſtification : the Iuſtice of God is ſatisfied with blood, and his holineſs is pleaſed with pureneſs in the inward parts : and in theſe two thus diſtinguiſhed, lyeth the Tenor of the New Covenant. For, thus we find it deſcribed, He will take away our ſins, and he will give us new hearts. But after we have ſinned, the renewing of our hearts is not a purgation of our guilt, but of our corruption : the purgation of out guilt being wrought by the blood of Chriſt, though imparted and ſealed to our ſpirits by the ſame Spirit, by which we are renewed : yea even the ſame time : Now, becauſe in this change and renewing of our minds, the Spirit entreth into us with freſh grace, by which entrie the vertue of Chriſts ſatisfaction entreth alſo, and offereth it ſelf to comfort and heal up our conſciences, with aſſurance of forgiveneſs (all Chriſts benefits being reached to us by one only Spirit) therefore many times is Repentance ſaid to be the cauſe of forgiveneſs ;

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not (as ſome otherwiſe Venerable, have antiently miſ-conceived) that the grace of Repentance is a ſacrifice for ſin, or that Contrition and Converſion by themſelves, can ſatisfie for the guilt of ſin, but becauſe in the grace of Repentance the Spirit entreth, bringing alſo with him the grace of Chriſts Iuſtification. In ſumm, by the admitting of Chriſts Spirit renewing, we receive Chriſt; acquitting and renewing is as the point of the Needle of the Spirit, by which the Spirit pierceth it ſelf into our hearts, bringing the pardon of ſins repented into our ſouls, and the ſame ſent from God for his Chriſts ſake, but imparted, ſealed, and ratified by the Spirit.

This waſhing thus fully and duely performed, and the Spirit reſtored to his former dominion, he commonly fortifies himſelf, by the remembrance of his late loſs, and he ſtrives to take deeper root, becauſe his weaker roots were before ſo much moved and ſhaken. He keeps a more careful watch againſt the enemy, and (with a kind of malice) eſpecially againſt the ſin that before had foyled him. He ſucks harder from hence-forth by more fervent deſires, at the great Spirit, whoſe Ocean ſupplyeth him, and filleth the Creeks of all emptie, drie, and thirſtie ſouls: and thus is ſin turned into a medicine againſt ſin, and grace proſpereth by her loſſes.

To this large and weighty kind of Meditation, which asketh both length and ſtrength of Intention, and requires the ſoul to be at leiſure for it, we may add a leſſer and a ſhorter ſort, as it were in a portable and manual form to carry ſtill about us for our continual uſe, to which we may have continual recourſe, amidſt the continual diſtractions of this troubleſom and toylſom life. This is to be ſtill in the hand of a Chriſtian, as a Level in the hand of a Builder, that he may ſquare out his actions and converſations rightly thereby. The moſt profitable faſhion of this portable Meditation, is, when in few words it comprehends the ſumm of our buſineſs and duty, whereof there are patterns to be found in the holy Scriptures; or if we liſt, we may fit the words our ſelves, ſo we fetch the matter from thence. A good one ſhall we find in the Epiſtle to *Titus*: *The Grace of God hath appeared, which teacheth us to deny ungodly luſts, and to live godly, righteouſly, and ſoberly in this preſent world.* And in the ſecond to the *Corinthians*: *Whether ye eat or drink, or whatſoever ye do, do all to the glory of God*: And that of the *Royal Preacher*: *Fear God, and keep his Commandments, for this is the whole of Man.* If this be practiſed by us, we ſhall find this double benefit thereby: Firſt, if we be in the beginning of an ill action, like a Rule, it will preſently ſhew us the crookedneſs of it, and point us to the right way from whence we have ſtraied: and if it have been too long deferred, ſo that the ſin is paſt before it was called for, then will it be a Seer unto thee, to tell thee thy ſin, and to deliver thee over to the larger meditation of Repentance. Secondly, if thou art in a good and right action, it ſtands by thee to abet and encourage thee, thou art in the path of Gods protection, in the way where the Angels guard and watch; Go on valiantly & fear not, what man, nor evil angels can do unto thee. Thus ſhal the ſoul continue her flight toward heaven, if ever anon ſhe anoint her feathers with

with this Oyl of the Spirit. For in this reſpect ſhe is not unlike thoſe flying fiſhes, whoſe wings by flying grow drie, and by being drie, loſe their flying, ſo that ſtill they muſt have recourſe to the Sea, by the moyſture thereof ſtill to make good their flight. So the ſoul, flying through this world unto heaven, her wings, even her cogitations, purpoſes, and conceptions will grow drie by earthly converſation, and therefore muſt be new oyled with grace, if they will carry her throughly to her journeys end. The cares and temptations of this life, quickly dry up the heavenly Unction, and ſo the ſoul is in danger to fall, if ſhe do not often moiſten her ſelf in the Rivers of Oyl, which flow from the eternal Spirit: and thither doth this ſhort Meditation direct us.

Laſtly, we may adjoyn hereunto, incident and occaſional Meditations; which will be very uſeful upon the receiving of extraordinary bleſſings, or the ſuffering of unwonted chaſtiſements. It is fit we ſhould ſearch out Gods meaning (as neer as we may) by the light of his word, when he ſpeaketh to us in his favours and frowns. His bleſsings ſhould be eſteemed, like ſo many bands of obedience, and thou ſhouldeſt acknowledge both in heart and actions, that each of them cals to thee for more Love, more Thankfulneſs, more Holineſs. Yea, thou art by them led unto Humilitie; for when thou lookeſt on Gods bleſſings, and thy ſinful ſelf at once, thou muſt needs cry out: *I am leſs then the leſt of thy bleſsings; and what is man, that the Lord regardeth and viſiteth him?* yea, the bountie of God leadeth thee to Repentance, and God is often to us a pattern of over-coming evil with good, even our ſins, with his Mercies. He dreſſeth and manureth many times a fruitleſs Tree, that he may receive fruit from it. Therefore be thou amended by his benefits, and increaſe thy fruit; otherwiſe bleſſings made unfruitful, are the forerunners of curſings; and dreſſing, if to no purpoſe, is the way to digging up and caſting into the fire. Likewiſe, let the chaſtiſements of God be entertained by Meditation, unto thy profit and advancement. They would have thee either to examine thy ſelf of ſome neglected ſin, or they would have thee repent even for thy ſecret ſins (*for though thou know nothing by thy ſelf, yet art thou thereby acquitted*;) or they would have thee humble thy proud heart under the mighty hand of God, or they would ſpur thee to a ſpeedier and more active Zeal, or they would teach thee the skill of that excellent vertue Patience, and inſtruct thee to love God afflicting, and to truſt in him ſlaying. Some of theſe are commonly the purpoſes and ends of affliction: and if thou take occaſion by chaſtiſements, to put them all in execution, thou ſhalt be the ſurer to hit the right one, and ſo to be a gainer by the ſufferings.

But (before we leave this ſubject) if we would know which is generally the beſt and fitteſt habitude of Man for the receiving of profit by the larger and more leiſurable kind of Meditation: Surely it is when the body leaſt burdeneth the ſoul, eſpecially, when ſhe is leaſt clogged with the groſs vapours of fulneſs and repletion. It is truly ſaid by the *Wiſeman, That the corruptible body weigheth down the ſoul*: and therefore as truly it may be ſaid, That the body rariſied

and leſſened by abſtinence, lightneth the ſoul. When the eyes or ears, which ſee and hear the ſoul, are ſtopt up by thick exhalations, the ſoul cannot tell the dull body what the Spirit of God doth tell it. But ſince ſpiritual things are ſpiritually diſcerned; ſurely then are ſpiritual things beſt diſcerned, when the body is moſt ſpirit-like, and leaſt bodily. When the Lanthorn of the fleſh is pared and thinned by Abſtinence, then the Light of the ſoul ſhineth moſt clearly through it. Saint *Paul* ſpake of the Man that ſaw Revelations un-utterable, that whether he were in the body, or out of the body he knew not: ſo if we will ſee Revelations (otherwiſe inconceivable) we muſt ſtrive to go out of the body ſo far by abſtinence, as we may with preſerving the body. For certain it is, That the ſoul inlightened by Grace, if it were not for the cloud of the body, would ſhine out to us in many notable and excellent Truths: and therefore he takes the true courſe to meet them, that goes a little out of his body towards them. And, ſurely ſuch ſouls ſo walking toward God, by going out of the fleſh into the ſpirit, God hath often met with heavenly Viſions, whereas others ſhutting up their windows by continual fulneſs, have loſt great Revelations; To *Daniel* faſting, *Gabriel* appeared; to *Peter* faſting, the Sheet was let down from Heaven: and to *Cornelius* faſting, even to the ninth hour, an *Angel* was ſent from God. And ſurely this latter kind of faſting ſeems moſt profitable for Meditation; even the faſt of the Morning, rather then of the Evening. For in the Morning after reſt the Spirits are freſheſt, and moſt capable both of Light and Action; they are moſt lightſom and moſt active for Meditation. And as faſting kindles the bright flame of Meditation: ſo the true and kindly fire of Meditation ſends up to Heaven the ſmoke and incenſe of Prayer. For faſting is an excellent Preparative to Meditation, and Meditation to Prayer. Without abſtinence, Meditation leſſeneth her Light: without Meditation, Prayer leſſeneth her might; but Meditation joyned to Abſtinence, mounteth the higher: and Prayer mounted on Meditation, pierceth the ſwifter, and reacheth the neerer to Heaven. Again, as by Abſtinence we are made the fitter to meditate, and by Meditation made the fitter to pray: ſo by Prayer we get a greater fitneſs and ability both for Abſtinence and Meditation. Such Prayer bleſſeth the means, by which it is begotten, by going to the Father of bleſſings, and it is of a great power with God; even ſo powerful, that ſome kind of Devils go not out but by it. Let us therefore often abſtain, that we may often meditate; & when we have dwelt awhile in Meditation, let us go forth into Prayer. For Prayer thus inflamed by Meditation, is as the Sacrifice of *Iſrael*, kindled by the fire of Heaven; and ſuch a Sacrifice is indeed only acceptable. Without fire it is no Sacrifice: for every ſacrifice muſt be ſalted with fire; with ſtrange fire (as of ſuperſtition or the fleſh) it is worſe then no Sacrifice: and therefore it muſt even be the heavenly fire of Grace, which makes the Sacrifices acceptable: and this is moſt fitly kindled by Meditation. And thus if we kindle the fire of Grace by the Bellows of Meditation, this fire that now guideth, moveth, and comforteth our ſouls

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in the Pilgrimage of this life, ſhall in the next life break out into a flame of Glory, wherein we ſhall be inthroned like the Sun, ſhining before the leſſer Stars in brightneſs, as we have here excelled them in Holineſs.

CHAP. VIII.

Of Aſſociation.

AS every ſtrong thing is made ſtronger by the combination of a like thing unto it: and as the heat is the more increaſed, by the meeting of divers things that have heat; So is alſo the Spirit increaſed in us, by the fellowſhip of them that have the Spirit. When ſpiritual Men joyn their ſpiritual ſtrength together, they will, like DAVIDS valiant men, break more ſtrongly thorow the Hoſts of the Philiſtians temptations, objections, and afflictions, and fetch away more ſafely and ſoundly the Waters of Grace from the Fountain of Life. This Aſſociation of Saints is that Bed of SALOMON, wherein two lying together, have heat: but he lyeth in the Bed of woe, that lyes alone. When two ſtrings of divers Inſtruments are ſet to one Tune, if one of them be moved, the other leapeth, and danceth: And how can it be, but that when two men tuned by one Spirit, do meet, the Spirit of the one muſt needs rejoyce and be lively, when it heareth the voice of the Spirit in the other? JOHN BAPTIST being ſanctified with Grace in his Mothers womb, even in that womb ſpringeth for joy, at the voice of that Virgin who was intitled, *Full of Grace*. Yea, ELIZABETH her ſelf falleth into an heavenly Trance: & riſing above her ſelf, ſhe is filled with the Holy Ghoſt, & propheſieth the bleſſedneſs of the *Virgins Son*. Surely, there is not more pleaſant and comfortable thing then Harmonie: for it is indeed the ground of all pleaſure: Now the chiefeſt Harmony is of the chiefeſt things, and theſe are Spirits: The higheſt of this kind, is in the higheſt Spirit, even of himſelf, with himſelf. The ſecond, between the higheſt and the lower. And the third, between the lower themſelves. From this laſt Harmonie doth ariſe both joy and encouragement; our Spirit firſt is cheered, then encouraged, and ſo advanced in the way of Holineſs. The Saints of God, either by their gracious words, or holy Examples, ſtir up the gifts of God in us; they either add ſomething to our Zeal, or ſomething to our knowledge: yea, if they be inferiour to us in both, yet by inſtructing and provoking them, we many times inſtruct and provoke our ſelves. Surely there iſſueth oft-times from the meaneſt ſomething which may better the beſt, either immediately, or by the conſequence of ſome Meditations, awaked by conference. Even in the communication of the Spirit, the Spirit increaſeth, and our Talent, by lending, multiplyeth in,

the moſt profitable and commendable Vſurie. For the Spirit is ſo excellently good, that it deſires to have his goodneſs communicated, yea, it will reward thee that giveſt it abroad, by increaſing thy ability of giving. So art thou made a greater gainer; for it is doubly multiplyed to thee; as it is the Bread of Life for thy eating: and as it is the Seed of Life for thy ſowing; the more thou ſoweſt, the more mayeſt thou eat, and the more mayeſt thou ſow.

Wherefore let us not, as ſome do, forſake the fellowſhip and communion of Saints: Let us not make the Spirit in us both dumb and deaf by ſeparation and diviſion: for ſuch it is when it cannot hear, nor ſpeak the language of heaven. Let us not deprive our ſelves of the great benefits of ſpiritual traffick and commerce; thereby knitting up and ſtopping the proſperitie, growth, and enlargement of the Spirit. Let us not bind our ſelves to our own infirmities, falls and wants, for lack of opening and communicatng our eſtates; for many have fallen and never riſen again, becauſe they have gone alone, neglecting the companie of ſuch who could have given them the hand, to raiſe them from their falls. We are all Brethren and Countrey-men, and withal Pilgrims in a ſtrange Countrey: How glad ſhould Brethren and Countrey-men be to meet in a ſtrange Land? eſpecially in the Land of enemies, ſuch as this World is. For this World ſhunneth us, it hateth us; our perſons and our courſes are odious, becauſe contrary to them. How ſhould theſe ſtrangeneſs and malice increaſe our mutual love and converſation? How much more need have we to counſel and confert each with other, ſince we live as it were in a ſiege of temptations and perſecutions? And if the wiſdom of Religion cannot perſwade us, let the patterns of Nature, which are the books of the Ignorant, teach us: let the herds of Beaſts, and the ſwarms of Bees, and the flights of Doves inſtruct thee, to believe that things of one kinde preſerve and cheriſh one another by mutual ſocietie. But if for all this, we will needs be ſtrangers one to another, differing and diſſenting among our ſelves, Let us be ſure that we then rip that love from our ſelves which is the badge of the Family of God; we loſe the comfort of love, which is one of the greateſt in our way to happineſs: we ſeparate thoſe whom God hath knit together: we loſe good inſtructions and good examples: and finally, we weaken our ſelves by diviſion, and make the ſcattered Army of God, a prey unto their purſuing enemies. Let us much rather, with the Prince and Prophet, rejoyce in them which excel in vertue. Let our delight be in the Saints on earth, and let the Sons of God love their Brethren, begotten by the ſame Father. Let us confirm and provoke one another to good works. Let us aſſociate our ſelves to them, who by word or deed can ſupply our ſpiritual defects: from whoſe ſpeech we may learn what we know not, and by whoſe exhortation we may be moved to perform that, which we know and do not: and by whoſe examples we may have vertues patterned unto us, and ſhewed to be poſſible, yea eaſie to the reſolute man of God. But nevertheleſs, in this Chriſtian good-fellowſhip do not pull out thy own eyes, that thou mayeſt love all alike that carry the title of Chriſtians. Think not all them to be *Iſrael*, that put on the name of *Iſrael*. Where thou ſeeſt no

contrary

contrary cauſe, there let charitie carry away thy affection, but in a degree, according to the degree of vertue. Yea, though thou ſeeſt falls and ſlips, if acknowledged and recovered, reſtore ſuch a one with the Spirit of meekneſs, leſt thou have need alſo to be reſtored by him. But if thou ſeeſt one covering a continual Covetouſneſs, Pride, Malice, Oppreſſion, and ſuch other ſins, with a long and thick cloak of Religion, let thy companie to ſuch a one be a converſation of reproof, and the doctrine of *Simon Peter* to *Simon Magus*, or let it be no companie at all. Theſe are they, for whom chiefly the Name of God is ill-ſpoken of among our Heathen Chriſtians. Theſe be they, that ſet Religion to the baſeſt and loweſt ſervice, even to the attendance and ſupportation of ſin, which of all things elſe it moſt hateth and deteſteth. Theſe be they, that make Religion to be moſt dangerous and hurtful to thoſe who have moſt Religion, if withal they have not the wiſdom to diſcern ſpirits. Theſe be they, that uſe the Word of God, to advance and proſper their own wickedneſs, and conſequently, their own damnation, and certainly their damnation ſleepeth not, but every Sermon which they hear, increaſeth their heap of wrath, againſt the Day of Wrath.

Now as we ſhould generally apply our ſelves unto the ſocitie of the Saints, ſo ſhould we ſtrive to bring Saints into the places of neereſt uſe and ſocietie. For goodneſs being ſo neer us, will continually be doing good unto us. Whereas on the contrary, graceleſneſs by the continuance of converſation, will be ſtill infecting, quenching, and killing of grace. Antient examples of wretched Memory, have confirmed this at large; the greateſt and the broadeſt miſeries having been brought on man-kind, by the miſchief of ſuch infecting ſocietie. There was but one man at the firſt, and in him was all mankind; and in him all-mankind fell into deſtruction, by his believing a ſeduced wife, and their both aſſociating and believing a ſeducing Serpent. Yea there is before us but one great World, and by the converſation of the daughters of men with the Sons of God, this world was both corrupted and drowned. After that deluge there was but one Nation choſen by God, as a pattern and Maſter-piece of the World, in which God, by miracles and precepts, mounted and improved mankind to his utmoſt height, to ſee what Man could do towards his own happineſs and ſalvation; and this chief Nation, yea the chiefeſt one of that Nation became abominably ſinful by converſing with ſinners. And can a part think to ſtand, where the whole hath fain? Or can our weakneſs think to over-come that enemie, before whom ſuch ſtrength and wiſdom lies vanquiſhed and ſubdued? It cannot be expected. Our vain and groundleſs preſumptions may puff us up with an opinion of conquering, but that very preſumption is the main thing, that by ſuch perſwaſions leads us to be conquered; and by telling us of Victorie, it leads us on valiantly to be beaten. And let us aſſuredly believe this, that if there be the like prophane marrying, and the like taking in marriage, as there was in the dayes of Noe; the like eating and drinking, even ſuch wicked and heathenish good fellowſhip; the world that now is, will be as ripe for Fire,

Fire, as it was then for Water; it will have as much need of burning as it had then of drowning. But let the wiſe of heart haſten this day rather by their prayers, then their ſins; and to prevent ſin, let them walk as ſons of Light, with the children of Light, and have no fellowſhip with the works, or workers of darkneſs.

I know right well, that the fewneſs of thoſe, who enter into the ſtraight gate, doth impoſe upon us a difficultie of fitting our ſelves round with the ſocietie of Saints. I know alſo, that the neceſſities of this life, do forcibly carry us into the companies of prophane and godleſs men. Yet let us remember to ſtrive ſtill for the beſt, to account the evil as thorns in our ſides, and let us find willingly a trouble and vexation in their companie, but never ſatisfaction, reſt, and contentment. Let our hearts be to the Saints ſtill, even to the ſeed of the Womans ſeed, and let there ever be a horror in us, and reluctation againſt the ſeed of the Serpent. Let us do our endeavour continually to unwind our ſelves from the wicked, and from the need of their ſocietie. And let us take heed, that we do not too eaſily deſpair of accommodating our uſes and occaſions by ſome of thoſe ſanctified few, eſpecially in that place of neereſt Union, which requires but one; and that one in the Lord: God hath promiſed the ſeekers to find, and that he will with-hold no grace, nor bleſſing from them, which ſeek bleſſings for his Glory.

To conclude, converſe alſo with the dead; hear and read their Actions and Sayings; thou ſhalt find that the dead will quicken the dead, as the dead *Prophet* did the dead *Souldier*. The ſpirit of the dead will enter into thy dead heart, when thou conſidereſt their excellent Actions and heavenly Meditations: The zealous heat of their ſpirits remaineth yet in their words and actions, and by theſe will enter into thee, to raiſe thee up to the ſame degree of fervence in the Spirit. The firſt Love was the beſt Love, and the firſt lovers were the beſt lovers. The Apoſtles that were neereſt to Chriſt, were neereſt to him in love: and thoſe that ſucceeded the Apoſtles in time, ſucceeded them beſt in Love: for then did the Kingdom of Heaven ſuffer greateſt violence. I know that God is ſtill mightie in his Saints, but I know alſo, that in theſe firſt times the fire of Love was more generally vehement: for then they did even dote upon Martyrdom, and by their forwardneſs of ſuffering, daunted many times the fury of their Perſecutors. But on the other ſide, it hath been foretold, that in theſe laſt Times, Love ſhall wax cold, and men ſhall love pleaſures more then God; whereupon the World ſhall be conſummate. Therefore let our cold Love warm it ſelf by the communion of their hot Love, and let no man ſo much condemn the Fathers for Errors, as admire and imitate them for zeal. Let us be followers of them that followed ſo vehemently after Chriſt, yea, of all ſuch which ſince their daies and even at this day, have been followers of thoſe followers of Chriſt. Thus compaſſed with a cloud of witneſſes, the teſtimonies of their love will powerfully perſwade us, to caſt away all that preſſeth down, and the ſin which hangeth ſo faſt on, and to run more actively and ſwiftly in the race of Pietie and Glory which is ſet before us.

CHAP.

CHAP. IX.

Of Humilitie.

TO increaſe in the Spirit, and ſo to grow in happineſs, we muſt carrie about us a perpetual Humilitie. For Humilitie is the Fore-runner of Grace, and it never goes before, but Grace follows after. This excellent Vertue caſts out the old ADAM, and makes room for the New; it puts away the fulneſs by which we are full of our ſelves, and ſo makes place for Chriſt, that we may be full of his Spirit. Man (as before) hath gotten a God-head into him, he is filled and puffed up with his knowledge of good and evil, even with a ſelf-happineſs, which keeps out the true Happineſs. God will not have any gods but himſelf, neither will he allow Man to have two Felicities, but he impoſeth a neceſſitie on him to love the one, and hate the other, to loſe the one, and to gain the other. Therefore as much as we retain of this corrupt felicitie, ſo much do we abate of true Happineſs; and the room that is given to the one, is denyed to the other. And ſurely too true it is, that even after our Regeneration, there abides a great remnant of our proud corruption. It is of kin to the Serpent which perſwaded it: when the head of it is broken in pieces, the tail will ſtill be moving. And in what degree this corruption remaineth, in that degree is grace abated: but in what degree this ſwelling evil is abated, in the ſame degree is Grace increaſed. Therefore if we be much proud, we are much graceleſs; if we be much humble, we be much gracious. Wherefore let us take up Humilitie, which as a Corroſive will fret away the proud fleſh, and make way for the proſperitie of the lively and quickning Spirit. Towards this, let us conſider that the Natural Man, being ſtuft up with himſelf, and not regarding any thing beyond the Luſt and Law of his own heart, ſits down in himſelf, and takes up his reſt, Sabbath, and felicitie in his own imagination. But while God is unregarded and unſought, he alſo as little regardeth theſe [illegible]regarders: yea he beholdeth the proud afar off. He knows the weig[illegible]and end of their ſwelling, that it is Nothing, that ere long it ſhall come to Nothing; and that at laſt theſe ſwellers muſt come before him as a Iudge, who refuſed him here for a Saviour, and happineſs. On the other ſide, the ſpiritual Man plainly ſeeth, that this imaginarie happineſs of pride, is true miſerie: ſince Man, the more he ſtands upon himſelf without God, the more weakly and wretchedly he ſtands; and the fuller Man is of himſelf, the fuller is he of Corruption, Vanitie, and Miſerie. Therefore deſireth he to go out of himſelf into God, and to unlade himſelf of himſelf, that he may be filled with God; he purgeth his heart of the tree of falſe knowledge, that he may ſatiate it with the Tree of Life. And Humilitie having thus fulfilled her Work, then enters grace into the Soul ſo ſwept and trimmed; for the ſame God who reſiſteth the Proud, giveth

Grace

Grace to the humble. God will be a welcome, and not a fulsom Guest: he loves not to come when there is no need of him, he desires not to thrust unnecessary Happiness upon Men sufficiently happy. But the hungrie souls he filleth with good things, he guideth the meek and humble in his waies, and the poor in Spirit are allowed only to receive the Gospel. These have set open their doors to the King of Glory; they have forgotten their Fathers house, even their natural condition, and therefore the Lord hath pleasure in their beauty. His Light takes pleasure, yea, gets Glory in coming into confessed Darkness; his Grace is delighted, and magnified, by pardoning and sanctifying an acknowledged corruption, and his blessedness rejoyceth in blessing apparant and desperate misery. Wherefore let us strive for a practical skill of this profitable humilitie; that by not loving our selves, we may love our souls best; and by the greatest emptiness, we may purchase the most true and happy fulness. To this end let us ever be pricking the tumours of our nature, that we die not of a spiritual Timpany. Let us strive to make our selves nothing, that he which made all things of nothing, may make something of us. Let us willingly walk down into the Vale of humilitie, from whence God calls for all whom he exalteth up to his holy Mountain. And for the furtherance of this holy vertue, let watchfulness undertake, as a special part of this task, to mark the first swellings of the heart, that they may be abated, as soon as lifted up. Let no degree be allowed to that, which so much as it is, so much evil, so much loss it is: so much have we offended God, and so much have we abated his Grace. But still let us be paring and fretting off the proud flesh, with meditations of our own natural miserie: and miserable condition, with the asperitie of the exercises of Humiliation, and with fervent and violent Prayer sent up to the Giver of perfect gifts. Let us intreate him, that he will discover unto us, our selves, and himself; our own vileness, and his Glory; that so we may rightly glory in Gods true Glory, and not (like Fools) in our own shame. In our Meditations let us fasten our eyes on the wickedness of Man, and the wretchedness deservedly annexed to it. In our wicked corruption, let us first see our own blindness, and bring our darkness into the light. There shall we see that we see little or nothing: yea, in the main matters of our life, sure we are our beginning and end; whence we come, and whether we go, we are naturally blind. Therefore our life is but a thing at random, without knowing what it doth, and wherefore it is. And if we have gotten a little knowledge, then let us behold our filthyness: How do we defile our selves in the things which we know? how weak are our resolutions of Pietie and Vertue: they are like a Mist or the Morning dew, blown away and dryed up with every blast of Temptation: So that they seem to be set up only for shews; and to stand no longer then nothing toucheth them. But the motions of our concupiscence are strong, and continual. The flesh of Man is powerful upon the Soul, and in Man that opinion is verified, that the earth runs round, and the Heaven stands still: For there breatheth up from the defiled body, even the earth of Man, a continual, and mighty Venom, which by perpetual motion

motion changeth the aſpect and influence of the heavenly Soul, as it ſelf liſteth. But the whiles it faſtneth and naileth the Soul, that ſhe cannot ſtir about her own buſineſs of Immortality, but ſhe muſt wholly fix and employ her ſelf in a careful ſtudy, how to execute fitly the luſts of this beaſtly duſt. And if at any time the Soul loathing the filth and mire wherewith ſhe hath ſullied her ſelf, even to uglineſs, lay down a plot for repentance, even for the clean waſhing of her face; how ſoon doth the old dirt of ſin ſpout into her viſage again; ſo that her buſineſs in this life, if it be a life of penitence, ſeems to be nothing but a a waſhing of that which is fouled, and a fouling of that which was waſhed? and if we turn our eyes from this filthineſs unto the bordering wretchedneſs, we ſhall find our ſelves ſubject to a thouſand infirmities: Miſerie and Vanity have both livery and ſeiſin in us, and we are their Tenants for term of life. One trouble calleth to another, as the waves of the Sea; and miſeries, like Beacons, give notice one to the other, until the whole life of man be ſet on fire. The ſound of the old is but newly gone out of our eares, but there is a new which preſently ſoundeth as ill as the old. It is the very kind of man to be miſerable while he breatheth; as it is the kind of ſparks to flie upward. And if a man ſtrive to cure his preſent miſery with preſent mirth, commonly the miſery of ſuch is not taken away but changed, and of temporal made eternal. The rich Man that was every day gorgeouſly arrayed, and every day fared deliciouſly, ended his luxurie in miſerie, and his judgement is, Thou haſt taken thy pleaſure, therefore art thou now tormented. The cure of our miſery muſt be by vulnerary potions, not by outward plaiſters; by the blood and Spirit of Chriſt inwardly received, not by the natural Balm of *Gilead*, even the pleaſures of this world. The things of this world are to ſerve and cheriſh us in our way to happineſs, not to be taken as our happineſs, or the abſolute cure of our miſery. For if ſo uſed, they cure our miſery, but with greater miſery; and by making us happy, they make us loſe a greater happineſs. Thus muſt man be content to ſee himſelf of himſelf wretched and miſerable. He muſt needs crie out, What is Man, that he is ſo regarded? And Man is of a ſhort continuance; and his life is full of trouble; and ſurely, Man is altogether vanity. He muſt alſo complain of his filthineſs; our righteouſneſs is as a filthy cloth, and if we ſhould waſh our ſelves, our clothes would defile us. In iniquity have we been begotten, and conceived in ſin: And who can bring a clean thing out of filthineſs? Thus loathing and condemning our ſelves, and being weary of our ſelves, Chriſt *Ieſus* ſtands with open arms, ready to receive ſuch weary and laden ſouls, and to refreſh them. He will refreſh us with the River of the City of God, even with freſh ſtreams of grace: and the holy Oyl ſhall drop down from the head of our *high Prieſt* unto us who are the skirts, even the humbleſt parts of his garment: and then ſhall we be filled with the ſweet ſavour of Holineſs, and life eternal.

Chap. X.
Of Patience.

Laſtly, for the preſervation and advancement of the eſtate of Happineſs, we have great need and uſe of patience. Our need of patience is abſolute, becauſe the Saints of God are here with the reſt, in a world of miſery, and beyond the reſt in a world of enmity. Every hour there is a likelyhood of ſome trouble and temptation, and every trouble without patience (which is the Ward of the ſoul) breaketh in upon the ſoul, and carries her away into tumultuous, enormous, and unreaſonable perturbations. But on the other ſide, patience ruleth in the ſoul amidſt the preaſe of temporal evils, and keepeth her in a continual quietneſs and repoſe, and conſequently in an ability of judgement, diſcretion, and direction; and this is a firſt and chief uſe and benefit of patience. For doth not that greatly advantage us, and the graces beſtowed on us, which makes us owners and maſters of our ſelves and them? By patience we can with the *Centurion*, call for this ſervant, and he cometh; and ſend that ſouldier, and he goeth. We can make uſe of our underſtandings, and by our underſtandings, of thoſe very evils, which are the ſubjects of our patience. We can make uſe of our wills and affections, to will and love God; to will and love that which God wills and loves; yea to will and love the very troubles and incumbrances, which urge and preſs us. Hence come thoſe excellent voyces; Though God kill me, yet will I truſt in him: and, Before I was chaſtized, I went aſtray, but now do I keep thy Laws: and, Bleſſed is the man that beareth the yoke in his youth. He ſitteth ſolitary and is quiet, becauſe God hath laid it on him. By patience we can make uſe of our memories, to call to mind the mercies of God in old time; how our Fathers truſted in him, and were delivered; yea how often God hath been our helper, & therefore we need not to fear what man can do againſt us. Hereby we may alſo call to mind thoſe wiſe and holy precepts and counſels which every wiſe and holy man doth prepare, and lay up for times of trouble and temptation. For it is fit that in calms we ſhould provide for ſtorms; we ſhould in the quiet times of life ſit down, and according to our Saviours moſt prudent advice, caſt up our reckonings, what the forces of our enemies be, what kind of fighting they uſe, how their wounds may be prevented, and how cured, if ſuffered for want of prevention. He that hath performed this act of conſideration, he fitteth himſelf with ſpiritual armour, proper to each kind of conflict. As ſoon as he ſees the trouble, he chooſeth out a fit ſhafe to pierce and encounter it; when he ſees the blow coming, he knows the Ward that muſt defend it. And all this is put in execution by the benefit of patience. For the impatient lies open to all blows; his wits are confounded, and when he ſhould hold up his ſhield, he ſtriketh with his ſword; and when he ſhould take an arrow from the quiver of the Spirit, he catcheth at a club proffered

proffered to him by the fleſh. To ſuch a one all things are confuſed, he is beſides himſelf, and therefore knows not the choice of actions. Again, by patience we have the uſe of Charity, a principal and Mother-grace: For hereby even in the midſt of perſecutions, we can pray for our Perſecutors, and ſay, Father, forgive them, for they know not what they do; and, Lord, lay not this ſin to their charge. This quality of over-coming evil with good, and likewiſe the help of patience toward the performance of it, muſt we believe to be a chief preferment to a Chriſtian in this race unto glory. For certainly it is ſo neer a reſemblance of the perfection of God, that God exceedingly delighteth in the doers thereof, and takes ſpecial notice of ſuch; as thoſe who are lifted up above the dregs of humane corruption, into a high participation of a divine and godly Nature. They are good out of an inward goodneſs; and not becauſe they look on good and pleaſant objects. For whatſoever their object is, they are ſtill good, and account the excellency of goodneſs, and the favour it hath with God, to be ſufficient cauſes of goodneſs, though in the world they ſee nothing but evil, which of it ſelf deſerveth onely evil. And that this muſt needs procure a great love and bleſſing from God, doth appear by the effects it worketh in creatures infinitely inferiour to God, yea impure and depraved. For, even *Saul* himſelf, whom the Devil drave to the hunting of *David*, as a Partrich in the Mountains; this *Sauls* evil and wicked rage, melteth away with the beams of *Davids* ſhining and glorious goodneſs; and being preſerved by him, whom he ſought to ſlay, he is ſo overcome and changed by that goodneſs of *David*, that he is inforced to bleſs him as a ſon, whom he had taken ſuch pains to ſlay as an enemy. And if a curſed man can do this, how ſhall he bleſs, that is the Father of bleſſings? Surely, let our ſouls firmly dwell in this Truth, that thoſe actions which are moſt perfectly referred to God, and have no end but God, are moſt fully rewarded of God; and as much as any outward thing doth ſhare in the end, ſo much do we loſe of our reward, and ſo much of our reward muſt we look of that End which did ſet us on work. Now where evil is offered, goodneſs cannot well propoſe any end, but God, in beſtowing it ſelf for evil. By patience alſo, we make room for faith, and like a good child it cheriſheth the parent that begat it: for, while Patience keeps the houſe of Man in quietneſs; the unruly and tumultuous affections being ſuppreſſed and ſtilled, the ſoul is at leiſure to look abroad with the eye of Faith; even to look within the vail, and there to ſee and comfort her ſelf in eternal joys, preſently poſſeſſed by Hope, which as an Anchor both ſure and ſtedfaſt, is there already unmoveably faſtned. By Patience alſo, have we time and place for the excellent inſtrument of prayer, to fulfill her work of piercing the heavens, and preſenting our neceſſities and griefs to the Throne of Grace. And commonly the prayer of the patient returns with this comfortable anſwer; *In a time accepted, and in the day of ſalvation have I heard thee:* for, *the patient abiding of the meek ſhall not periſh for ever.* And that we may yet be a little more in love with this beautifying

and beautifull patience, let us look her ſomewhat ſtedfaſtly on the face, and particularly deſcry her excellent proportion. If thus we do, we ſhall finde, that patience is placed by God in the heart of man againſt troubles, as the cliffs againſt the waves of the Sea; for, by patience God ſaith to the floods of perſecutions and vexations, Hitherto ſhall ye come and no farther, and here ſhall ye ſtay your proud waves. It is the hedge of Gods Vineyard, even of the bleſſed Spirits of the Saints, which hath fenced them in the bloodieſt times, againſt the wildeſt Bores, even the fierceſt Tyrants. The body might be broken by torments, but this brazen wall of the ſoul could never be battered; it is a kinde of metall that is fitted of purpoſe to indure the fire, even a fiery triall, and to be made brighter thereby. This ſhe doth, and how can ſhe do otherwiſe? for ſhe is born of heavenly anceſtors, and fetcheth her original from the Higheſt. The power of the moſt Mighty doth ſuſtain her, and how can it be but ſhe muſt then be mighty and powerful? For Patience fetcheth her ſtrength and life from Hope, Hope from Faith, Faith from Chriſt, Chriſt from God. If it were not for Hope, the heart would break with impatience; if it were not for Faith, Hope would dye and ſtarve, as being without a root; if it were not for Chriſt, Faith would periſh for want of an object. And without the Godhead, the Manhood of Chriſt were not a ſufficient foundation of Faith. But now the Godhead ſupporteth and enableth the Man-hood of Chriſt by a mighty Union; Faith groundeth an unmoveable foundation upon Chriſt, being God and Man; Hope violently layes hold on the joyes truly diſcovered by Faith, and Patience takes juſt courage and comfort from Hope, becauſe Hope tells her ſhe muſt wait but a little, and the promiſes ſhall certainly be received. And as Patience by this means powerfully ſupporteth, and ſuſtaineth the Soul, and the graces infuſed into her, ſo is ſhe alſo an excellent means for the increaſe of the ſame graces. Patience is the calm of the Soul; and as it is beſt ſowing of viſible Grain in a time of calm, ſo in the calm of the Soul, is it beſt ſowing of the Inviſible ſeed of the Word and Spirit. Then can we moſt truly ſay, My heart is ready, and, Speak, Lord, for thy Servant is at leiſure to hear thee; and then with *Marie* are we moſt fit for that thing which is neceſſarie, when by Patience we have excluded the many things that are troubleſome. The Spirit delighteth in a meek and quiet Spirit, it cometh in the ſtill winde, and not in the ſtorm and tempeſt. Accordingly experience teacheth us, that the Patient have ever received ſpiritual conſolations: and even this experience is a conſolation to Patience. For this experience, that the love of God is ſhed abroad into the hearts of the patient, ſo affects the patient, that they be not aſhamed. And if we would rather believe Examples, then Poſitions; Let us examine the Stories of *Job* and *David*, and let us remember what end God made with them. The latter end of the patient, hath recompenſed his beginning; his patient ſowing in tears, hath brought forth the carrying of ſheaves with joy. God will be ſuffered, loved, and truſted, even when he afflicteth, and chaſtizeth; he will have the ſoul to repoſe her Happi-

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neſs in him, while the body feeleth temporal miſerie. And if he be ſtill truſted, and loved, if the heart ſtill cleaveth unto him, then he cometh at length with a large meaſure of comfort; he performeth indeed, what he hath ſpoken in his Word: *Whoſo truſteth in the Lord, Mercy ſhall compaſs him.* It is no great glory to God, nor excellency in Man to truſt in God, when with *Thomas* we feel and handle the favours of God. The body may have a ſhare in this kinde of truſt: But the ſight of things inviſible is the higheſt pitch of the Soul; this commends Man unto God, yea, it glorifies God unto Man; for it brings down certain news, that there is Grace and Mercy with God, when the body utterly denies it, becauſe it feels the ſtrokes of ſeeming Wrath and Puniſhment. And in this teſtimony delivered and received, God exceedingly delighteth; even to be truſted under hope, againſt hope; and he abundantly recompenceth it, as in *Abraham*, ſo in the ſons of *Abraham*. Another advantage of Grace by the mediation of Patience, is this, that the patient afflicted, and he onely, uſeth afflictions as incentives to ſpiritual fervency, and being by troubles driven out of the fleſh, and the comforts thereof, he goes more mightily, and wholly into the Spirit. He quitteth the battered and polluted tabernacle of his lothſome fleſh, and he entereth into the ſecret of the Higheſt, where, by his Spirit God himſelf reſideth. There doth he warm himſelf by the heavenly flames, he blows and kindles them, ſeeking by all means, that as ſufferings abound, ſo conſolations may alſo abound, and that temporal ſorrow be at leaſt counterpoyzed by ſpiritual joyes. So through patience, troubles drive us neerer to Chriſt, and ſharpen our ſtomacks to ſuck more earneſtly and eagerly the nouriſhment of Life Eternal. But on the other ſide, beſides the loſs of advantages, a multitude of evils ruſheth in upon the Soul unfenced by Patience. Surely ſhe is a continual prey to every trouble, ſhe is never owner of her ſelf, but like a light & unballaſted veſſel, ſhe is at the command of every wave, of every winde. As continual as the miſery of Man is, ſo continual is the diſtemper of men impatient; and as often as troubles do happen, ſo often be they lifted up from the hindges of their ſouls, and removed into the habitations of their blind and uncomfortable fleſh. Such a one is clean beſides himſelf, even beſides his Soul; which is the reaſon that he can neither adviſe, nor comfort himſelf. For the underſtanding which ſhould direct, is as a Candle put out, or covered with a Buſhel; the will and affections, which by the ſuccours of Reaſon ſhould ſupport and ſtrengthen, are drawn away from lending their ſervice to Reaſon, and ſo to Man, and are become ſlaves of Paſſion and perturbation. And ſo it comes to paſs that in ſuch caſes, a mans own will and affections, which ſhould ſuſtain and cheriſh him, do diſtract and tear him to pieces. And commonly it falls out with the impatient, that to the evil of affliction (which might have been turned to good) he addeth two evils more of his own; evil actions, and evil paſsions; committing fooliſh things, and doing cruel things, againſt his own Soul and Heart. And theſe two are commonly the greater kind of evils, and which the enmity of Grace moſt intendeth, and therefore by us eſpecially ſhould be

be prevented. Satan in ſpoyling the flocks, in deſtroying the Children, in tormenting the body of holy *Iob*, did not ſo much aim to make him poor, childleſs, and full of pain; as to make him deſperate, and rebellious againſt his Creator and Saviour by impatience. His greateſt malice is againſt our greateſt Happineſs; he knows we are ſtill bleſſed, while God is one with us, though we be poor, naked, and full of ſores as *Lazarus*, who in this life tormented, yet was after exalted to *Abrahams* boſome: He values our chief Felicity, at a higher and a truer rate then many of us do, and he values temporal things at a lower rate then many of us do; Therefore he will indifferently take or give temporal things, to diminiſh our eternal joyes; he will aſſay either by proffers, or by plagues, to draw us from our ſoveraign Good: And we more fooliſhly, and ignorantly, are ready to forſake eternal felicity, whenſoever Satan will hire us with temporal commoditie, or beat us from it with momentanie afflictions. But it becometh us not to be ignorant of Satans policies; where Satans eye is moſt ſettled to hurt us, let our eye be there moſt fixed for our preſervation. Toward this, let us thus far joyn with Satan, yea learn of him, if we knew it not before, that the union and agreement of our ſoul with God, is the union of felicitie; and therefore whatſoever we loſe, let us not part from that. If Satan rob us of a bag of ſilver, let us not call after him, and bid him take a bag of gold alſo. If he afflict us outwardly, yet ſurrender not to him thy inward and everlaſting Happineſs. He is a Prince in this World, & ſo can do great things in the world. He can perſecute, he can exalt, he can torment. But he is a ſlave as concerning the other World, which is called the Kingdom of Heaven. He cannot reach to this Kingdom which is in the ſoul, where God is the King. Therfore by the things of this life, on which he hath power, he reacheth to the things of the next life, on which he hath no power, that by his own, he may prevail on that which is Gods. But we on the other ſide, as we known the Devils purpoſe, ſo let us know his bounds, and then we ſhall be ſafe. Let us know that he can only ſtretch his power to temporal and outward things, and no further; and the inward things he muſt get by ſurrender, or elſe he cannot conquer them. Wherefore be careful to keep him at his true diſtance; If Satan have leave to winnow thee outwardly; yet pray to thy Mediator, that he pray, that thy faith fail not: if he cauſe thy outward man to periſh, be thou careful that thy inward man be renewed daily; and take heed that thou give not more to him, then he hath already; eſpecially give not thy eternity for his vanity, neither give him an uſurped power over the Kingdom of Heaven, to which he is a baſe ſlave, and by which he ſhall be judged. Caſt not to him thy ſoul after thy Body, nor thy ſoul and body after thy goods; if the Prince of this world will have the things of the world, yield to this Prince, what muſt needs be given to this Prince: but the things of God, give only to God; the things of Grace and Glory, reſerve for the Author of Grace, and the King of Glory. For want of this reſtraint and limitation of Satans power, have many Saints of God loſt the poſſeſsion of their ſouls, and in thoſe times of extaſie, have

have undertaken doleful actions and executions, which have grieved and pined the Spirit within them, and have made work for a long-after ſorrow, and vexation of ſoul. Surely *Nabals* churliſhneſs entred too far into *Davids* ſpirit, and the injury of the *Theſſalonians*, too much delivered away the ſoul of *Theodoſius* into fury, and the queſtions of the High Prieſts Servants ſtole away too much of *Peters* Courage and Reſolution. Theſe holy men, ſometimes by their frailty, gave too much way, and yielded too great advantage to Satan: But ſome there be, who are perfect in Satans art of impatience, and therefore are his higheſt and greateſt Scholars. Let the Devil throw but one croſs to them, they will take their ſouls, and throw them to the Devils head; for they break out either into ſome curſed rage, or into the rage of curſing, or into ſome curſed action. Such a one is the Devils Water-ſpaniel, he goes and brings what the Devil ſends for; and if he bid him bring his own ſoul, he carries it many times to him in his own mouth, even in a mouth of Reviling, Revenge, Curſes, and Execrations. But let us rather conſider, that Mankind ſtands between two Spirits, the Spirit of Light, and the Spirit of Darkneſs, and each of them hath a ſeveral door into Mans heart, to poſſeſs and inhabit it. The Spirit of Bleſſedneſs comes in by the door of the Spirit, and this is opened unto him by the Key of Patience; The ſpirit of Hell enters by the door of the fleſh, and this is unlocked to him by impatience. Now troubles and afflictions knock at both theſe doors; they knock at the door of the Spirit, calling to us to open to the Lord of Life, with the Key of Patience; who is now coming by afflictions, to nurture, and to inſtruct us, even to increaſe us in the fruits of Righteouſneſs. But afflictions knock likewiſe at the door of the fleſh, and by the feeling of ſmart, perſwade Impatience to open to the prince of darkneſs, ſince ſo, grief may be eaſed, and it ſeems a vain thing to pleaſe and ſerve an afflicting and chaſtizing God. But take heed thou open not the door of Death, to admit the Prince of Death; but by patience admit the King of Glory, and give him the poſſeſſion of thy ſoul; for his ſtripes are healers, his chaſtizements are reſtoratives, and his ſtrokes are the ſtrokes of a Father. So ſhalt thou proſper in grace, by afflictions, through the good husbandry of Patience; and on the other ſide thou ſhalt prevent all Satans miſchievous purpoſes, even all the evils that uſually do iſſue from a tottered, disjoynted, and abandoned ſpirit. Now that thou mayſt provide for thy ſelf ſuch a ſtrong Patience, which may be a Coat of proof to the ſoul; thy Patience muſt be tempered and ſteeled with Reſolution. This Reſolution is the Armour of thy Armour; even the keeper of thy Patience, which is the keeper of thy ſoul and the Graces beſtowed upon it. For hereby we are conſtantly prepared to indure all the croſſes and troubles of this tranſitory race of miſery: And this Reſolution to be good, muſt alſo iſſue from faith; that ſees God our felicity, who otherwiſe is inviſible; and from hope, by which future bleſſedneſs, though abſent, yet aſſured, yields us comfort above all vaniſhing miſeries. Thus the Souldier of God, warfaring againſt the Enemies of his heavenly Country, ſtands invincible againſt the gates,

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of Hell; and himſelf being wounded or ſlain, yet his Patience, and conſequently his Soul is ſafe and alive. But if thou haſt not this Reſolution ſtill ready at hand, thou art impatient, as ſoon as thou feeleſt a blow, and thou muſt needs run away; for thou didſt never reſolve to fight. Thou haſt not made thy Computation what the Kingdom of Heaven will coſt thee, or at leaſt when thou ſaweſt the reckoning, thou didſt not reſolve to be at the charge: Therefore thou art not for the Army of Chriſt; for all his Souldiers have reſolved to ſell all, to take up his Croſs, and to follow him, in the way of ſuffering, unto the Crown of Glory.

To conclude, that we may yet be more ſecured, that neither our Patience nor reſolution fail us in the day of tryal, Let us know by whoſe ſtrength we may ſtand, and in that ſtrength let us eſpecially ſeek ſtrength. We may do well to open the Eye of Faith, to behold the joyes of Heaven which are eternal: for Chriſt on the croſs beheld this Glory, and therefore endured the Croſs; and no doubt, the ſame joyes ſeen with the ſame light, may work the ſame Reſolution. We may do well to apply the Oyl of hope to the ſores and wounds made by troubles and temptations; we may do well to behold the love of God, which we cannot think intends to puniſh or torment, but to amend and exalt; and we may do well to look upon the print of Gods ſeal in our hearts, by which that love is aſſured to us. Yet when we have done all this, it is the power of God that makes all this profitable to us. If God draw in his breath, we ſhall be troubled in the midſt of our contemplations, and reſolutions; we ſhall after many proteſtations deny him with *Peter*; all theſe helps will help us no more then the Law did the *Jews*, without the ſtrong Helper. For even Chriſt himſelf, by the power of God, endured the wrath of God, and by being God, deſpiſed the ſhame impoſed for the ſins of men. The Glory propoſed comforted him, but by the Comforter; and the Spirit which he had not by meaſure, did above meaſure quicken him with the ſight of thoſe joyes. Wherefore let us eſpecially by earneſt Prayer, reſort to our chief and only ſtrength, without whom no man ſhall be ſtrong in his own ſtrength. Let us ſeek of God that power, by which *Paul* being ſtrengthened, was able to do all things. *Let us put our truſt in God alone*, and with *David call him our Rock, our Fortreſs, our Shield, and our ſtrength.* We are but Dwarfs to Satan; and he that is in the World, is far greater then we. But if God be in us, he is far greater then he that is in the World; and he can make our weakneſs to exceed Satans ſtrength. Therefore diſclaiming the keeping of our ſelves, let us commit our ſelves to God, truſting that he will keep to the end, what we have committed unto him. Let us draw near unto God, and to the Power of his right hand; let us take up our reſt under the ſhadow of his wings. In his Name, and not in our own, may we boaſt all the day long: for it is his right hand that will get himſelf the victory in us. If thus we ſeek the Lord, he will be found of us; if we aſcribe power to the Lord, the power of God will deſcend to thoſe that glorifie his power; if we truſt in the God of

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Battels, of weak we ſhall be made ſtrong, as the faithful have been in the dayes of old. And if we can once ſay, *The Lord girdeth me with ſtrength to the battel*, we may alſo ſay, *Thoſe that riſe againſt us ſhalt thou ſubdue under us.* Let Principalities and Powers muſter up things preſent, and things to come, heighth and depth, life and death, yet in all theſe ſhall we be more then Conquerours, through him that loveth and ſuſtaineth us. Our Patience and our Reſolution are grounded upon the Rock of Omnipotence; though the winds blow, and the floods beat, they ſhall ſtand, for they are grounded upon a Rock; and while patience ſtandeth, the Soul flouriſheth; *Where God ſeeth Patience, he ſeeth alſo that the works are more at laſt then at the firſt*; for *that, and that alone, is a good and fruitfull ground, which bringeth forth fruit with Patience.*

CHAP. XI.

Of the finall poſſeſsion and fruition of Happineſs.

THis World, though of it ſelf, it be unto man but Miſery, or Vanity, yet by the Mercy of the Creator, it is made unto Man a Nurſery unto Happineſs. For the Creator having loſt his Creation, recovered it by Redemption. And by this Redemption, the World, which otherwiſe is but troubleſome and tranſitory, yet it ſerves to fit us for Joy and Eternity: yea, the troubles and tranſitories themſelves are imployed to do much of it: For the troubles of this life beat us on towards future bleſs, and the tranſitorineſs delivers us up to everlaſtingneſs. In this life is the Bride trimmed and dreſſed; here is ſhe decked for the day of her Gladneſs, and here being made glorious within, ſhe goes hence to be made perfectly glorious, both within and without; having glorified God by an inward Purity, ſhe goes to be glorified by God in a ſhining Eternity. But what tongue of Man can expreſs the Glory of this felicity, which the Heart of man cannot conceive? The Tongue muſt receive it from the Heart, and the Heart it ſelf doth not receive it. The Tongue is more narrow then the Heart, and the Heart is infinitly too narrow for the receit of theſe Joyes; ſo how narrow muſt be Mans relation of this Happineſs, which muſt iſſue from that which is narrower then that which is infinitly narrower then Happines? And how can it be otherwiſe? For this Marriage is between the creature & the Creator. And how can the creature comprehend the Creator eſpecially ſince we have here only a little glimpſe of Faith, whereby to behold him? Again, it is a Spiritual Marriage, and we are here more carnal then ſpiritual; ſo the tabernacle of corruptible fleſh, doth much cloud and darken the Spirit, in the view of incorruptible joyes. Yet are we not left here wholly ignorant of that, which here we cannot wholly know; but he who is our Happineſs, hath ſhewed ſome ſparkles of that which he is, and hath delivered it to us, in this World of

of Hell; and himſelf being wounded or ſlain, yet his Patience, and conſequently his Soul is ſafe and alive. But if thou haſt not this Reſolution ſtill ready at hand, thou art impatient, as ſoon as thou feeleſt a blow, and thou muſt needs run away; for thou didſt never reſolve to fight. Thou haſt not made thy Computation what the Kingdom of Heaven will coſt thee; or at leaſt when thou ſaweſt the reckoning, thou didſt not reſolve to be at the charge: Therefore thou art not for the Army of Chriſt; for all his Souldiers have reſolved to ſell all, to take up his Croſs, and to follow him, in the way of ſuffering, unto the Crown of Glory.

To conclude, that we may yet be more ſecured, that neither our Patience nor reſolution fail us in the day of tryal, Let us know by whoſe ſtrength we may ſtand, and in that ſtrength let us eſpecially ſeek ſtrength. We may do well to open the Eye of Faith, to behold the joyes of Heaven which are eternal: for Chriſt on the croſs beheld this Glory, and therefore endured the Croſs; and no doubt, the ſame joyes ſeen with the ſame light, may work the ſame Reſolution. We may do well to apply the Oyl of hope to the ſores and wounds made by troubles and temptations; we may do well to behold the love of God, which we cannot think intends to puniſh or torment, but to amend and exalt; and we may do well to look upon the print of Gods ſeal in our hearts, by which that love is aſſured to us. Yet when we have done all this, it is the power of God that makes all this profitable to us. If God draw in his breath, we ſhall be troubled in the midſt of our contemplations, and reſolutions; we ſhall after many proteſtations deny him with *Peter*; all theſe helps will help us no more then the Law did the *Jews*, without the ſtrong Helper. For even Chriſt himſelf, by the power of God, endured the wrath of God, and by being God, deſpiſed the ſhame impoſed for the ſins of men. The Glory propoſed comforted him, but by the Comforter; and the Spirit which he had not by meaſure, did above meaſure quicken him with the ſight of thoſe joyes. Wherefore let us eſpecially by earneſt Prayer, reſort to our chief and only ſtrength, without whom no man ſhall be ſtrong in his own ſtrength. Let us ſeek of God that power, by which *Paul* being ſtrengthened, was able to do all things. *Let us put our truſt in God alone*, and with *David call him our Rock, our Fortreſs, our Shield, and our ſtrength*. We are but Dwarfs to Satan; and he that is in the World, is far greater then we. But if God be in us, he is far greater then he that is in the World; and he can make our weaknels to exceed Satans ſtrength. Therefore diſclaiming the keeping of our ſelves, let us commit our ſelves to God, truſting that he will keep to the end, what we have committed unto him. Let us draw near unto God, and to the Power of his right hand; let us take up our reſt under the ſhadow of his wings. In his Name, and not in our own, may we boaſt all the day long: for it is his right hand that will get himſelf the victory in us. If thus we ſeek the Lord, he will be found of us; if we aſcribe power to the Lord, the power of God will deſcend to thoſe that glorifie his power; if we truſt in the God of Bat-

Battels, of weak we ſhall be made ſtrong, as the faithful have been in the dayes of old. And if we can once ſay, *The Lord girdeth me with ſtrength to the battel*, we may alſo ſay, *Thoſe that riſe againſt us ſhalt thou ſubdue under us.* Let Principalities and Powers muſter up things preſent, and things to come, heighth and depth, life and death, yet in all theſe ſhall we be more then Conquerours, through him that loveth and ſuſtaineth us. Our Patience and our Reſolution are grounded upon the Rock of Omnipotence; though the winds blow, and the floods beat, they ſhall ſtand, for they are grounded upon a Rock; and while patience ſtandeth, the Soul flouriſheth; *Where God ſeeth Patience, he ſeeth alſo that the works are more at laſt then at the firſt*; for *that, and that alone, is a good and fruitfull ground, which bringeth forth fruit with Patience.*

CHAP. XI.

Of the finall poſſeſsion and fruition of Happineſs.

THis World, though of it ſelf, it be unto man but Miſery, or Vanity, yet by the Mercy of the Creator, it is made unto Man a Nurſery unto Happineſs. For the Creator having loſt his Creation, recovered it by Redemption. And by this Redemption, the World, which otherwiſe is but troubleſome and tranſitory, yet it ſerves to fit us for Joy and Eternity: yea, the troubles and tranſitories themſelves are imployed to do much of it: For the troubles of this life beat us on towards future bleſs, and the tranſitorineſs delivers us up to everlaſtingneſs. In this life is the Bride trimmed and dreſſed; here is ſhe decked for the day of her Gladneſs, and here being made glorious within, ſhe goes hence to be made perfectly glorious, both within and without; having glorified God by an inward Purity, ſhe goes to be glorified by God in a ſhining Eternity. But what tongue of Man can expreſs the Glory of this felicity, which the Heart of man cannot conceive? The Tongue muſt receive it from the Heart, and the Heart it ſelf doth not receive it. The Tongue is more narrow then the Heart, and the Heart is infinitly too narrow for the receit of theſe Joyes; ſo how narrow muſt be Mans relation of this Happineſs, which muſt iſſue from that which is narrower then that which is infinitly narrower then Happines? And how can it be otherwiſe? For this Marriage is between the creature & the Creator. And how can the creature comprehend the Creator eſpecially ſince we have here only a little glimpſe of Faith, whereby to behold him? Again, it is a Spiritual Marriage, and we are here more carnal then ſpiritual; ſo the tabernacle of corruptible fleſh, doth much cloud and darken the Spirit, in the view of incorruptible joyes. Yet are we not left here wholly ignorant of that, which here we cannot wholly know; but he who is our Happineſs, hath ſhewed ſome ſparkles of that which he is, and hath delivered it to us, in this World of

ignorance, by ſome palpable expreſſions, fitting rather to our dull capacity, then to his ſupernaturall Excellency. Too much light darkens and dazles a weak ſight: and therefore the full appearance of felicity is reſerved for a perfect and moſt abſolute Pureneſs, and Clarity. In the mean time let us firmly lay hold on thoſe revealed Truths which God hath ſet apart unto us, for our allotted portion of Light, in this dark place, untill we come unto the perfect Day. Among them we find this moſt certainly proclaimed, that as there went out at firſt a Word of Creation, ſo ſhall there go out a Word of Diſſolution, and therewith alſo a Word of Reſurrection. The mighty voice of the Lord of Heaven, ſhall make Heaven and Earth to ſhake, and the Elements to melt with fire, and the World to be diſſolved. The face of this Viſible frame ſhall be wiped away, it ſhall be rolled up as a Scroll: And all the falſe happineſſe of Man ſhall paſſe away into nothing. But the All-ſeeing Providence of the Almighty Creatour, who numbreth the hairs of our heads, and the ſands of the Sea (for without his appointed Number, they could not have the quantity or number which they have) knoweth all Mankinde, both dead and alive, yea, every part of every ſcattered Man; and calleth up all Men, as he doth the ſtars in their turns; Ariſe ye Mortalls, from Death and Mortality, and come into judgement. The Earth is but a Ball in the hand of God, whereof every Mote or Atome was placed by his Wiſdom; and the Wiſdom that made all, cannot but know all that it hath made; yea, the thing made cannot go out of the reach of the Maker: for it muſt be by a power given from the Maker, that it is able to do thoſe actions by which it ſtriveth, or ſeemeth to avoid his Maker. And this Power can be diſpoſed but at the will or permiſſion of the Giver, and ſo it is ſtill ſubject to his reach and comprehenſion. Accordingly, God, the infinite cauſe of all theſe finite things, fully ſearcheth and comprehendeth his own Creation, yea, every change and variety thereof, neither can any thing in the World eſcape his knowledge, whoſe knowledge is the very Fountain of all thoſe changes which would ſeem to eſcape it. Wherefore if we will allow a wiſdom wiſe enough to create, We muſt alſo allow a Wiſdom wiſe enough to know, and to maſter in knowledge the things created. And if we allow a Power able to create without matter, we ſhould much more allow the ſame Power to be able to renew of ſomething, what was firſt created of nothing. Be this therefore the aſſurance of the bleſſed; that the Trump ſhall blow, and the dead ſhall riſe, and that the fruit of this Creation ſhall return to the hand that firſt did plant it. As God is the beginning of his Works, ſo is he the end of them; all things that went from him with Power, muſt return to him with Glory; and the Seed-time of Creation muſt be anſwered with the Harveſt of a finall Judgement. God hath not made the World to no purpoſe, neither hath he caſt out from him ſo great a Creation, as a thing contemned and neglected. He hath not been wiſe in an excellent Creation to no end; he hath not ſet Man here as a wild beaſt of the Forreſt, only to run after his luſts, neither ſeeing his Maker, nor ſeen of him. The Soul of Man had in it the power of a reaſonable ſervice; it could ſee, and know, and pleaſe his Creatour. And Nature hath truly diſcovered, that GOD makes nothing for nothing. Therefore the Soul with her ſubject the Body, muſt come and ſtand at the Bar of Judgement to be tryed by her works, whether in the Body ſhe hath pleaſed him that formed her. And though many vagabond ſouls have run from their Maker, and have endeavoured to put themſelves out of his ſervice and command; yet he will not loſe his property in them; they may fly from his Obedience, but never from his Power, Juſtice, and Vengeance, they ſhall be forced to ſerve him, who is the end of all his Creatures, by the ſufferings of Juſtice, who would not ſerve him in the Righteouſneſſe of Mercie. Accordingly in this great Day of Trial, their appearance ſhall be in the uglineſs of Gods defaced Image; their blind, foul and leprous ſouls ſhall appear in a perfect, and naked deformedneſs; and their many ſins ſhall come again to viſit them, and ſhall ſtand before them as ſo many unnatural accuſers of them that begat them. The pleaſure that once encouraged to the commiſſion of them, ſhall now

be

be ſtripped from them, and ſins ſhall then appear onely ſinful, filthy, and deteſtable. And ſo by them, ſinners being loathſome to the God of pureſt eyes, they ſhall be carried from the Eyes whom they offend; yea, the Eyes of Mercy and glory ſhall be ſhut up from them. But on the contrary ſide, the Eyes of Wrath and Juſtice ſhall ſparkle out fire againſt them, and this fire ſhall ſeize and feed on their ſinfulneſs; for ſin unto Juſtice, is as fuell unto fire. Burn it ſhall for ever, in a tormenting, but not a conſuming flame; it ſhall have the agony and vexation, but not the conſumption and abolition of fire; for the torment muſt be like the wrath; the wrath of an eternall God, and the torment of an eternal fire. Thus blinde and dark toward the God of Comfort, and the Cnmforts of God, they ſhall be open-ſighted toward their own Guilt, Horrour and Amazement. Their guilt ſhall beget fear, and their fear amazement, by reaſon of deſperation, and hopeleſneſs of releaſe. What depth of vexation, or rather, how bottomleſs a horror it is when the ſoul cannot ſee beyond torments, but is wholly ſwallowed up of anguiſh by the contemplation of an immortal miſery? Theſe are they, whoſe portion is the Creature, and whoſe Happineſs is in this life, and as they lived without God in this world, yea, againſt God, ſo ſhall they live without God in the next world, and God will be againſt them. He who might have been their felicity, but was neglected, ſhall now, becauſe neglected, become their miſery; their Habitation ſhall be the blackneſs of darkneſs, and their buſineſs ſhall be eternall anguiſh, vexation, and gnaſhing of teeth.

But the bleſſed ſons and ſervants of the Higheſt God, who have ſet their reſt on their Creator, and have made him the end of their being, and the means to the end, even a God to rule, a Saviour to redeem, and a happineſs to bleſs; theſe ariſe with the Image of God in their foreheads; God ſeeth his face, in the face of their ſouls, and their works alſo teſtifie the ſame for them. Theſe are cloathed with pure White, the Righteouſneſs of Chriſt, and the Righteouſneſs of the Spirit; with the firſt, the Iuſtice of God is ſatisfied; with the laſt, the Mercy of God is pleaſed; and by the laſt, the firſt is adjudged to them. They have fed, cloathed and viſited Chriſt, in his hungry, naked, and impriſoned members; theſe works are the fruits of Love, and Love is the Fruit of Sanctification, and Sanctification is an inſeparable Companion, condition, and witneſs of Juſtification. So by the works of Love, they are proved and approved to be the ſons of God, who is Love; and if ſons, then alſo heirs; and if heirs, they ſhall for ever dwell in the houſe of Glory, even in the preſence of God. Their right to eternall Glory, is by inheritance, even by being heirs annexed with Chriſt; but their admittance into their right is by the Evidences, and Teſtimonies of the works of Holineſs. For it is a true Rule, That none but the pure in heart can ſee God; and again, None can be pure in heart, but he muſt firſt be new begotten by God, even a ſon and heir of God. And now to theſe is ſounded forth that moſt bleſſed voice, which openeth the doors of

Eternall Felicity, a voice that consummateth that supremest Marriage, wherein man is matched to the highest Essence, the chiefest Bliss; *Come ye blessed of my Father, inherit the kingdom prepared for you.* In this Kingdom, the ragged and filthy garment of the body of sin, the diseased infirmities of this sinful body, the tears of oppression, yea, all grief is wiped away. And in stead of these, Man is infinitely purified, sublimated, and so fitted for the presence of the highest Being. In the Purity of Holiness, he is pure without blemish, washed from guilt in the blood of the Lamb, and from corruption, by the holy Ghost, yea, there is a new Light, as a new eye planted in the understanding, exceedingly quickened and enlarged to a spacious view of Truth, and Glory. Likewise, new vertue anointeth and bedeweth the Will, steeping and seasoning it in a Divine Nature, by which it excellently agreeth in harmony with the will of God, and is holy as he is holy. In the purity of Substance, the Soul shall be highly clarified, untill it be capable of the uppermost and chiefest Light. And the body shall be lifted up into a proportion with the Soul; for the body shall then be a spiritual Body, even a Body like a Soul; even so pure shall they both be, that they shall admit into themselves the beams of the Fountain of Light, untill they be filled with Light and Glory. God will be their Sun, and he will shine into them as into Christall, and in his Light they shall have the fulness of Light. Then shall the knowledge of Man ascend into Perfection, far above these poor, pieced and patched knowledges, which we call Arts and Sciences. Even the highest Degree of knowledge, which in this mistie time of ignorance and imperfection, justly holdeth the highest degree of Eminence, shall then be the bottome and lowness of this new knowledge; and then shall it be known that this kinde of Learning is of use, much like to that of a Lanthorn. It may do us service in this night of Mans fal and corruption, but in the Orient brightness of the Kingdom of Glory, the new light by surmounting it, shall make it useless, yea, darken and discountenance it. For whereas now we do but flutter about the branches and extremities of Wisdom, then shall we behold Wisdom in the root: The Glory and Fabrick of the Creature shall be seen in the Original, even in the Creator; in whom it was first made within, before it was made without. In him shall we read the Resolution of all profitable unknown truths; and his wisdom shall be a most perfect Oracle, instructing all glorified and blessed Souls. And with this Wisdom shall we also behold an infinite Treasure of power and Almightiness. The right hand and holy Arm of the Omnipotent God shall be revealed unto us, and then shall we wonder at this Power alone, and not at the mighty Wonders which this Power hath done: for then shall we plainly see, that such power might well work such Wonders. And while we view and consider this Power, the power of God will point us to the love of God. For so mean a thing as Man, may well be amazed at so infinite Power and Majesty, but that at once with the power there appeares an infinite Love; which tels the Soul, that though Power not matched with Love, be a terror; yet tempered

with love, it is the very Safety, Reſt, and Bliſs of Souls beloved: For as much power as there is in God, ſo much is Godable to bleſs thoſe whom he loves; and as much love as there is in God, ſo much willing is he to bleſs thoſe, whom by his Power he is ſo much able to bleſs. Thus from Gods Wiſdom, his Power, his Love, and his Light iſſue continuall objects, and ſpectacles of Joy. Yet is not this all of that, which cannot all be expreſſed: For this whiles there flows from the Deity, into the Heart of Man, a moſt pleaſant ſtream of the gladding Spirit, wherein is the extremeſt power and vertue of rejoycing: This is the new Wine of the Kingdom of Heaven, which makes the Soul drunken with high comforts, raptures, and extaſies: which inward comfortsmeeting and claſping with outward joys, fil up a man with an exceſs of Joy and Happineſs, that he ſhal be even ſwallowed up, and over-raviſhed with joy. And yet their Happineſs ſtinteth not; for there is an addition of a moſt delectable and ſoul-pleaſing Harmony. Harmony is a chief pleaſure, and the moſt excellent Harmony is the chiefeſt of this chief pleaſure; and the Harmony of the moſt excellent Eſſentes, is the moſt excellent Harmony; and the moſt excellent Eſſences, are Spirits; and the Harmony of Spirits is in the Kingdom of glory. This Muſick of Spirits exceedingly exceedeth the Muſick of mortall voices; yea, that chief Muſick of hearts, which between men is called friendſhip, and between Man and Wife is called Marriage-Love; is but a counterfeit reſemblance, and carries but ſome ſmall reliſhes of that Divine and Celeſtiall Harmony. For in the Quire of Heaven, the Saints and Angels, even the bleſſed Spirits, agree in a perfect Union of Truth and Love. Their underſtandings think one thing: their hearts, even their wils, love themſelves and their companions with one love; They delight themſelves each in other, and eſpecially all in God. For as there is between themſelves a perfect conſent, ſo there is alſo a true agreement between theſe Spirits, and the chiefeſt Spirit, which is the very top of pleaſure and delight. What perfection can be higher then that of the higheſt Creator? And how can a creature be more perfect, then when he is conſorted, and tuned to this higheſt perfection; God ſpeaketh to the hearts of theſe bleſſed Souls, and the hearts of theſe bleſſed Souls think and utter thoughts agreeable to the heart of God. God that ſaw his works of Creation that they were good, and pleaſed himſelf in their goodneſs; Now beholdeth his work of Bleſſing and Glorification, and rejoyceth in the reſt and joy which he hath given to his Beloved. The glorified Souls behold and admire the Goodneſs and Mercy of God, that gave not onely the works of the ſix dayes, but the reſt of the Seventh to rebellious duſt, and ſinfull aſhes. In the infinite love of God, their love ſtill ſteepeth and drowneth it ſelf; and the more it ſeeth the Love of God, the more it loves God; and the more it loves God, the more it is beloved; and out of the feeling of this ſurpaſſing Love of God, break out thoſe ſongs of joy, and voyces of Exultation, *Glory, and Honour and Praiſe be to him that ſitteth on the throne, and to the Lamb for evermore.* And, *Halleluiah; For the Kingdom of the Lord God Almighty*

mighty is come. And, *Let us be glad, and rejoyce, and give Glory to God, for the Marriage of the Lamb is come, his Wife is ready, and she is arrayed in pure and shining Silk.* And yet this felicity is not all; but that it may be as long as it is large, and as infinite in continuance, as it is in extent, there issues from the Deity, into the glorified Souls, the sup and nourishment of an eternall Life. The Tree of Life nourisheth eternally the branches of the same Tree; Death is swallowed up into victory, and it self dyeth by the Word which is Life. But the souls partakers of God, from him who is eternall, do suck Eternity, and so become that Kingdom, whereof there is no end. And yet this is not all of that inexpressible Felicity, but the greatest and chiefest is yet left in silence: for that must needs be greatest which cannot enter into the heart of Man. But let the transcendence of that which is unknown, be a double spur unto us in this race of Happiness; one, because it is transcendent, another, because unknown. Let the Eminence provoke our Ambitions, and the Secrecy our Curiosities. Let us desire and strive earnestly to enter into that, which now by reason of wonderful excellence cannot enter into us. Let us endeavour carefully to walk in the light of Grace, which will bring us to the full Revelation of the yet inaccessible light of Glory; where Happiness shall at once be fully known, and fully enjoyed.

In the mean time, it may be sufficient for me to discover, That the Souls seated in Beatitude, pass their time, which shall never be past, in the very top of Bliss and Delectation: They laugh at sorrows past, and are secure for infinite joys to come. God is theirs, and they are Gods, and in this Unity is the fulness of Felicity.

FINIS.

DISEASES
Of the
TIME,
Attended by their
REMEDIES.

By *Francis Rous.*

Inſtruit te *Baſilius*, & in illo Veritas.

Beatum eſt ſi neſq; vacillaverit quiſquam; Altera felicitas eſt ſi poſt plagam acceſſerit Medicina, Baſil. Homil. de Pœnitentia.

It is a firſt Happineſs not to fall at all; And a ſecond is; after a hurt to be healed.

London, Printed by *Robert White*, for *John Wright*, and are to be ſold at his Shop in the Little *Old-Baily*, at the Sign of the Kings-Head. 1656.

UMI

To the Right Worthy and my truly honourable friend, Sir *Benjamin Rudyerd*, Knight.

SIR,

I Doubt not but divers do direct the Dedications of their heavenly Labours, according to earthly reſpects. But incongruous and untunable Dedications, have ever been harſh to my Iudgement; and it hath grieved me much, when I have ſeen a heavenly pearl offered to the hand, but troden on by the foot of an earthly and ſenſual Patron. To avoid this Incongruity, I thought it beſt to dedicate a Work that concerns the proſperity of the Church of Chriſt Ieſus, to a lover of the ſame Ieſus, of the ſame Church, and the ſame Proſperity. For ſuch a one bears the face and preſence of *Ichoſaphat*, which being ſeen, encourageth a Prophet to ſpeak, and not ſeen, doth make him ſpeechleſs. And ſurely I do but teſtifie the Truth, when I ſay, that by ancient and inward knowledge, I have been aſſured of your love unto *Sion*, and your wel-wiſhing to the proſperity of *Hieruſalem*. And even from this Root of heavenly Love, do I believe that our particular friendſhip hath ſuckt moſt part of its nouriſhment; which I think the rather, becauſe it hath been hitherto durable, whereas worldly friendſhips do uſually alter with worldly changes. Wherefore as to a lover of Gods Houſe, I preſent unto you theſe parcels of Purple and blue Silk, which I have conſecrated toward the reparation of the Tabernacle. And I deſire that when you receive theſe words from me, I may receive prayers from you; that God will daily add to the beauty of his Church, and that he will proſper theſe and the like works, that endeavour to increaſe it. Neither ſhall your prayers be altogether unrequited; for I will offer up my hearty deſires for your inward and outward advancement, and that as you grow outwardly in the world, you may grow inwardly in Chriſt Ieſus. For growth in Chriſt, is the growth of a holy happineſs that ſhall flouriſh for ever.

But growth out of Chriſt is the growth of Fuel, even of an ever-burning, but a never-dying miſery.

Yours in the beſt, that is, in Chriſtian affection,
Francis Rous.

A Light in the Porch for him that enters.

I Confeſs the world is very tedious in the multiplicity of his corruptions, and it would make a work of the like tediouſneſs, if all the particulars of the one ſhould become the contents of the other. But I have by divers winnowings abated the Heap; deſiring to ſet ſome ſhape, if not on the Matter (for Vice cannot be made handſome) yet on the manner of handling it. Ordinary Vices, which have ordinary (if juſt) Cures, I moſtly omit, and leave the world to practiſe on themſelves, that which they know already. Other evils there are, which for their inſolent growth, ſcorn to be ſlain by a pen, but like the Princes of *Midian* they call for *Gideon* himſelf, even the power of the Magiſtrate to fall on them. Theſe being generally referred to their proper cure, yet if ſome be touched (for I have heard of a Gyant ſlain by a Sling and a ſtone) they are incountred with the kindly weapons of this Warfare, even Spiritual and not Carnal. Another ſort of Evils like the plague, by coming abroad infect farther, and become Documents of Vice and not Reproofs. And I wiſh there were not another ſort of Diſeaſes like the ſame Sickneſs, which taking the Air in a work of Reproof, may ſtrike back to the heart of the ſame Work, and make it to die like *Ieremies* Roll, if it meet with that kind of humour which uſeth to caſt away all, if any one thing differ from it. In ſuch a caſe, Addition may bring forth Subſtraction; and a little more in the writing, may cauſe a great deal leſs in the reading. Laſtly, there are other Vices, which heretofore in ſome Meditations I have diſcovered, for which the labour of Repetition may be ſaved.

But what ſaith the Man of Exception? Are not theſe the Times of Light and Purity? and therefore how can there be many faults where there is ſo much Light? Surely I willingly and thankfully acknowledge the purity of our Doctrine, and am aſſured that in many it hath brought forth the purity of Heart and Life. But I ſay, even becauſe the Light is ſo clear, therefore doth ſin the more appear, and appearing, is the more to be blamed. For the more light, the more Direction; and the more Direction, the more ſhame, and ſharper reproof belongs to the ſtrayer. Again, the more light, the more manifeſtation; and the more manifeſtation, the more ſins appear; yea, ſins appear the more ſinful. So, in ſome ſenſe, Light may be ſaid to increaſe ſins, but that is not in their number, but in the knowledge of the numberer. Therefore muſt our Light diſcover thoſe to be ſins, which antient Ignorance accounted to be none; and the Manhood of a Chriſtian muſt riſe up to that height of Vertue, which his child-hood could not reach unto; yea, perchance did think it unpoſsible or uncomely. Again,

where

where the Devil hath loſt much, there he labours much for the recovery of his loſſes, and the Husbandmen not being ſtill awake (proſperity often enticing to ſecurity) the Enemy finds times to ſow his tares: ſo that the good dayes of *Ioſiah* had matter of reproof for the Prophet *Zephaniah*, and the flouriſhing Church of *Thyatira* was taxed for a mixture of the Servants of *Jezabel*.

Laſtly, it is an obſervation of ſecular policy, That all States with time gather ruſt, and therefore by often reviews they are to be reduced to the firſt grounds of Vertue and Iuſtice, which ſetled their Foundations. This is no leſs true in the Church; and if any doubt of it, let the Church of *Epheſus* reſolve him. There was no long time between the planting of that Church, and the receiving of the Revelation. Of their firſt eſtate Saint *Paul* a Maſter-workman in that plantation, teſtifieth, that their Faith in Chriſt and Love to the Saints made him inceſſantly to give thanks to God for them. And of their ſecond Eſtate at the time of the Revelation, Chriſt teſtifieth, that this Church was fallen from her firſt Love, and her firſt works. Therefore the Church, and every member of the Church out of the experience of humane frailty, by continual turns ſhould ſuſpect and examine themſelves, to ſee what the Fleſh hath gotten upon the Spirit, and ſo with *Epheſus*, remembring from whence they are fallen, return and amend, and do the firſt works.

Thus it appears that there is matter of reproof, even in the pureſt Churches; and if where there is matter, there reproof ſhould be denyed, this were to encourage Diſeaſes, and to forbid phyſick. Surely there is at this day a liberty, yea a neceſsity of reproving, and it dyed not wholly when *John Baptiſt* dyed, but the Houſe of God in all ages hath it, and hath need of it. But I confeſs, there is a wiſdom of reproving, as well as a liberty; and I wiſh that they who have this wiſdom, did eſpecially, if not onely, make uſe of this liberty; and I wiſh, that they who take the liberty, took alſo the wiſdom with it. The occaſion and manner of reproving oft-times makes the reproof effectual; and an eſpecial part of the manner is this, That it proceed from a viſible Charity. Splenatick and eager reproofs harden thoſe affections, which they pretend to ſoften; becauſe theſe reproofs look like a quarrel or revenge, and not like the inciſions of love, which hurt onely, that they may heal. Surely, the aim and end of all admonitions ſhould be, the good of the admoniſhed: and thoſe are moſt commendable which are moſt effectual to this end, and not thoſe which fit moſt with the humour of the Reprover. Now if ſuch means of advantage be ſought and practiſed, a ſhame and a curſe muſt needs light on that man, who being ſought by Love to be amended, returns hatred for the beſt office of Love. Moſt commonly to ſuch a one belongs the ſpeech of the Prophet to *Amaziah*; *I know that the Lord will deſtroy thee, becauſe thou refuſeſt my counſel.*

As for *Babylon*, let her not think, becauſe of ſuch reproofs that her deeds are better then thoſe of *Sion*. For even becauſe of ſuch reproofs, the deeds of *Sion* are better then thoſe of *Babylon*. For *Sion*

grows more beautiful and glorious, by ſeeing her ſpots, by acknowledging them, and by waſhing them away. But a ſpecial mark and brand it is of the ſon of perdition, to hide ſins as *Adam*, yea to binde them faſt with the cart-ropes of Iniquity. And this hath the Church of *Rome* done; for by Canons and Councels they have bound their errors faſt to them, and by a kind of perpetuity, have intailed error to them and their heirs for ever. Now it is a certain Rule, when there is no remedy by perſwaſion, then God uſeth the remedy of deſtruction. This did God with his own people, 2 *Chron.* 36. 16. This did he with the firſt *Babylon*, *Ierem.* 51. 9. And this will he do with the laſt, *Revel.* 18. 5,7,8. Secondly, here is not one corn of our Doctrine pulled up, but only the tares that have been mingled among it, by humane error and infirmity, or by the malicious diligence of Satan. Thirdly, among theſe tares, ſhall they find their own Doctrines; ſo that part of this buſineſs is to ſhew, that the main body of their Religion, is a body of Sores, that upon the knowledge of *Babylons* unwholſomneſs, *Sion* may flie from her infection.

It is now time that the Reader be admitted into the houſe but I think he will be content to ſtay till he know what I have done, as at firſt I told him what I have not done. I have aimed to the Vices, not uſually diſcovered, not rightly cured, or not thus cured. Vices I call them, that are found in the Underſtanding, as well as the Will; for error and ignorance are faults, as well as outward, viſible, and bodily diſorders. But when all this is done toward the cure of Man, there is nothing done, until the ſame God, who gives the word to the mouth, ſpeak the ſame word to the heart. Therefore with the Centurion, let us intreat the Lord, that he will but ſpeak the word, and we his ſervants ſhall be whole.

Hieron. *ad Demetriadem de virgin. ſervanda.*

Sermo offendit plurimos, dum unuſquiſque in ſe intelligens quod dicitur, non quaſi monitorem libenter audit, ſed quaſi criminatorem ſui operis averſatur.

The

The chief Heads and Contents of this Book.

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DISEASES

DISEASES OF THE TIME, Attended by their REMEDIES.

Chap. I.

Two divers Diſeaſes of them that love to publiſh all and nothing.

Concerning the publiſhing of Works and writings (beſides the commonly exploded iſſues of obſcœne and frivolous Brains) there is a twofold error and infirmity. One is of thoſe that love to publiſh as much as they can write; and a ſecond is, of them that love to publiſh nothing. The firſt ſort, commonly paſſeth into their extremity by an over-flowing Conceit of their own ability, which makes them to love whatſoever is theirs; or perchance for want of Judgement, which teacheth proportion, and ſayes, that even of things lovely and good, there muſt be a ſtint and meaſure; and that an excellence in quality, may be a fault in quantity. Now that men may free themſelves of this evil, which is ſelf-deceit, out of ſelf-conceit, let them chuſe witneſſes for the iſſues of their ſouls, as the cuſtome is for thoſe of their Bodies. Let us invite ſome of our moſt ſincere and ſevere Friends, to give teſtimony of the ingenuity and utility of thoſe ſpiritual children, and ſo in the mouth of two or three witneſſes, let the words of ſuch writings ſtand. Surely ſuch have a great advantage above the author in cenſuring his works, their Judgements being free from the ſpectacles of ſelf-love, which make

make all our own things ſeem great in our own eyes. But we ought to know, that theſe muſt be men of Juſtice and valour, as well as of Judgement, to execute, as well as to know; for ſuch onely will not fear to diſpleaſe their friend, that they may profit him; they will ſave a publick reproof by a private; and by the Chaſtiſement of a Friend, will prevent the torturing of an enemy. And Writers in this caſe muſt be more then patient, for they muſt be thankful unto Cenſure, which ſquareth and faſhioneth their Works unto their true end, the common good. And now, that both the Author and his Witneſſes may have a Rule and Remedy for the Riot and Exceſs of writing, even of things of worth; let them harken to an order already ſet forth, that new writings ſhould ſtill bring forth ſome new Addition to their ſubject. And indeed if this were obſerved; it would ſtop the mouth of Detraction, even at the wideſt. For in this caſe there is nothing left for Detraction to ſay, but that it is offended with the increaſe of thoſe works which increaſe either knowledge or vertue: And if here the Reader tell me, Phyſician heal thy ſelf. I anſwer him again, That except the Readers be all healthy, I am not ſick: for he is not ſick of writing, that by writing cures the ſick. Beſides it muſt be confeſſed, that when Divinity is the ſubject, this Rule, though it may not wholly be broken, yet it doth ſometimes receive Diſpenſations and Inlargements; for in ſome caſes there may be a great uſe of repetitions and doublings.

And firſt, this is very requiſite in things chiefly neceſſary; whereof the retention is highly profitable, and the neglect and ignorance full of danger.

Secondly, when the thing is full of difficulty, either in regard of apprehenſion, or practice, ſo that it is not eaſily known or performed. In theſe caſes the ſaying of the Apoſtle is moſt true, That to write the ſame things, is for us a moſt ſure thing; for even here alſo Detraction it ſelf ſhall be forced to confeſs, that repetition is not unneceſſary, where the matters repeated are not ſufficiently conceived or received, neither hath that been enough taught which hath not been well heard. No more then that man hath knockt enough to whom the door was not yet opened.

Therefore if men would finde fault about this kind of repetition, let them ſeek it in themſelves, and then they cannot miſs it; for it is their own dulneſs, their neglect, or at leaſt their infirmity that cauſeth it; and untill theſe faults be amended, they cannot well lay a fault upon repetition; yet withal we may ſtil remember that even in theſe Patents of Licence there is a meaſure and reſervation; for if the tranſcendent works and words of our Saviour Chriſt were in part ſuppreſſed, becauſe the world could not bear them, I think thence doth plainly ariſe this Doctrine, That the Capacity of mankind is the moſt commendable meaſure of writing. Man may carry away for his uſe that which is within his ſtrength of bearing; but a burthen greater then his ſtrength, ſpoyleth his ſtrength, and falleth it ſelf to the ground. Therefore five words remembred, are better then a thouſand

ſand forgotten; and it is for loſs, and not for profit, when ſo much is delivered, as the plenty deſtroyeth the memory, or tyreth the endeavours of the Learner. Yet, I confeſs, that a little redundance is ſafer and better then a little want. For in outward uſes, we deſire that a ſtream ſhould carry more water then we uſe, rather then to tarry till the ſprings riſe. It is eaſie to let the ſuperfluous water ſlide away, and it is eaſie for a man to read no farther then he reads for a tryal. But here I cannot but ſpeak to the niceneſs and cloyedneſs of this time, a diſeaſe of Readers. Plenty of knowledge hath been turned into an occaſion of lothing: and knowledge only by plenty is become a light and dry meat, as Manna to Iſrael. Surely we are in an extream faultineſs, when inſtead of thankfulneſs to God for plenty, we return lothſomneſs; and the bleſsings which he reacheth to us in mercy, we put back to him with neglect and ſcorn. When thy friend inviteth thee to a Feaſt, and ſets before thee plenty of Diſhes, thou takeſt kindly his abundance as a ſign of his love; and except thou art a Glutton, thou art not angry with him nor his meat, becauſe ſome of it is left uneaten. Surely God here giveth thee the food and delicates of Heaven in the ſundry diſhes of the ſeveral expreſsions and labours of his Servants: And why art thou not as thankful to God as thou art to thy Neighbour? Though there be more then enough, thou mayeſt take but enough, the plenty forceth nothing upon thee, but onely giveth thee choiſe; Take therefore but that which fitteth thee, and ſo much as thou mayeſt well overcome, and be not angry, but thankful for that which is left; for that may ſerve another as fitly as thy choiſe ſerveth thee. A miſerable diſproportion it is, that Gods plenty of goodneſs to us, ſhould be made an occaſion of diminiſhing our goodneſs to him; and the more he gives, the leſs thanks he ſhould receive. Yea, much rather let the abundance of his bleſſings procure an abundance of thankſgiving; for this is verily the right duty of proportion, to increaſe our thanks, as God increaſeth his bleſsings. Now for the diſeaſe of not publiſhing (I mean only of ſuch things as have worth in them) this proceeds commonly of two cauſes. The one is an error in Judgement, when men being wiſely mad, they think it an eſpecial piece of reaſon to ſit down in a ſelf contentment, and to delight themſelves, in themſelves, by themſelves. Theſe men are their own ends, and indeed are no other then Churls in knowledge; for as wretches keep their Gold only for ſight and not for uſe; ſo theſe hoarders of Knowledge make their Knowledge but a ſelf-recreation, and not a matter of profit to others. They are Fathers, Nurſes, and Murderers of their own Children, having begotten them, they kiſs them, and then bury them. But theſe high-ſpirited men in their own behalf have, as they think, a generous objection: what (ſay they) ſhall we proſtitute our high conceptions, & heavenly raptures to the common uſe & cenſure of the vulgar? Here the word Common is the moſt emphatical part of the queſtion. And ſurely in that very word I think lies the beſt part of the anſwer. For as theſe ſingulars make commonneſs the reaſon of their diſtaſte of publiſhing; So

communicative men and lovers of the publike have thought that goodneſs doth grow more good by commonneſs. Indeed if knowledge were a feather, or a hat, or a beard, or in ſum, a thing of faſhion, it were a reaſon very receivable (though not very reaſonable) to ſay, The faſhion is common, and therefore contemptible and to be ſuppreſſed. But knowledge is a thing of uſe, and that of the higheſt nature, it is the food of Spirits; and food may not be taken away from the hungry, though there be a common plenty of it; and fulneſs in many hath bred loathing. And indeed if thou haſt any thing that may add unto knowledge or vertue, there is a hunger and need of it, and thou art far from that nobleneſs which thou pretendeſt, if thou doſt not commiſerate neceſsity; neither reſembleſt the chiefeſt pattern of Majeſty and Honour, who filleth the hungry with good things. It is indeed a matter of Puſillanimity, not to be able to endure a falſe and witleſs aſperſion; and ſuch is that cenſure which condemns thee for being publikely profitable. And if there be any ſpot or grief in this tax of vulgarity, undergo it patiently for the good of the publike, and ſo become a Confeſſor for piety and vertue. And if yet thou be aſhamed to be known for a publike well-doer, give us thy works, and keep thy name to thy ſelf.

But if all this cannot draw thee out of thy den of ſingularty, I wiſh thou mayeſt be famiſhed out of it, by the return of thine own reaſon and dealing upon thee. For it is a rule of Juſtice, That which men do, they ſhould ſuffer; and yet I would have thee ſuffer it no longer, but till thou doeſt it no more. Now that which thou doeſt and thy fellows do, is this: ye are a world by your ſelves, and the reſt are left as a world by themſelves; Now as ye are men of another world, to this world, by the way of retribution ſhould this world be a divers world unto you. As your little world keeps his worth to it ſelf, ſo ſhould the great world keep his worth to it ſelf. And then I doubt not, but hunger, and thirſt, and labour, would teach you the laws of Traffick, and force you out of your Cels of ſeparation. Then would nature teach to give, where there is a receiving, as grace hath already taught us, That it is more bleſſed to give, then to receive; And indeed where hath any man gotten this high priviledge, to be ſo excellent a part of the whole, that the whole ſhould onely be a ſervant of that part? That a part is inferiour to the whole, even as a member to the body, the ancient doctrines and examples of Heathens will teach thee if thou art a Heathen; for they have been prodigal of their lives to bring their words of this kind into actions. But if thou art a Chriſtian, the Word is neer thee, even in thy mouth, That the members of Chriſt muſt love and cheriſh each other, as the members of a body. To this end, excellent is the exhortation of the great *Gregory*, *Qui audit dicat veni, &c.* Let him that inwardly hears the voice of grace, outwardly call men by the voice of exhortation. But eſpecially remarkable is that in his Paſtoral cure; Chriſt our elder brother being dead, we are bound to raiſe up ſeed unto our elder brother. And if any that are enriched with gifts, yet dote on the privateneſs of contemplation, and

and neglect the profit of the publike, ſurely in the ſtrictneſs of judgement, how much they may profit, ſo much they are guilty.

Now a ſecond cauſe of this myſterie of ſilence, is a diſtemper of the body, when men are chained up with Melancholy, and durſt not break priſon. Theſe love not the light, but enjoy darkneſs, and bring up their children, and bury them in the dungeon with them. To theſe I wiſh a bodily cure and outward phyſick. Yet withall the phyſick of grace, by which we are ſtirred up to reſiſt and overcome the whole fleſh, in the different vices of his ſeveral humours and complexions.

Chap. II.

The folly of Natural wiſdom, preferring the Handmaid before the Miſtreſs, Philoſophy before Divinity.

THere is a certain Wizard whoſe Morality outſtrippeth his Divinity, that accordingly preferreth the practice of morality before the practice of Divinity. He ſaith the vertue and honeſty of Divines is deject, ſad, fearful, & vulgar, but that of the Philoſophers is pleaſant, puiſſant, noble, and rare. Theſe words have an unmannerly ſound, though ſome of his Sectaries will perchance ſay they have a ſound meaning; but if his meaning were good, it had not been amiſs in ſo weighty a matter to have beſtowed other or more words upon us, that among ſome of them we might have found out the goodneſs of his meaning. For my part, I cannot perceive any juſtifiable ſenſe in them, but hold them, being radically and fundamentally examined, full of danger and untruth. Dangerous they are, eſpecially to the unwritten Tables of young brains; for by the Proclamation of ſuch notable excellence and tranſcendence in humane wiſdom, the affections of ſuch are lifted up to the more noble knowledge, and they look down with contempt on a lower and meaner Learning. But let thoſe who by that Author are brought into danger know, that they are brought into danger by an untruth, and then perchance the knowledge of the untruth may prevent the hurt of the danger. *D. Char. in his preface of Wiſdom.*

And though to ſome it may ſeem, that becauſe there are profitable truths to be found in this Author, therefore a few errors ſhould be pardoned; I confeſs, I am even for this reaſon the more unwilling to pardon them. For therefore are the errors more dangerous, becauſe they come in the company of ſome notable truths, it being a ready and common courſe, that errors accompanied with Truths are the more eaſily ſwallowed, the excellence of the Truths ſpeaking for the errors, and ſtrongly perſwading, that the Author of ſuch Truths can hardly be alſo the Author of Errors. Beſides, it were far ſafer that he had kept both his Truths and Errors in ſilence, then that they ſhould both have an equal acceptance. For he that learneth not thoſe truths from him, may learn moſt of them from others; for

others have ſpoken much of that which he teacheth: and yet if they fail of a great part of them, there is truth enough beſides to be had to make a man temporally and etenally happy. But he that receiveth theſe Errors, though accompanied with his notable Truths, the errors will make him miſerable, if believed, even in ſpite of the Truths. For certainly it is the moſt fearful miſery of all to confine Mankind within ſuch a dungeon of wickedneſs and wretchedneſs as this world is; and though theſe Wizards charm their Diſciples with their wittieſt enchantments, yet they ſhall ſtill be but wretches; the naughtineſs of the world, and the craſie infirmities of their own bodies ſhall torment them, and the blackneſs of darkneſs, even the ſhadow of death ſhall terrifie them. For that darkneſs is naturally fearful to Man, and this fearfulneſs Morality may aſſwage or put off by fits, but it will ſtill return upon them. Again, it brings a man to an amazement, and makes him to quarrel with his Creator, and to ask this queſtion of that higheſt Wiſdom, Haſt thou made all men for nought? or in other words, Haſt thou been wiſe in making man to no purpoſe? For Man conſidered onely in this life is meerly vanity, and his life after death being caſt up, amounteth to nothing. Beſides, ſuch ſubtil and cunning Doctors pick not away the lower ſort of wits, but the higher; in whom natural underſtanding being high, claſpeth ſtrongly with the chiefeſt natural reaſons. For Nature without grace, the wiſer it is, the more mad it grows upon natural reaſon. And now that I may rightly perform the cure of this Evil, I will take his own titles from Philoſophy, and give them to Divinity, and I doubt not but to make the very ſame good on Divinity which he ſpeaketh of Philoſophy; even that Divinity is more noble, pleaſant, puiſſant, and rare then Philoſophy. And firſt for Nobility. That Nobility which this Man eſpecially commendeth in Philoſophy, I think to be the freedom and undependance thereof, even a meer practice of vertue for vertues ſake, without the reſpect of an higher Rule, Judge, or End. But this which he termeth Nobility, I believe to be baſeneſs, and doubt not to prove it. For Divinity though it goes with Philoſophy a little, yet it leaves it behind in the latter and higher degrees of Vertue. For Divinity commendeth goodneſs, becauſe it is good, but then it goes farther, and judgeth it to be good, becauſe it is conformable to the higheſt Rule of goodneſs; and ſo it teacheth the practiſer to make God the Rule and Square of Vertue. It reſteth not in this, that goodneſs is ſuppoſed to be goodneſs, but it fetcheth the practice of goodneſs from God, and having fetched it from God, it returns it to God; it borrowed it of God, and therefore pays it to him from whom it was borrowed; it knowing it to be good, becauſe it is agreeable to the Higheſt goodneſs, for the ſame reaſon it doth it, even becauſe it is agreeable to him. So the Divine in his higheſt degree is far above the Philoſopher; for he practiſeth goodneſs for the ſame reaſon by which it came to be goodneſs, even becauſe by a conformity it proves it ſelf to be deſcended from the higheſt goodneſs. And ſurely let them deceive themſelves as much as they liſt; It is the happieſt and righteſt

righteſt eſtate of a creature to be conformed unto his Creator, to fetch derivative goodneſs from the primitive, and to examine it thereby, and finally to return the derivative to the uſe of the primitive. And here I might encounter another Gentiliſm of this Author, which is an opinion, that all vertues are not branches of piety, but piety is a branch of a vertue. True it is indeed in a Heathen, that vertue is not a branch of piety, both becauſe he hath no true piety, and becauſe his vertue and his piety iſſue both joyntly, and not ſubordinately, from diſtinct conſiderations of his natural reaſon. And even therefore his piety is not piety, nor his vertue vertue. For true piety alone is the mother of true vertue, neither is there any true vertue that is not the true child of piety. For the Creator is the pattern and rule of vertue to his Creature, and the end of it. It is fetched from him, it is referred to him. By God we prove and juſtifie our vertue, of God we have ſtrength to perform it, and what by God we know to be good, and knowing were enabled to perform, that we juſtly return to God. So true vertue looks in all her actions toward God; it learns of him what pleaſeth him; that which pleaſeth him it knowes to be vertue; and then it doth it, becauſe it pleaſeth him. The true pious man acknowledgeth God to be the beginning and Author both of his being and of vertue, and therefore he refers his being and his actions of vertue to the Author and Owner of both. So he doth vertue, becauſe it is Gods, and becauſe he is Gods. He is Gods, and therefore juſtly indeavours to pleaſe God, whoſe he is; and vertue is Gods, and therefore he wiſely indeavours to pleaſe God by that which is his. Gods wiſdom and Diſpenſation, gave to Man both the ſeeds and laws of vertue; and therefore the pious man doth them with an eye to the Author, Rule, and End of them. And whoſoever doth any vertue, without an eye to God as the Author and Rule of vertue, (both to enable and to approve it) or to the ſame God as the Owner and End of both, this man is a traitor to his Maker, and guilty of impiety, becauſe he robs God of his Creatures, and the Creature of their true End. For he doth not his actions by whom nor for whom, he ſhould do them. But to true Chriſtians it ſhall be a ſtedfaſt Rule of their actions, That by God & for God are all things, and therfore their vertues; And if all their vertues be fetched from God, & done for God, then are all their vertues fruits of piety, even of the worſhip and ſervice of their Maker. But now having found out theſe premiſſes, let us by their light diſcover and examine who is baſer, the Philoſopher or the Divine?

And firſt I ſay that the Divine is more noble in his Rule of vertue then the Philoſopher. For the Philoſopher hath got a Soul he knows not how, with ſome meaſure of reaſon in it (but I muſt tell him terribly ruined and degenerate) and having got it, he huggs it, looks on it, and ſets his reſt and contentment in the ſight and operation of it, and compares it onely with it ſelf; but the ſoul having a derivative goodneſs, the true tryer and touchſtone thereof muſt be the primitive goodneſs; Therefore they do fooliſhly that examine their ſouls by

by their ſouls, and their reaſons by their reaſons, eſpecially in this ſtate of corruption, for if the ſoul be crooked, it cannot ſerve for a Rule to rectifie it ſelf. But the primitive Rule and goodneſs ought to be the Rule of the derivative, and to it muſt it have recourſe to know whether it have ſwerved or no.

Therefore the Philoſopher while he dwels in himſelf, fails in Judgement as well as in honeſty. But the Divine, (I mean the practiſer of Divinity) eſcapeth theſe faults; and ennobles himſelf far above the Philoſopher by a continuall recourſe to his original. For perceiving that from God he hath his knowledge and goodneſs, he looks up unto God as unto the higheſt Rule of all created goodneſs. Therefore he reaſons not fooliſhly with the Philoſopher, It is true, or it is good, becauſe I who am frail and imperfect think it to be ſo, but becauſe the higheſt perfection, truth and goodneſs hath declared it to be ſo. For (as before) goodneſs is goodneſs, even becauſe it is uniform unto God.

Secondly, The Divine is more noble then the Philoſopher in the means of acting vertue; for knowing that from God proceedeth all ſtrength, he ſeeks ſtrength for the action of Vertue from the Author of ſtrength; whereas the Philoſopher makes uſe of an old decayed ſtrength, which is the remainder of the gift of God, without either petition or thanks to God. The Divine indeed commends Vertue for the ſpark that it hath of the firſt image of the Maker, but yet acknowledgeth great defects in it, and therefore deſires to perfect it by the renewing of the ſame Maker, and then having renewed it by him, he refers it to him. So the vertue of a Chriſtian, doubly acknowledgeth God the Author of it, and with double ſtrength returns unto him; both as it came firſt from God by Creation, and after the Creation, being defaced, as it was renewed by Regeneration.

Thirdly, The Divine is more noble then the Philoſopher, in giving the Creator his right in his Creature; for knowing that his whole perſon came from God, he voluntarily, freely, and joyfully returns himſelf wholly to God; he gives the Creature to the Creator, and makes him his end, who is his true owner by being his beginning. But the Philoſopher cuts off the Creature from the Creator, either by denying the Creation (and yet he ſees no man now a days ſpring out of the Earth) or otherwiſe by denying all traffick between the Creator and his Creature. As if God had caſt out careleſly from his hand ſo admirable a Creation, and willingly loſt it, and ſo became a Creator to no purpoſe, or elſe regardeth it onely as a Spectator of Gladiators and Fighters with beaſts, even as one that delighteth to behold the miſeries that Mankinde wreaketh on it ſelf, which is a blaſphemy againſt the Fountain of Goodneſs. But far be it from us to account our ſelves our own, but his, even his Creatures, Children and Servants. Indeed if our ſelves, and our vertues were originally ours, then might we reſt in our ſelves, and love both our own ſelves, and our own vertues by themſelves and for themſelves. But God hath a property in us and our vertues, and therefore as to a Father we ought to offer the ſervice of Children.

dren. For a juſt and upright ſoul cannot but take delight in pleaſing him who is to her the Author of being.

Wherefore, I deſire hereafter that the Philoſopher will not deſpiſe the Son for a cheerfull pleaſing his Father; nor the Servant for a comfortable practice of vertue, becauſe it is acceptable to his Lord the true Owner both of him and his Vertues. For although himſelf be a fugitive Servant, and hath turned his Livery into a Sute of Apparell, and Iwaggers it up and down in his run-away freedom, yet the Maſters property lies as a heavy burthen and accuſation upon him, and ſhall one day bring him to the Bar of the higheſt Juſtice, and in the mean time he ſtands here below indicted for a vagabond, and ſo is far worſe in his ſtoln Gallantry, then a ſervant is in a juſt and voluntary obedience. The ſervice of a Chriſtian is a ſervice of love, and therefore it is a noble ſervice. A Chriſtian loves God, and therefore pleaſeth him by doing that which God loves. Now this ſervice of love is noble, becauſe it is voluntary, pleaſant, and cheerfull.

Love caſteth out fear, and takes delight in pleaſing him whom it loves; and therefore it cheerfully obeyes him, and indeed, ſuch cheerfull obeyers doth God onely love; Therefore ſuch ſhould onely be called Divines, and their vertue the onely vertue of Divines. Which if it be granted, then is the ſlander of the dejection, ſadneſs and baſeneſs of the Divines wholly overthrown.

Laſtly, The Divine is more noble then the Philoſopher in his Mark or End. For the fruition of God is propoſed by the Divines in their practice of vertue; but that by theſe is turned to an objection, while themſelves have no other end but ſome tranſitory uſe of vertue. True it is, that Chriſtians beholding the beauty of vertue, they love the look of it, and highly eſteem it. But yet more Reaſons of eſtimation do binde more, and the adding of ſtrength doth not weaken but ſtrengthen; elſe a threefold cord were eaſier to be broken then a ſingle one.

Therefore, God knowing the corrruption of mans nature, and that few men in this ſtate of depravation have either underſtanding or worth to value goodneſs ſufficiently, and accordingly to practiſe it, he hedgeth in the frailty of man with the double incloſure of puniſhment and reward, and all little enough (and too little, as Experience ſhews) to keep him in his way.

Though vertue be lovely to a clarified underſtanding, yet mans underſtanding being in the moſt pudled by the fall, and in every one ſometimes dimmed by paſſions the fruits of the fall, the beauty of vertue then ſhines not to an unſeeing eye, but the will by fear or benefit is then moſt to be wrought on. If therefore to aid ſo great a weakneſs, there be a ſupplement of ſtrength by the propoſition of danger and profit, the nature of man is hereby the more ſuccoured; and we are too blame, if we blame our helps. But they will ſay, they are moſt noble, that have no need of them; and that tread the path of vertue, neither for fear nor covetouſneſs. I anſwer, that goodneſs and happineſs being naturally linked together, and wickedneſs and miſery,

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the underſtanding and will, more readily imploy and bend themſelves to the good, and from the evil by reaſon of that Union. And ſurely, happineſs being tyed to Goodneſs by the chain of Providence, we cannot but mend our pace to goodneſs, by the ſight of annexed happineſs: and it were folly not to look on that which may both delight and encourage us.

Our will deſireth good naturally, and therefore good being tyed to goodneſs, gives more appetite to the will. And ſurely herein was the ſame kind of action in the Heathen, though by miſtaking. For theſe did ſeek a ſoveraign good in vertue; and even for that ſought it the more fervently. Now the ods is this, that we have a ſoveraign good with vertue, though not in vertue, conjoyned, but not confounded. So vertue is lovely to us, but God, the fountain of vertue, is far more lovely, and to him we walk in the path of vertue. Now there is no baſeneſs in loving vertue well for it ſelf, neither in loving the Author of vertue better then it, neither in loving vertue the more for leading us to the Author of vertue. So we may not be blamed, but rather ſhould be commended (vertue being the way to the Author of vertue) if we make this uſe of this little ſtream of goodneſs, by the guiding thereof to come to the infinite Ocean of goodneſs.

Sutely, we then love vertue beſt, when not contented with the drops of it, we labour earneſtly to come to the fountain and fulneſs of it; and by practiſing a little vertue to come to the perfection of it. If one poor ſpark of vertue be to be loved for it ſelf, much more is that infinite Rock of Orient and moſt ſhining verue to be loved in God, and it is a moſt reaſonable purpoſe and reſolution to love the Higher Excellence more then the lower, and to love the lower the better, if it lead to the Higher.

When we find gold Oar in the top of the Earth, we value it highly, but we value it the more, becauſe it leads us to the Gold Mine it ſelf. Therefore the Philoſophers were children in this, that having found a Mine-ſtone, they played with it, and ſought no farther; but the Chriſtians are truly wiſe, who having found it, follow the vein until they come to enjoy the very Root and Treaſury thereof. Another ſpot which is caſt on Divinity, by the odious compariſon or preferment of Philoſophy, is this, That the vertue of Divines is more vulgar, and that of Philoſophy more rare. Here I cannot but ſtand ſtill and wonder, how this man came to uſe ſpeeches ſo flatly contrary to the ſpeeches of Chriſt; and having ſpoken them, to propoſe them to Chriſtians. Either he thinks himſelf herein wiſer then Chriſt, or that we are no Chriſtians, and therefore apt to believe him before Chriſt the Author and Finiſher of our Faith: But it is an ancient truth, The natural man is blind in the things of God. Chriſt hath ſaid, *The way to heaven is narrow, and few there be that find it*; and I take it, that is rare which but a few do find. Iſrael was but a drop to the Ocean of Mankind, and Iſrael only had for a long time the Statutes and Judgements of God.

Again, at this time when Religion is let out into the World, how

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is it beyonded by Turciſm, Atheiſm, Gentiliſm, Hereſies, and Epicuriſm? Surely, a true Chriſtian is a rare thing, and if it were not ſo, this man could not well have hoped to be generally believed that they are common. And if he means by vulgar (beſides the commonneſs) to intimate that Chriſtianity is incident to meanneſs, and ſo is fit for the common people, as well in that they are baſe, as in that they are many, I utterly gainſay him; For if Divinity be truly examined, it requireth the higheſt underſtandings to ſearch it, the mightieſt and nobleſt endeavours to perform it, for in Divinity they are Myſteries which are taught, and excellent things which are commanded. Therefore Chriſt tels things hidden and unſearchable to the very wiſe of the world, and enjoyneth vertues excelling the ambitious holineſs of the very Scribes and Phariſes. Yea, he wyteth his hearers that contented themſelves with ordinary vertues, ſaying, What great or excellent thing do ye? yet the truth is, that to ſundry of the mean ones, God imparteth the light and grace of Chriſtianity, but not becauſe meanneſs is fitter to apprehend it, but becauſe by meanneſs God beſt expreſſeth his own excellence, and ſhews his power chiefly in infirmity, & his light in darknes. Therefore for his own glory he chuſeth them, & not for their ability toward Religion, but rather for their not-ability in ſome reſpect. For whereas by their natural unableneſs, they were altogether uncapable of Divine Myſteries, God is ſure to get glory to his Spirit, which entring into men ſo full of darkneſs, and meanneſs, makes them lightſom, wiſe, able, and truly noble; For from henceforth being regenerate, They underſtand ſecrets, perform difficult vertues, aſpire unto eternity, and deſpiſe temporal, though glorious vanity. Thus mean men receive grace, not by their meanneſs, but for their meanneſs, and receiving it, are no longer mean, but are made excellent and noble. This is it which *David* ſaith, *Pſalm* 19. That God by his Word gives underſtanding to the ſimple. And *Pſal.* 119. That by the fear of God he became wiſer then his Teachers; And if we look for examples, to omit thoſe ancient Fiſhermen (a profeſſion commonly moſt ignorant) whoſe words and writings cannot be matched by the world in ſpiritual, that is in the beſt wiſdom: I will ſpeak of our times, that in them I have ſeen Men admirable in Simplicity for worldly things, but miraculous in Divine knowledge, ſo that their ſpeeches in the one kind have been contemptible, & in the other have ſounded like Oracles. So that a great knowledge being found in a great ſimplicity, it may not be thought, That ſimplicity is the cauſe of Knowledge, but we muſt look a higher cauſe, even that the Creator is the cauſe of a new Creation. And the fountain of wiſdom is the cauſe of theſe drops of new and ſupernatural wiſdom, poured into natural ſimplicity. And this hits right with Chriſts ſpeech unto *Peter*, Fleſh and blood hath not revealed it to thee, but my Father in Heaven. And that Divinity is not a ſhallow knowledge, fit to be waded through by dwarfiſh ignorance, the experience of the Fathers may confirm. For the chiefeſt of them were men of admirable wiſdom, great learning, and unwearied ſtudy, and

yet they found in Divinity Wiſdom beyond their Underſtanding, Learning above their Learning, and Work beyond their Time. Therefore it ſhall remain a certain Truth, That Religion ordinarily requires Wiſdom, and therefore though it often lights on them that lack it, yet then it brings Wiſdom with it. And indeed Religion brings with it the beſt Wiſdom. For that is the beſt Wiſdom which teacheth us the moſt perfect vertues, and leads us to the moſt perfect, abſolute, and eternal Happineſs. Laſtly, though God do ſhew moſt often his ſtrength in weakneſs, yet that Grace of God is no common work, neither, among the common people. But ſurely I think this man deceived himſelf thus; He ſaw in the blind Religion of his Country, the common people led with Ignorance, and Superſtition, and out of that ſuperſtitious Ignorance, to do many ſeeming works of Charity and Piety, and on theſe he beſtoweth the title of the vertue of Divines. But it is a great errour to make Superſtition the Root and Mother of Theological vertue; for Superſtition is a Baſtard begotten by an Informed and ignorant fear of the Deity. Such people are as far from true Divinity, as he is from the true commendation of it. And himſelf in his chapter of Piety, hath truly ſhewed piety to be of ſo high a Nature, uniting Man to his Root the Godhead, that I wonder he could here make the ſuperſtitious dotage of the ignorant vulgar, to be the high and tranſcendent vertue of the Divines. For let him confeſs ingenuouſly, how many of the vulgar hath he known truly to return to their original, and to knit themſelves unto it.

Sutely, it ſeems he forgat at laſt what he had written at firſt, or knew not at firſt what he would write at laſt. But ſay what he liſt, Theological vertue is of no baſe ſtamp, it containeth in it an union with God, and from hence iſſueth an Image of God, and from this Image the Love of God, Charity to our Neighbour, and Sobriety in our ſelves. And in this path of vertue, it leads us to Felicity. And when he hath magnified his Philoſophy to the higheſt, Divinity challengeth all the Goodneſs it hath as her ſervant, and adds more unto it. Now for the other two Epithites wherewith he decketh Philoſophy; and whereof he robbeth Divinity, Pleaſantneſs and Power; I have fitted ſeveral diſcourſes for them, yet withal reſpecting other faults. But the Reader may ſet ſuch pieces of them together, as being inlayd in his memory jointly with this, may ſerve for an entire Confutation of theſe errours. And that his memory may not travail far for the doing of it, I here immediately adjoyn them.

CHAP.

Chap. III.

A healing of their Grief that are affrighted at Christianity, and run away from it, as from some terrible and ugly thing.

There are some that think on Religion, as upon some fearful Apparition, and accordingly receive the Image thereof into their Minds; in the likeness of a sowr, grim, and austere visage. And surely some Pharisees have given a Confirmation hereunto. But this is an especial deceit and fraud of the Devil, to rob us of the greatest joy by a false fear of the greatest sadness. Is there any more comfortable thing, then the union of Man with his Soveraign Good; Is there any thing more pleasant then light? And true Christians have in them the beams of the uppermost Light. Is there any thing more ravishing then Beauty; And these are delighted with the highest Beauty of the Creatour, and with the lower Beauties of just and holy men, resembling the higher. What delights Man more then to love and to be beloved? And behold a Christian is the best lover, and loved of the best. Vertue was glorious in the eyes of the Heathen, so that in regard of her they despised all labours and sufferings, yea, life it self. Yet their Vertue was but of a bounded Nature, and as a standing Pool, whose waters are by measure. But the Vertues of Christianity are continual streams, flowing from the eternal Fountain of the Deity; and have an unlimited power of daily increasing. I cannot, I would not say all that the joy of Chistians can afford me, I have * elsewhere saved this labour. Neither let men think but that these are matters of Fact, and not of meer Speculation; for the hearts of true Christians are at this day living Witnesses, and the Sayings of the Dead cry aloud to confirm it. Read David rejoycing in his *Psalms*, and you will think him a man ravished; so doth every word swell with joy, praise, and exultation. See him dancing before the Ark; and if you be no wiser then a very woman, you will think him out of his wits, but if you be so wise as a good woman, you will say, his soul did magnifie the Lord, and his Spirit rejoyced in God is Saviour.

* *Art of Happiness.*

Again, read the Song of *David*, describing the extasies of love and delight, wherein the Church almost loseth her self, as unable to contain them, and you cannot but say, that there is a joy entered into the heart of man which cannot get it self wholly into it by comprehension; nor get out of it by expression. All the Instruments of Musick, all the Creatures both sensible and insensible, are summoned together to help forth the utterance of an unutterable joy. And how can you blame him? for his soul is in the Courts of Heaven, *Where to be a door-keeper for one day, is better then to be a thousand years in the Courts of Princes*, and yet most men think that Courtiers have great joy of their places.

Again, Gods Words are sweeter to him then the hony, and you

know, Sweetneſs is the God of the Epicure. Yea, it is more precious then fine Gold, and Gold is the God of the Worldling. Thus a Chriſtians joy ſurmounteth the joys of the Naturaliſt, even Honour, Pleaſure, and Profit. But if this be true, you will ſay, how comes it that ſo few ſeek heavenly, and almoſt all ſeek earthly joys? and perchance thou which readeſt it art alſo of the ſame mind. Hereunto I anſwer, That the fault is in the Taſte, not in the Meat; in the folly of the Judgement, not in the Pearl, when a grain of Corn is preferred before it. To taſte ſpiritual joys a man muſt be ſpiritual, for the ſpirit reliſheth only the things of the ſpirit, and like loveth his like. Between a ſpiritual man and ſpiritual joys, there is as mighty an appetite and enjoying, as between fleſhly meat and a carnal ſtomack. Therefore the want of this taſte and apprehenſion condemneth the World to be carnal, but magnifies the joys ſpiritual, as being above a groſs and carnal apprehenſion.

Surely, the face of this world at the firſt view, ſhews us a plain evidence of its unacquaintance with theſe joys, it is ſo willingly ſoyled with the ſweat of worldly labours, ſo defiled with wallowing in the mire of voluptouſneſs, ſo wrinkled with the cares of this periſhing life. They ſtill cry out, who will ſhew us any good? but they would have this good ſhewed them in their Corn, and Wine, and Oyl.

But on the other ſide, if men did fully taſte the ſweetneſs, and rightly value the preciouſneſs of heavenly joys, the World would run ſo faſt from the World, and preſs ſo violently into the Kingdom of God, that we ſhould extreamly need Sermons to perſwade to the labours of the ſix days, whereas now all Exhortations are too little toward the ſanctifying of the Seventh. And indeed, the Primitive times gave examples hereof, when there was plain need of dehortation, to keep men from too much haſte toward perſecution, & too much flying from the World. If thou therefore be as they were, thou ſhalt be ready to do as they did. Do not as Fools do, who becauſe they cannot taſte the joys of a Chriſtian, therefore leave to be Chriſtians. But even becauſe thou canſt not taſte them, be thou more vehemently deſirous to be a Chriſtian, that thou mayſt taſte them. For by being a Chriſtian, thou ſhalt taſte the joys of a Chriſtian, whereas elſe thou loſeſt thy ſelf and them, and ſinkeſt down to the baſe degree of a groſs and tranſitory creature, and ſo of baſe and tranſitory joys: yea, below them again into a bottomleſs pit of endleſs darkneſs. But rather ſtrive thou by earneſt Prayer to the Father of Spirits, to make thee ſpiritual, that ſo ſpiritual things may be pleaſing to thee, and thou pleaſing to him who is the chief of Spirits; for Conformity and Harmony is the Law of Pleaſure and Delight. Therefore, alſo on the other ſide tread down thy fleſh and the taſte thereof, whoſe exaltation is the abatement of ſpiritual Life, Taſte, and Feeling, and whoſe abatement is the exaltation of ſpiritual ſavour and diſcerning.

Another Objection is framed by the World, that Religion cannot be pleaſant, becauſe none ſpeak more againſt Mirth and good

good Fellowſhip, then theſe forward Chriſtians, and great Religionaries.

To this I anſwer, That men truly wiſe and holy do not preach againſt Mirth, but Madneſs; and not againſt that Fellowſhip which is truly good, but againſt that which paſſing under the name of good, is full of all vice and wickedneſs. There is an honeſt and clean Mirth, which is Oyl to the bones, as the Wiſeman ſaith; and this if the World could find, the Salt of the World would not correct and chaſten. And indeed, this alone deſerves the Name of Mirth; for the ſport of ſin is a laughter at things lamentable, and a joy inſtead of ſorrow, and is ſo unſeparable from ſorrow, that if it have not the ſorrow of temporal Repentance, it ſhall have a far greater ſorrow of endleſs penance. True it is, that God at firſt gave his creatures to man to be enjoyed, and now eſpecially to Chriſtians is that right renewed, ſo that Chriſtianity is ſo far from taking them from us, that it only gives them truly to us.

Again, God delighteth not into the ſowrneſs of face, in hanging down the head like a Bul-ruſh, in tormenting the body, which though with ſome they may be eſteemed as good out-ſides of Religion, and as *Paul* terms them, ſhews of Godlineſs, yet of themſelves they are of no value with God.

There is nothing in us lovely to God, but righteouſneſs, and that which advanceth it; and there is nothing odious to God but ſin, and that which ſerveth it. If therefore the Creatures of God be uſed toward the advancement, and encouragement of Gods ſervice in us, we pleaſe him in their uſe, yea, we offend him in their neglect. And the ſpeech of *Ionathan* concerning *Sauls* forbidding of meat, will God himſelf uſe againſt us; theſe men have troubled the Land, for if they had eaten, they had done greater ſervice againſt the Enemies of God.

And for joy it ſelf, we may ſee that God hateth it not; For he himſelf in the old Law appointed many feaſts, in which there was a plain precept of Rejoycing. And in the new Law, *Paul* tels *Timothy* that God gives us all things abundantly to enjoy; and in the *Acts* he teſtifieth that God filleth us with food and gladneſs. But our Mirth muſt be wiſe and reaſonable, as becommeth thoſe that are men, and not Apes, even Creatures ſtamped with the Image and Character of God. And too true it is that the Mirth of Man, as the Wrath of Man, ſeldom keeps ſuch a meaſure that it fulfils the will of God. Yet this cals for Watchfulneſs and meaſure unto Mirth, but ſets not unlawfulneſs on it, if it be meaſured and decent.

I deny not but Sadneſs is ſometimes neceſſary in Religion, but not as it is Sadneſs, but as Sadneſs is a Rod unto Vice, and as by humbling the Fleſh it advanceth the Spirit. Sadneſs hath no worth by it ſelf, neither is it in Religion the end of it ſelf, but even Sadneſs it ſelf tendeth to Joy. Religious men by Sadneſs walk unto Comfort, and indeed Comfort is an aſſured fruit of Spiritual Sadneſs. Sorrow for ſin endeth in the joy of forgiveneſs, and ſadneſs of meditation endeth in the

the joy of Divine contemplations. So are we made merry by Sadneſs, and the weed of ſorrow changeth it ſelf upon us into the garment of gladneſs.

And this high priviledge of Joy hath a Chriſtian above a Carnal man, that whereas the Man of earth being ſad, is onely ſad, and ſad unto ſadneſs, the Chriſtian being ſad, is ſad unto joy. How muſt not then a Chriſtian be a moſt joyful Creature, whoſe very ſadneſs endeth in joy, yea it is a means of procuring and making joy. Fleſhly mirth endeth in ſadneſs, and ſpiritual ſadneſs endeth in mirth; and ſo if that be well that ends well, the ſadneſs of a Chriſtian is better then the mirth of a Heathen.

There is yet a third Objection. That Religion is attended with oppoſition and perſecution, and theſe are terrible things to fleſh and blood. I anſwer, that if this be ſo, yet is Religion a joyful thing. For theſe are not in Religion, but after Religion, and indeed they are qualities of Irreligion. Religion it ſelf is buſied about excellent things, as union with God, conformity to God, fruition of God; and perſecution and oppoſition comes from Irreligion, Atheiſm and Malice.

Religion muſt needs be the more excellent, becauſe it hath ſuch Enemies, as wicked men and wicked ſpirits; as one commended Chriſtianity, becauſe *Nero* perſecuted it.

If great Armies come to conquer a Land, it is likely to be a Land of pleaſure and fertility; for barrenneſs and worthleſneſs ſeldom call for Conquerors. Envy, the Devils torment and pleaſure, ſeeth ſome invaluable joy, which he would take from us by outward vexations; but certain it is, that as it is a joy whoſe fulneſs is beyond the reach of Mans heart, ſo the faſtning of it is above the reach of the Devils hand, for nothing can reach high enough to take it from us. Yea, when he reacheth to it by the perſecutions of the body, he increaſeth the joys of our ſouls; for as tribulations abound, ſo do conſolations abound alſo. So in this point a Chriſtian is alſo a moſt joyful Creature, whoſe afflictions breed conſolations, and whoſe enemies are inſtruments of comforting him, even by afflicting them. So in all things are we more then Conquerors; Joy is our part which nothing may take from us, but all changes by an unchangeable Law, do work our Joy. Therefore doth the Chriſtian enjoy tribulations, and takes them for advancement; yea, the diſciples of Chriſt rejoyce in their ſufferings for Chriſts ſake, as teſtimonies of worth and eſtimation with their Lord. So a Souldier takes pleaſure in that which to an ordinary man is a terrour, yea he enjoyeth his ſcars and wounds as marks of valour, and ſteps unto Honour. And as the ſight of future advancement doth cheer up the Heavenly Souldier, ſo do the preſent joys of the Spirit of conſolation. As the body is pricked or ſcourged without, the heart is bathed within in the celeſtial oyl of joy and gladneſs. The comforts within riſe according to the ſufferings without; yea with them, by them, and above them. God the Creator is within comforting, and they are but Creatures that are without afflicting; and

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how ſhall we not be full of Courage, of Comfort, ſince he that is in us and with us, is ſo infinitly greater then he, and all they that are without us and againſt us?

But as the Carnal Man hath had leave for his objections againſt Religion, ſo I deſire leave of him a little to queſtion the joys of his Carnality. For I am in great doubt that many ſinners have more trouble and work to be damned, then many Chriſtians to be ſaved. I ſay it falleth out by Divine Mercy on the one, and Juſtice on the other, that if ſome righteous men have the Devil for a hard Enemy, ſome ſinners have him alſo for a cruel Maſter. Generally the peace of the wicked is fearful, hollow, interrupted, and finally ending in ſorrow. If Affliction come to him (as the firſt Curſe gives ſome taſte of it ſelf unto all) he receiveth the Curſe with Curſing, he takes his Soul and tears it to pieces, by raging and repining, and, (contrary to *Paul* that rejoyceth) he raveth in Tribulations. * The great purſuer of Vertue, whoſe love to his Country was admirable, though the fruits of it ſcarce juſtifiable, at his death defies Vertue it ſelf, and in diſcontent renounceth her as a Vaſſal of Fortune. The end of pleaſure is Lothſomneſs, and the apprehenſion of an End ſaddeth the mids of it. Yea, in the main courſe of his Life he is in bondage by the fear of Death, and that fear of Death bittereth his Life. Accordingly have I heard one to fall out with his Life, becauſe of Death, ſpeaking in the plain, but pittiful language of a meer Naturaliſt, What avails me any thing that I do, ſince whatſoever I do I muſt dye? And indeed if Death end the whole Man, by that end the works of Man are to no end; for what can any works avayl the Man that is not?

* *Caſſius apud Flor. lib. 4. c. 7. Quanto efficacior eſt fortuna quam virtus? & quam verum eſt illud quod moriens [Caſſius] eſflavit, non in re ſed in verbo tantum eſſe virtutem!*

And now if we conſider another way the Carnal mans life, we ſhall find that very often he is put to hard ſervices, and hath but a bad Maſter of the Devil. Take out ſome one of the chiefeſt and ſet him for a Pattern, and you ſhall ſee his Life to be a perpetual Drudgery, and he is no other then a Gally-ſlave, rowing hard for the execution of his beaſtly luſts. And if he ſink down into ſome reſt, the Devil ſpurs him up again with one Concupiſcence or other, that he muſt needs go being Devil-driven. Perchance he hath a piece of whoredom in his head, and the houſe of his fleſh is on fire about his ears, and he can never be quiet before he hath quenched it; and then alſo he is not quiet, but even by quenching grows more fiery. Before his beaſtly ſatisfaction, he hath the labour of watching, ſending, giving and contriving, he fears the harlots husband, or his own Wife, the parents, the friends of both, and generally the eyes of Men. Sometimes the Neck it ſelf muſt be adventured in cruel Murders for the removal of Impediments, and ſometimes for removing the Fruits. And if you mark what baſeneſs ſuch people put on in this ſneaking Vice, ſometimes equalling themſelves with baſe perſons, ſometimes covering their filthineſs with baſe ſhifts, a noble heart would ſcorn it for meer Nobility. But it is an excellent piece of Juſtice that filthineſs and ſhame are faſt tyed together, and he that will have one,

muſt needs take the other for his labour. And after Satisfaction he is not ſatisfied, for one ſin ſatisfieth but one luſt; and the root of luſt, as ſoon as that one is ſatisfied, is ready to bud forth a new.

Yea, Luſt the more it is obeyed, the more it commands; the more fewel is brought to it, the more it burneth; and when upon a call it is uſed to ſatisfaction, it will call the oftner for ſatisfaction. It is like a Childe (begotten and taught by the ſame Luſt) whom you do not ſtill by giving that it cries for, but by giving, you invite it to cry for more. Therefore denyal is the beſt remedy for Luſt, and the next way to quietneſs. For Luſt uſed to denyal, will grow fainter in asking, that which it hath often been denyed. But your common granter of Luſts, is a Dog in the wheel of Luſt, ſtill fetching down the top of ſatisfaction, and when that is under his feet, there is ſtill another top above him to be fetched down again. So is his buſineſs never at an end, until the wheel be rotten, or the Dog old, and not able to travel any more. But perchance he is no Whoremonger, but he is a covetous man, and ſurely that man above the reſt, is the Devils Poſthorſe; his brains, or his body, or his eyes, or his Letters, are ever trotting abroad for bargains and ſales, and ſometimes he is tormented, becauſe he cannot be more tormented by being in many places at once. He could gladly be ſcattered abroad into thoſe divers places, where are divers good bargains, or divers dangers of loſs. One man had need to be wrought out of his Living for enlarging the Territory; the other muſt be tentred with a forfeiture, that the moſt may be made of him; a third muſt be vexed in Law for a profitable compoſition. And if any of theſe miſs; our *Ahab* is heart-ſick, and cannot be cured but by a Playſter of *Naboths* blood, of *Iezebels* (of the Devils) own making. And ſtill his head is full of Bullocks and Sheep, Hedges and Cloſes, Towns and Tenements, Markets and Fairs, Silver and Gold, Obligations and Feoffments. Over and above all this, he ſerveth his God Mammon, in great and painful Devotions, even in long Watchings, moſt abſtinent Faſtings, earneſt Prayers, for Profit, and hearty Repentance for a good Bargain loſt; I wonder what greater pains would Grace have asked unto Salvation, then here ſin hath voluntarily undertaken unto damnation.

But if Ambition be the diſeaſe of the man of fleſh, then doth he lie perpetually in a bed of Thorns, and too true it is for him, that Honour and Miſery walk often together in the ſame path. He is like a ſhort Man, ſtill ſtanding on tip-toe to look over a tall Mans ſhoulder, and ſure he cannot but be in much pain by his ſtretching. He hates them above, yet croucheth to them, and deſires to be one of them whom he hates; he loves them below, yet looks big upon them, and cannot abide to be one of them whom he loves. So an Ambitious man may well be painted with two Faces or Aſpects, the one looking upward and making many courteſies, the other looking downward, and making many Frowns and Terrifications. His life is full of labour, for he will never ſuffer his work to be done: for he propoſeth

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ends, which when he hath attained, he ſuffers them to be ends no more. This man and the reſt of his fellows I hold to be very miſerable, becauſe they buy Miſery with Miſery, and with temporal pains purchaſe eternal torments. And herein is their Miſery more miſerable, that they delight in their Miſery, and this delight makes them willing to be ſtill miſerable.

Theſe are truly thoſe Egyptian Iſraelites, that for love of the Fleſh-pots and Onyons, can be contented to carry ſtraw, and make brick all the days of their lives; yea, they prefer the labours of Egypt, before the freedom and the reſt of Canaan; they had rather to be ſet on work by luſt, then to enjoy the reſt and peace, and joy of the Holy Ghoſt.

But I could wiſh thoſe men would learn of the *Weſt Indians*, whom perchance in ſcorn they wil term Savages & Barbarians; but the worſe thou calleſt them, the worſe thou calleſt thy ſelf, if thou be worſe then they. Its recorded of ſome of theſe Indians, that they were weary of their gods, & willing to change them, becauſe they had ſo much labor to pleaſe them. For their Devil-gods would not be pleaſed but with many Sacrifices of men, which coſt them much war and bloodſhed. Surely the Devil is the ſame here, that he is in the Indies; he ſets as heavy tasks on them that will be ſo kind as to bear them; for even here alſo men muſt ſacrifice to him the beſt endeavours and affections both of ſoul and body, in Ambition, Covetouſneſs, and other toylſom Vices, and at laſt the very ſoul and body themſelves muſt be ſacrificed in an eternal fire. But be ye weary of your gods, O ye Heathen Chriſtians, and ſerve the true God, who deſires no other buſineſs but Holineſs and Righteouſneſs, and hath joyned therewith the joys of his heavenly and moſt comfortable Spirit, and hath annexed thereunto the joys of an eternal and moſt glorious Kingdom.

And let no man hereafter be afraid of Religion, becauſe of ſadneſs; for by ſo doing he may condemn his ſight or taſte, that diſcerns or reliſheth not the joys thereof; but the whiles Religion is ſtill one and the ſame; even a moſt glorious and comfortable thing.

Therefore let the Novice or Apprentice of Religion, eſpecially deſire the grace of that Spirit which is the Author of Religion, to open his cloſed eyes; to lighten his darkneſs, that he may ſee the brightneſs and beauty of Religion: and withall let him intreat the ſtrength and ſupportance of the ſame Spirit, to ſupport and ſtabliſh him in the beginnings of this new Art and Science of Joy, both becauſe the beginnings of all new Sciences require labour and conſtancy, and becauſe our Enemy the Devil knowing the excellency of theſe joys, grudgeth them to Mankind, and therefore mightily ſtrives to tyre men in the very entrance thereof. But be ye aſſured, that if ye once come to be freemen in Religion, being made free by the Spirit of Chriſt Jeſus, you will be raviſhed with the ſweetneſs of God, and your hearts will pant for his joys as the Hart doth for the ſtreams of waters; you will be inforced to ſay, That the ſtrongeſt is the ſweeteſt, and that his joys alone are pure and clear, and that the

joys of the fleſh which you drank ſo greedily heretofore, are but puddle and mud; Though the laughter of folly perchance were lowder, as the fire of Thorns; yet the ſolid and maſſie joys of the Spirit are ſtronger, and give more true and kindly heat to the heart and ſoul.

For certain it is in Divinity, as it hath been diſcovered by her ſervant Morality, ſound joy is a ſolemn thing. And convertibly may we ſay; Solemn joy is your only ſound joy. Wherefore let ſolid, wiſe, and ſound Spirits ſeek this ſolid, pure and weighty joy, ſuffering theſe light, looſe and muddy joys to be (as moſt often they are) the companions of folly and brutiſh ſenſuality. And herewith let your ſowr Phariſees, and Monkiſh Heraclites, receive an admonition, that they do not act Religion in the vizard of ugly ſowrneſs, nor dogged auſterity.

Religion is a loving and a lovely thing, and the picture of it ought to be like it ſelf. It is made all of light and love, and light and love are comfortable and amiable things, cheerfully communicating themſelves to others, and alluring the eyes and hearts of others to behold and partake them. If Religion then be a drawer, be not thou a driver, neither do thou ſcare away with thy grimneſs, thoſe whom Religion would allure with her beauties. There is a cheerful gravity as well as a light mirth, or a lumpiſh terribleneſs, and it were good for the patterns of Religion to look as like it as they may. I confeſs, one look fits not all occaſions, but I aym at a general ſeemlineſs, leaving particular changes to be framed by their particular occaſions. And though ſorrow for ſin be a vertue, yet the publike ſhew of it, except it be in a publike cauſe, is not ſtill a vertue, for it is a vertue many times to cover this Vertue, Chriſt himſelf counſelling to cover the humiliation of Faſting, with the annointing of the face. But due exceptions being allowed, the Chriſtians charge is, Rejoyce continually, he is enjoyned to be amiable, and of a winning converſation, that without the word, ſome may be won by their Eyes, that are not yet by their Ears.

Chap. IV.

That Religion is the true Root of Valour and Power, againſt the waking Dreams of the Philoſophical Wizard, and the angry Ruffian.

THere hath been an ancient ſlander caſt upon the Chriſtian Religion, and its now either nouriſhed or revived, that Chriſtianity begets cowardize and kils fortitude. And that it is a ſlander, I hope it ſhall plainly appear; but in the mean time, I deſire the carnal gallant to wipe his eyes clouded with the miſt of fleſhly Humour, that what doth appear, may alſo appear to him, for except he bring ſight, it is to no purpoſe for me to bring Light. As for the Philoſopher, he

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ſo wiſe already and broad-ſighted like the bird of the Night, that if I ſhould perſwade him to look wider and clearer, he would become blinder by Anger then he was before by Error, and therefore leaving him as being wiſe, if his own conceit be true, I begin with the deſcription of Fortitude.

True Fortitude, is an habitual ſtrength and reſolution of the Mind, which either leads a man conſtantly to a juſt and reaſonable adventure of dangers, or when he is overtaken by them, ſuſtains him conſtantly in them. Now this true Reſolution doth ſpring from Reaſon, and by Reaſon is brought forth into Action. So is true Valour wiſe, and not blind; for it is the Valour of a Man and not of a Beaſt.

Then here are cut off all thoſe raſh Braveries, and brutiſh Valours, that beſtow their owners upon every Swaggerer, when he pleaſeth to call for their lives; by ſome wild look or verbal Injury. Surely the reaſonable Man is led into dangers either by Divine providence or precept, when GOD bids him undertake dangers, or bids dangers overtake him. He acknowledgeth no owner of his life but the giver of it, & he will then only adventure it when he may ſhew the warrant of the giver: for he knows himſelf to be accountable, and therefore will ſo carry himſelf in dangers, that he may fairly paſs his account: And ſurely a ſtrange thing it is, becauſe ſome wild beaſt is rude and unmannerly, therefore ſome honeſt and civil Man muſt hazard his Life, or elſe his Country will not be contented: For what hath the civil Man done why he ſhould ſet his life in a ballance with a Ruffian? If the Ruffian hath wronged him, he ought to be puniſhed; and the wronged ought not to hazard himſelf in an equal ſubjection to puniſhment with the doer of wrong; neither becauſe he is wronged in his Name, is it Reaſon he ſhould be farther wronged in his Limbs or Life; for in theſe Recreations the blind ſword doth as often puniſh the wronged as the wronger. The wager is unequal to lay the life of a Chriſtian againſt the life of a Ruffian, and far more then an hundred to one; and therefore he may well leave him upon that odds, and refer him over to fight with one of his fellows, which is as well worth the killing as himſelf. If he rayl, give him an admonition for his rayling, and do thou being a Vine bear grapes, though a Crab-tree cloſe by thy ſide bear crabs. To ſee a religious Man break out into an equality of Fury with a Mad-man, is juſt as I have ſometimes ſeen a dog of the Land run into the Sea, when he hath ſeen a waterſpaniel (the Embleme of a Ruffian) to leap in before him; *Diverſos diverſa decent.* But if you ask wherein this excellent Valour of Chriſtianity doth expreſs it ſelf? I will ſhew four glorious, vertuous, and commendable kinds of fighting, wherein Chriſtians excell all other, and cannot be matched.

The firſt is the fight of Confeſſion or Martyrdom, wherein the fire of the Spirit fighteth for God and his Truth, againſt bodily fire, and all other torments invented by the ſpirit of darkneſs. And herein is the very ſtrength of God in a chief degree expreſſed, when by the ſupportation and encouragement thereof, fleſh and blood ſtands ſtill

patiently, yea, joyfully to be tormented, yea, conſumed for his ſake who made and redeemed it.

A noble and heavenly courage inſpired from God, and aiming to God, who is the beginning and end of all ſolid worth and excellence. In this fight man riſeth above himſelf, and being overcome by the animating ſpirit, he ceaſeth in a manner to be fleſh and blood, and is all ſpirit, and the ſpirit feeleth not torments, neither is the heavenly fire paſſive to the earthly, but active upon it.

A ſecond fight, is a fight of Conſtancy and Patience in the ordinary Croſſes and loſſes of this life, or in thoſe extraordinary which (open Perſecution ceaſing) ceaſe not to be caſt on true Chriſtians by the Law of the firſt enacted enmity between them and the ſeed of the Serpent. Philoſophers had the applauſe of their Sectaries, and many times of the People; but a Chriſtian is ſure to have the enmity of the world, to whoſe faſhions his courſe is a profeſſed enmity.

He had need of courage not to be aſhamed of Religion among Ruffians, and Mammoniſts, and Epicures; to whom, not to ſwear, not to couzen for profit, not to be drunk, is called a Vice, and the Vice is called Puritaniſm. But even herein the Spirit of God hardeneth and ſteeleth his Servants, that their faces are like Flint, and themſelves like brazen Walls and defenced Cities, though otherwiſe ſoft in affection, and true profeſſors of meekneſs.

A third fight, is a fight againſt Luſts and Paſſions, wherein the Battail is terrible and difficult, and the Victory more glorious then a Conqueſt of the World. *Solomon* ſaith, *That he which ruleth his deſires, is greater then he that winneth a City.* And humane Reaſon hath ſaid, that he that overcomes himſelf, is ſtronger then he that overcomes the ſtrongeſt walls. And a ſecret Reaſon there is that aggravates the difficulty of this fight, and that is, becauſe with the Army of Luſts is conjoyned an Hoaſt of Spiritual Principalities and Powers; and he had need of a ſupernatural courage and power, that muſt make war with a King of Spirits. Surely the greateſt King of Spirits muſt be in us to reſiſt and overcome this leſſer King. And indeed, accordingly greater is he that is in us, then he that is in the World. And if the greater be in us, ſurely then are we greater then they in whom is the leſſer.

Now let the Ruffian or Fencerly Gallant talk of his bold adventures on the graſs, and ſtubble, and let him glory in being raſhly or fooliſhly hazardous, but in theſe ſubjects of wiſe valour he is but a Run-away, and your true Chriſtian is your only man. I will fetch a Boy or a Woman that ſhall challenge the field of him, and the place of meeting ſhall be in a fire, and the quarrel ſhall be for the honour of his Maker and Redeemer; but I tell you before, there is no hope of the Swaggerer, that he will come thither; but if he come, there is great hope he will certainly run away, if he be not bound the faſter. Yet is it well known that many youths and women in this fight have right valiantly adventured and given away their lives unto death.

Again,

Again, for croſſes and loſſes, fetch me one among all Philoſophers and Heathens, that can match *Job* for miſery and conſtancy: the greatneſs of his miſery magnifying the greatneſs of his conſtancy, becauſe though it was exceſſive, yet it was exceeded by it. And if you examine the third kind of fighting, your Chriſtian hath no fellow for noble and valiant Conqueſts obtained againſt himſelf, and the infernal hoaſt of tempting ſpirits. The ſlaughter of his own luſts is his continual exerciſe, and he is well skilled in that difficult Art, wherein no Heathen ever could match him, nor any man of one only birth, and that is even of expelling Generation by Regeneration; the Art of driving himſelf out of himſelf. He ſets one foot on the Spirit, and with the other kicks the fleſh out of doors, and by ſpiritual flames conſumeth carnal ſuggeſtions.

Again, if the Devil offer him the Kingdoms of the Earth, he deſpiſeth them; if he threaten to ſet open the gates of Hell upon him, he is confident he ſhall not prevail againſt him. But take the Swaggerer at this fight, and he is moſt commonly a Beaſt and a Drudge to that Enemy, againſt whom (indeed) he ſhould eſpecially fight. He is led up and down by the Noſe like a Swine, or a Bear by every baſe Luſt and Concupiſcence, as a Cup, a Whore, a Play, and a Pipe, and he durſt not but follow them. Yea, he is ſo very a ſlave unto Luſts, that inſteed of fighting againſt them, he fights for them; and the poor counterfeit valour he hath, is at no ſervice readier, then in defence of one of his Concupiſcences. Therefore if you meddle with his Harlot or his Cup, his Scabbard is inſtantly pregnant, and your life, (if you pleaſe) may be at his command.

But to leave theſe Duelliſts, and to come to Conquerous, which is to come from the killers of men, to the killers of Mankind; ſurely in leaving them, I do not leave them; for I find their ſlavery and baſeneſs, even in *Alexander* and *Nabuchadnezer*. Slaves they are of Drink, of Ambition, of Pride, and thereby moſt evidently appears the excellence of Chriſtians, and the baſeneſs of the ſons of nature.

The natural Man conquering the World, is himſelf conquered of his affections; and the Chriſtian conquers that which conquers the Conquerors of the World.

But now we talk of Conqueſts, perchance ſome Martial man will call me into queſtion, becauſe he finds not here the commendable kind of fighting for our Country and Nation; or ſome cunning Arithmetician, that being able to tell four, finds yet but three of my four promiſed kinds of valour.

Wherefore to give an Anſwer to any ſuch Queſtion, I affirm, that no man hath more Reaſon to be valiant in the defence of his Country, or a lawful cauſe, then a Chriſtian. The greateſt abatement of Valour commonly ariſeth from a fearful apprehenſion of death. But the Chriſtian hath leaſt Reaſon of any to fear death; for by it he is ſure to gain the advantage of an eternal felicity. And therefore hath he moſt reaſon to be valiant.

This belief of eternity, even a Heathen Poet commended as a principal

principal root of valour, and he commended it in the ancient Brittons, for (ſaith he) it is a fooliſh thing among them to be ſparing of that life which will return again; and he cals them happy in this errour, whereby they are freed from that greateſt fear of death. And by common reaſon, He that believes nothing to be beyond life, ſhould fear more to loſe life, which is all that he knows, then another which knows a ſecond life to follow this, which far excelleth it.

Again, as the Chriſtian hath leaſt cauſe of fear, ſo he hath moſt cauſe of valour; and where is more cauſe, there is to be expected a greater effect. Now it doth plainly appear, that a Chriſtian hath more cauſe then a Heathen to be valiant. For, beſides the love of his Countrey, and the preſervation and enlargement of Fame, which are reaſons common to both, the Chriſtian hath for his advantage, the higheſt Eſſence commanding him, confirming him and ſtanding before him as his reward. God is his warrant for his action, he is his ſtrength in the action, he is his happineſs if he dye in the action. So many advantages hath a Chriſtian of a Heathen, and therefore his valour ſhould by ſo many degrees be more excellent then a Heathens.

Therefore if a Chriſtian be not ſo valiant as a Heathen, it is not becauſe he is a Chriſtian, but becauſe he is not Chriſtian enough; and no queſtion but he that is fearful being a Chriſtian, would be much more fearful if he were a Heathen.

For let the Philoſopher rack up his wits to the higheſt tenters, to ſee if he can reach to higher cauſes of valour then theſe of a Chriſtian. I am ſure he can propoſe no greater reward then eternal felicity; he can conceive no higher encouragement then the word of the higheſt; and he can imagine no valour more full of force and vertue, then that which is infuſed by the original Fountain and Root of all might and power, who alone is juſtly termed the Almighty, and the Lord of Hoaſts, and the God of Battails. Who ſhould be ſtronger then he that hath the Author of ſtrength on his ſide? and who can fear that hath a greater with him then againſt him? Therefore *Paul* ſends a challenge to ſwords and famines, and perſecutions, crying out, if God be on our ſide, who ſhall be againſt us? and though all things be againſt us, yet we be ſure to be more then Conquerours through him that loveth us. So we need not to fear, except we will fear to conquer.

And indeed the Patent of our ſalvation runs in thoſe very words; We are delivered from our Enemies, that we may ſerve God without fear. Accordingly *David* profeſſeth that becauſe God is on his ſide, he doth not fear what Man can do unto him, and he would not be afraid if ten thouſand incloſed him. And the true Root of his invincibleneſs he diſcovers in the eighteenth *Pſalm*, Becauſe he is backt and ſupported by the Deity. And ſince I am now met with him, I will ſet him forth to challenge the Ethnicks, to gives us one like him, that being a boy, ſlew a Bear, a Lyon, and a Gyant. Herein I think, they will be far ſhort of *David*, and it will be well if they come to his thirties and his threes. And as the Heathen magnanimity comes ſhort of *David*, ſo I think will the Doctors Philoſophy.

And

And indeed the Doctour meant to ſteal away the queſtion, while under the name of Divines he intends certain Scholaſtical Ravens, that are themſelves grown fearful with Melancholy, and under the title of Prieſthood pick out the eyes of the ſheep committed to them by an implicite Faith, a ſlaviſh Ignorance. They pull out their eyes, and then lead them in the dark, bound up in the chains of ſcrupulous Superſtition and timerous Devotion. And you know darkneſs of it ſelf is fearful, and raiſeth up in a man fearful Images and perpetual doubts.

Surely the doctrine of ſuch Divines is far inferiour to that of the Philoſopher. But the Doctour muſt know (though he profeſs not to equivocate, yet theſe are but equivocal Divines, and from his equivocal Antecedent, he ſhall never deduce an univocal conſequent. He might as well go into the houſe of a Painter, and beholding there the picture of an eloquent Orator, return to his Schollers, and tell them, that he ſaw ſuch a man of late, and he hath the worſt utterance of any man in the City.

But renouncing theſe ſcrupulous and painted Divines, I will have *David* to be a true pattern of a true Divine, and let the Doctor take his Character from him, even of that which is written, both of him and by him, and then let him conſider whether there be a more noble, puiſſant, confident, and free ſpirit then that of *David*? His Valour hath before been approved, and his cheerfulneſs in vertue, and bold confidence are ready to be manifeſt. He danceth before God with all his might, the laws of God are ſweeter to him then honey, and more precious then Gold, and he is confident beyond exception, for he cals God his Rock, his Fortreſs, and his Refuge. His faith and holineſs make him familiar with God, and he is bold to fetch from merciful Omnipotence whatſoever he wanteth; Now from this Divine let the Doctour fetch the pattern of Divinity, and ſee if he can ground thereon the baſeneſs and dejection of his Monkiſh ſuperſtition. But the Doctors Epiſtle had forgotten the Doctors own Chapter of Piety, for one confuteth the other, while in the Chapter he ſaith, that God is not to be imagined as ſome terrible ſpectre, whoſe imagination frighteth men from him. Again, that Religion ſetleth a man in peace and reſt, and lodgeth in a free liberal and generous Soul. Again, That the office of Religion is to reunite Man to his firſt cauſe, as to his Root, wherein ſo long as he continueth firm and ſetled, he preſerveth himſelf in his own perfection.

Now if this Doctrine be more truly the doctrine of the Divines then his, then hath he vainly condemned it; for this doctrine agrees excellently with Nobility and Puiſſance, and rejecteth baſeneſs and fear.

This therefore I think was not meant to be cenſured by him, but it remains then that the Religion of the Divines which he cenſured, was not his Religion, but ſome other, and ſo they were both Catholikes; or elſe this difference aroſe becauſe he could not knit his divers common-places into an harmonious Unity. And indeed either of theſe

theſe may be true. For firſt where he diſcourſeth of Superſtition, he ſtrongly confutes the practical religion of the Church of Rome, and ſo ſeems to differ from them, though he after creep again into their good-will, under the covert of commanding an obſervation of Ceremonies, Cuſtoms and Ordinances. Secondly, I have heard it conſtantly affirmed in France by a Gaſcoign, *Montagnes* country-man, and one that was himſelf an Author, that this Doctor was a great acquaintance of *Montagnes*, and that his book was *Montagnes* pieces brought into a Method. And ſure I cannot much blame the Doctor for not doing an impoſſibility; for it is a matter neer impoſſible handſomly to inlay all the ragged pieces of *Montagne*, and to reduce his infinite wandrings into the order of a ſteady path; for he ſeemed altogether to run after his own wit, and to take up whatſoever it did let fall; but the wit it ſelf did ſeldom run after any Mark, nor walk by any Rule. And ſo might his Follower by the intricateneſs of the labour, well forget the different colours of ſome of the pieces, which he joyned into one Body.

And if we conſider but this Chapter of Piety, we may find many contradictions in it. He maketh the Religion of Paleſtine, (which is the Religion of the Jews) to teach this belief, that the cutting and puniſhing of our ſelves, and the maſſacring of beaſts is a moſt precious preſent unto God, as if God took pleaſure in the torment of his Creatures. And yet after, out of the one and fiftieth *Pſalm* he ſaith, That the moſt acceptable Sacrifice unto God is a pure, free, and humble heart. And again, out of the fiftieth *Pſalm*, *Non accipiam de domo tua vitulos.* Beſides he ſaith, the Judaical Religion retaineth many things of the * Egyptian Gentile, which is a great blaſphemy, either in this ſenſe, That the Jewiſh Religion had any thing in it not delivered by God himſelf, or that God took his copy out of ſome of that Gentile Egyptian Religion, thereout to make up a Religion for the Jews. And herein is alſo implyed contradiction. For he that commends the Chriſtian Religion, and condemns the Jews Religion as parcel heathen, contradicts himſelf, for the Jews Religion eſtabliſhed by God and the Chriſtians are all one in ſubſtance of Faith, and if they differ in the manner, I hope that manner was not borrowed of the Heathen, but the Heathen rather counterfeit the Jews. Again, he ſpeaketh of Religion as of ſome Art or Confection, ſaying, That Religion is ſo fitted, that it may be reſpected and had in admiration, yet he ſaith, It is compoſed of parts, ſome baſe, whereat high Spirits do ſcorn, and ſome high and myſtical, whereat low Spirits are offended. So politickly is Religion framed to intrap all men, that it is faſhioned to offend all men.

Ioſephus in his firſt book againſt Apion, writes that the Egyptians and the Jews, could not agree, becauſe of the diverſitie of their Religion. And Pleſſis *in his 11. Chapt. of Chriſtian Religion, ſhews that the Oracles of Apollo and the Sybills preferred the Jews, as the beſt worſhippers of God.*

But yet there remains an objection of the Heathen Martialiſt, who may tell us now, as heretofore, That Rome being Heathen, raiſed an Empire, and being Chriſtian loſt it. To this I anſwer, that it was not Romes Heatheniſm that won it, nor her Chriſtianity that loſt it, but rather it might be ſaid that Chriſtianity won it, and want of Chriſtianity loſt it. There were three Empires before this, and they being

all

all Heathen aroſe, and Heathen fell; and why ſhould we not think that this would alſo fall if it had ſtill been Heathen?

It hath long been obſerved, that Kingdoms and Empires have *Ages, and Periods, as well as private men. And when an Empire ſhall riſe, there comes a ſpirit of Valour on Armies, and of Heroical Vertue on Chieftains; which the Empire being ripe departeth away, and then are they like *Sampſon* when his locks are ſhaven, & *Sampſon* is ſaid then to be like another man. And that Chriſtianity raiſed the Empire, it may be juſtified in divers ſenſes. The firſt is, That God raiſed this Empire by the uuivetſality thereof, to ſpread his univerſal & Catholike Truth. The hedges and partitions of the world were broken down, that Chriſtian Religion might have a free walk throughout the whole World. * Ier. 27. 7.

Again, this huge Kingdom was raiſed juſt to meet with Chriſts Kingdom, that by the hugeneſs of the oppoſition the greatneſs of the victory might be magnified. The ſpirit of Antichriſt was mounted on this Beaſt, and fought then in the Emperors, and now fights in the Popes, againſt Chriſt and his Church; but the Dragon or the Beaſt, or the falſe Prophet may not prevail; for the Kingdom is the Lord Chriſts, and his is glory, and honour, and dominion for evermore. This reſiſting and adverſarious Empire, while it fought againſt Chriſt it ſerved Chriſt; while it killed his Church it increaſed his Church; and while it fought againſt Religion, it became a means to ſpread and enlarge it. And that it was rather Heatheniſm then Chriſtianity that loſt the Empire, may appear by the Stories of the Degeneration, both of the Church and of the Emperours; Pride, Covetouſneſs, Contempt of Religion, deſerving the removal of the Candleſtick, which long afore was threatned to the Church of Epheſus, and in them to any other like parts of the whole Church. The time and work of the Empire was expired, it had fought againſt Chriſt and was overcome by it, and now (the ſins and corruptions joyntly requiring it) he that hindred was to be taken away, even the Emperour, and the man of Sin was to ſtep in his place, by whom Antichriſts ſecond part was to be acted. And againſt him alſo doth the Kingdom of Chriſt prevail, though fighting againſt Chriſt by the old weapons of the Heathen Empire, even fire and ſword. And now ſmall States and Kingdoms are animated and ſtrengthened by the hand of Omnipotence, ſo that they ſtand in the ſhock of his greateſt fury; yea, they gain, and grow upon him.

A little bordering Country, that is but a piece of a former ſtate, and the moſt deſpicable piece of it, ſtanding in water, and therefore participating leaſt of the activity of fire; yet now by the diſpoſition of the Almighty, partakes of the wiſdom and power of a fiery Spirit, and hath often conſumed both the adverſe policies and forces, preſerving mightily, yea enlarging that Religion which ſhould have been taken from it by the cruel talents of the Inquiſition. *Wherefore be wiſe, O ye Kings, and be inſtructed O ye Judges of the Earth. Kiſs the Son, and reſiſt him not, leſt he be angry, and ye periſh in the mid-way.* Make not your Hoaſts and Navies the vain Bulwarks of declining Antichriſt,

neither wrap your ſelves in the ruines of him that is appointed to fall. When Chriſt will overcome, an Hoaſt is contemptible before him, and the greatneſs of your oppoſition can only magnifie his Victory and your own ruine. And be ye rather of that joyful ſide, which ſhall ſay with triumph, *It is fallen, It is fallen*; Then of that ſorowful company, that ſhall cry with ſorrow, *Alas, Alas*; that great City, clothed in fine Linnen, Purple and Scarlet.

Chap. V.

A Canker in the mouth, from whence iſſues the lothſome breath of rank and ſuperfluous ſwearing.

YOur ordinary Swearer, wrongs God, wrongs his friends, and wrongs himſelf. For the wronging of God, he cares little, becauſe he hath ſworn ſo long, and the patience of God hath deferred his puniſhment, though* (as elſewhere I have ſhewed) God will write his own wrongs in his own time, and the length of delay ſhall be requited with the weight of the puniſhment. Yet not guilty of Divinity, he is ſomewhat touched with humanity, and ſo out of the Reaſon of Manhood, he ſtarts at the accuſations of himſelf and his Friend.

* *Medit.*

For firſt for himſelf, which ſelf is firſt in his own eyes, and is indeed his own God, he hath no malice in the World to himſelf; yea, as he gives out, he is ready to adventure his life to do himſelf right; yea, his ſwearing is moſt commonly in his own defence, and thereby to make * men believe he will fight, and ſo ſave himſelf from fighting; for indeeed it fals out moſt often, that where ſolid Magnanimity is wanting in the heart, there it muſt be ſupplyed by the valour of the tongue. But yet he harkens ſtill how it may be, and I doubt not, hath already ſworn ſome oaths that it cannot be. But if it pleaſe him to lay his Canons aſide, that we may talk of ſwearing without ſwearing, I will plainly prove it to him, and will ground my proof on the Rules of the moſt honourable Swearers. And thus I begin. To give a man the Lye, doth him an eſpecial wrong and diſhonour, (ſo that in ſome Countries it is puniſhed by death, if the Iron be prompt and nimble.) But the Swearer gives himſelf the Lye; yea, makes himſelf a perpetual Lyar. Therefore the Swearer doth himſelf a great wrong and diſhonour.

* *Ridiculum acri, Fortius & melius magnas plerunque ſecat res.*

Now I know he is angry with the leſſer Propoſition, or that he may underſtand it the yonger; for he ſwears that he hath no intent in the World to make himſelf a Lyar when he ſwears. For a reply, I might ſtand upon a received Axiom, That he that will ſwear, will Lye; becauſe that he who hath not conſcience enough to forbear ſwearing, hath ſeldom any more to forbear lying; and if I would ſtand upon it, I think he could hardly remove me but by ſwearing. But I will leave theſe collateral proofs, and will draw my Reaſons from the

the very root of Swearing by the roots. This then ſhall be the ground, That ſwearing is for a confirmation of things doubtful; Now things are doubtful, either in regard of themſelves, or of the ſpeaker. But ordinary ſwearing is moſt commonly employed upon things plain and frivolous, wherein can be no doubt, (as ſometimes in a queſtion what a clock it is, and ſometimes in an undoubted Affirmation, that yeſterday he drunk ſuch a one under the board, and that he was at ſuch a Play, and ſuch a Brothel.) Therefore it now only remains, that the ſwearing muſt be in regard of the doubtfulneſs of the Speaker, or if you will, Swearer.

Now if a man bring himſelf into doubt and ſuſpicion of a common Lyer, by being a common Swearer, ſurely he beſtows the Lye on himſelf by ſwearing; yea, the habitual Lye, and hath wronged his moſt dear, though moſt ſlight Reputation.

But that we may walk a little aſide out of this Logick (and indeed the Swearer may ſpare Logick, as the Logician may ſpare ſwearing; for the Swearer proves all by Oath without Reaſon, and the Logician all by Reaſon without Oath) we will go into the larger Field of Queſtions and Anſwers, an exerciſe which in his Univerſity of Recreation, it may be he hath heard of.

And firſt I ask him, why he doth ſtrengthen his evident matter with ſuch a multitude of Oaths? either he muſt be a brute Beaſt (which he will by no means grant, though I cannot altogether deny it) to do things wholly without Reaſon; or if there be a Reaſon, it muſt be this, That a rotten Tree muſt have a leaning Poſt, and a lying Man muſt be kept in credit and belief by ſwearing. And then I may well brandiſh againſt him this forked Argument: If thou mayſt be believed, why doſt thou ſwear? And if thou canſt not be believed (which thy ſwearing imports) then thou goeſt for a Lyar. Therefore I perſwade thee hereafter to leave thy ſwearing, that thou mayſt be thought to have left thy lying; and if thou art not an ordinary Lyer, believe it, thou haſt no need to be an ordinary Swearer. Uſe but a while to ſpeak the truth without Oaths, and thou ſhalt find no lack of thy Oaths: for thy word ſhall be taken by it ſelf. Otherwiſe, thou art like an ill-credited Borrower, thou rideſt up and down the Country with Sureties, becauſe thy own Band will not be taken. And ſurely ſuch Bankrupt ſecurity, rather diſgraceth then helpeth thee. Oaths being the common Sureties of the baſeſt people, even the ſcum of highways and Ale-houſes.

Now, for the third point, That the Swearer wrongs his Friend, I confeſs, my firſt proof is much prevented, and returns to me, leaving the buſineſs undone.

For I had thought to have argued thus. It is a great wrong for a man idlely to put his Friend to great pain: but the idle Swearer, idlely puts an honeſt man to great pain by his idle ſwearing. But here the miſchief of the matter is, that there is an honeſt man in the middle Propoſition, and the Swearers friend in the former, which will not become one in the Concluſion; Now, if the Swearers Friend were an ho-

neſt Man, it might ſave the life of the Syllogiſm, and perchance his own too. But there being little hope of ſuch a mans honeſty, I doubt me, that a towardly Syllogiſm is caſt away. Wherefore giving him time to amend his honeſty (and I wiſh he take not too long a day) I retire from him to reinforce my aſſault with ſome new Reaſons, which thus marcheth towards him. He that often ſwears to his friend in trifles, gives cauſe to the World to believe, that his Friend will not believe him in trifles without an Oath. But he that gives cauſe to the World to believe, that his Friend will not believe in trifles without an Oath, wrongs his Friend. Therefore he that often ſwears to his Friend in trifles, wrongs his Friend.

Now it is certain to all Mankind, that there is no greater ſcandal to Friendſhip, then want of Truſt; mutual Confidence being the main ſinew and ligament of Friendſhip; and yet by ſwearing this ſcandal moſt unhappily lights on the Swearers ſworn Brother. But perchance the Swearer hath a malice to the Vauntgard of my Syllogiſm, and flies in the face of the firſt Propoſition by a ſtrong denyal, that he ſwears not, becauſe he diſtruſts his friends belief, but to procure grace to his words in the ear of his friend. A filthy Grace, and I doubt a beaſtly Friend, in whom ſuch a Grace hopes for entertainment.

But firſt, I will anſwer, That howſoever his Friend may take it, yet the wiſeſt part of the World will not be perſwaded that he can have any other probable cauſe but Fear and Diſtruſt, and ſo among Wiſe men (which I know he doth not much reſpect) his Friend is ſubject to ſcandal. And ſecondly, if it be for a Grace, (though indeed it is for want of Grace) in ridding his friend from the leſſer dirt of Diſtruſt, he caſts him into the ſink of the ſuſpition of Folly; and ſo that he may not be falſe, he is content to make him a Fool. And ſurely as I cannot much excuſe him from want of wit, in being a Friend to a Swearer, yet it is a great wrong for men equally fooliſh, to call each other Fools. But he will examine me how he cals his Friend Fool? To this I cannot but anſwer with a Queſtion, Is not he a very Fool, in whoſe opinion his Friend is graced by Fooliſhneſs? And is there more Fooliſhneſs, then for a man to bumbaſte his ſpeeches continually with unneceſſary, impertinent, inconſequent, or to ſpeak Engliſh, not-concerning, not-agreeable, not-ſenſible, not-reaſonable words, and for which it is thought among ſome of the ſimpleſt ſort, a man may chance to be damned? And yet by this madneſs, the Swearer thinks to grace himſelf with his Friend, which he cannot hope for, except he hold his Friend to be as mad as himſelf. Wherefore to take my leave of him, (which I much deſire) I wiſh him in good will to his Friend to forbear this, and all the reſt of his Follies together, or if he will needs whether I will or no, keep the reſt of his (as he thinks) more neceſſary Vices, yet to give over this ſuperfluous and very ſpareable Vice, and to break out to his Friend in theſe paſſionate parts of ſpeech, *I.* or *T.* thou haſt known me long, many times have we been drunk together, and being drunk, have drawn our Swords together, we have been together on the Plains, in the Dice-houſe, the Play-houſe, and

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the other houſe, and I never yet failed thee in any lawful Action; by theſe evidences thou knoweſt my heart to be true to thee; and where there are ſuch real proofs, there needs no verbal confirmation. Wherefore we will ſet up the Proverb for a Rule, Few words among Friends: and that the words may be the fewer, we will bate the Oaths, and ſo put a difference between our ſubſtantial Friendſhip, and that frothy and mouthy Converſation of the Country-Swaggerers.

Laſtly, If this will not work for a private Reformation, yet in the Name of Civility, I beſeech the Swearer to keep in his Oaths when he lights among good Company. He can but procure this fruit by his ſwearing, that he ſhall vex them, and they ſhall hate him. He will confeſs himſelf that it is a great uncivility, when Men are met together for honeſt Society and Comfort, to come in and throw ſtones, cups, or candleſticks amidſt the Company: yet ſo doth the Swearer, and he ſtrikes not ſo much the head, as the heart of a Religious Man. And ſo he is the ſpoiler of true Mirth, though he think himſelf never ſo much to be a good fellow. But if all this will not ſerve to perſwade thee to leave ſome words that may well be left without marring the ſenſe, I muſt leave thee to be confuted by Fire and Brimſtone. The Devil that now ſets thee on work, will hereafter pay thee thy wages; and God whoſe name now ſerves thee but only for ſwearing, ſhall then make thee to ſerve his Juſtice, in gnaſhing and weeping; Howling and curſing ſhall be thy chief eaſe in Hell, to whom Blaſphemy was an eſpecial recreation on Earth.

In the mean time, I would to God there were not only a ſtrict Law againſt Blaſphemy, but a ſtrict obſervation of that Law, ſince if the Scripture be true, Blaſphemy is very Treaſon to a State. For if the Scripture be true, *then hath God a Controverſie with a Land for ſwearing*; and when God and a Land fall out, the Land muſt needs have the worſt. So the Swearers betray the Country they live in, and bring it into a quarrel with God; and I wiſh much rather that the Land would have a quarrel with them, that ſo by quarrelling with them we may be at peace with God; for the Almighty hath ſpoken it, and that in Thunder and Lightning, *That he will not hold him guiltleſs that taketh his name in vain.* And though they ſhould eſcape the penalty of a temporal Law, yet it were pitty they ſhould eſcape from Eccleſiaſtical Cenſures, which I wiſh may ſeize on Swearers as well as Adulterers; ſwearing being indeed the ſpiritual Adultery of the Tongue: for in ſwearing, either Gods pure and holy name is polluted, by the fleſhly touch of a prophane, carnal, and ſenſual Tongue; or if ſome other thing is ſet in Gods ſtead to ſwear by, that is Idolatry, and Idolatry is known to be ſpiritual Adultery: Now ſpiritual Adultery is alſo known to make a divorce between God and ſouls, yea between God and Nations. Hoſ. 4.

CHAP.

Chap. VI.

Againſt their Phrenſie, that affirm a blind belief to be the Soul of Chriſtianity: and make Chriſtians to be meer ſlaves of Authority.

THere is gone forth a ſaying, but it is among the brethren of Errour, (and I take it the foreſaid Doctors writings are not clear of it) That the Empire of Authority is in Religion, and that a blind *Credo* is a fundamental Law of it. But that this is a blaſphemous untruth, both the experimental and documental knowledge of Religion can plainly manifeſt. Let moral and natural Men brag of their Arts and Sciences, their demonſtrations and reaſons, and I will yet maintain, we hold Religion by a more Reaſonable hand, and clearer Wiſdom, then they do their Arts and Sciences.

And firſt, I give them to know that the true lively and ſubſtantial Faith of a Chriſtian is not an effect of blindneſs, nor a meer work of the will, that believes becauſe it will believe; but therein the underſtanding plainly, clearly, yea, by the higheſt kind of ſight diſcerns that which it delivers over to the Will and Affections to be embraced and depended on. And if Religion ſee and know that whereunto it truſteth, and truſteth to that which it ſeeth and knoweth, and if ſhe know by the pureſt and Divineſt knowledge, what more reaſonable thing can be imagined then this, That a man ſhould truſt in that which by a moſt excellent Knowledge he knows moſt worthy to be truſted in?

Now that a true Faith is grounded in Knowledge, Religion both by word and experience teacheth. The Apoſtle deſcribing Faith, ſaith plainly of it, That it is the evidence of things not ſeen: that is, by Faith we ſee Spiritual things unſeen Carnally. Now I hope, where is ſight and evidence, there is not blindneſs and darkneſs. Again, when *Peter* confeſſed *Ieſus* to be the *Chriſt*, *Chriſt* tels him that fleſh and blood hath not revealed it to him, but his Father in Heaven: and I trow had not *Peter* reaſon to believe in *Chriſt*, when the Father in Heaven had revealed him; and have the Artiſts any ſuch evidences of the ground of their Arts? Again, *Ioh.* 17. *This is life eternal to know thee to be the very God, and he whom thou haſt ſent, Chriſt Ieſus.* So Chriſt muſt be known before he become our Life eternal. And *Ioh.* 10. *I know my ſheep, and I am known of mine.* And 1 *Cor.* 2. 10. The reaſon of this our Knowledge is ſhewed, *God hath revealed to us by his Spirit the things that he hath prepared for us.* And *ver.* 12. *We have received the Spirit of God by which we know the things that are freely given us of God.* And *Verſ.* 15. *A man made Spiritual diſcerneth all things, and himſelf is judged of no man that is not Spiritual: for how can a blind man judge the ſight of a ſeer?* And therefore in this point which I now defend, we may well ſcorn to be judged by blind natural Men, that know not our ſight, and therefore know not the things which they gainſay, but even for that cauſe deny them to be. Furthermore, *Paul*, *Eph.* 1. ſpeaks of the Spirit of Wiſdom and Revelation, by which the

the eyes of our underſtanding may be enlightned, to know the riches of our calling, and the great Power of God in the reſurrection of *Chriſt*. And to conclude (excluding many more) with an evident teſtimony; ſet us conſider that of the ſecond to the *Cor.* 3. 18. *We all with open Face beholding as in a Glaſs, the glory of the Lord, are changed unto the ſame Image, from glory to glory, as by the Spirit of the Lord*; which is preſently followed in the next Chapter with theſe words: *That God who commanded Light to ſhine out of Darkneſs, hath ſhined in our hearts to give the light of the knowledge of the glory of God in the Face of Ieſus Chriſt*: which indeed is but a Commentary of Chriſts ſhort words, *Ioh.* 14. 21. *He that loves me, I will ſhew my ſelf viſibly unto him.* Now if God have ſo ſhined viſibly in our hearts, that by the beams of his light we have a knowledge of his glorious work of our Redemption in *Chriſt Ieſus*; yea, if *Chriſt* hath ſhewed himſelf plainly to us, who can hinder us to believe that we know, even to believe in an all-ſufficient Saviour, revealed to us by the tranſcendent Light of an omnipotent Creator? Therefore will we triumph in the reaſonableneſs of our Belief, we will boldly tell the natural Man, *Quod vidimus teſtamur*, and we worſhip that which we know. We will anſwer with *Peter* (*Ioh.* 8.) *We believe and know that thou art Chriſt the Son of the living God.* And let the heart of every true Chriſtian ſpeak what it ſees, and it cannot but affirm that it ſeeth an admirable wiſdom in the myſterie of Salvation, it beholdeth *Chriſt* a moſt abſolute Redeemer, and *Chriſt* ſhines to him in an incomparable Beauty as the faireſt of Men; And this evidence is not without a ſeal; for he feels power accompanying Light. A new light he hath, which ſome years before he had not, and a new power he hath felt to follow that Light. The things which now ſeem glorious to him, and are his chiefeſt Treaſures, were before contemptible; and holineſs, which before was loathſom, is now his chiefeſt delight. And whence can ſuch a change come, that a man ſhould be clean turned out of himſelf, but by a hand that turneth hearts as Rivers of waters? Therefore truly may it be ſaid, *that the Light of Faith is ſealed by the Spirit of Promiſe, Epheſ.* 1. 13. So that we believe the Truth, not only by a ſingle promiſe, but even with a witneſs.

But the natural Man will object two things. Firſt, That this Sight of ours is but an Imagination, and we ſee only becauſe we think we do ſee; but we anſwer firſt, That he that denies our ſight, is himſelf blind, and therefore cannot ſee that we do not ſee. *Solomon* ſaith, *the Fool walketh in darkneſs, but a Wiſe man hath his eyes in his head.* Now *Solomons* Fool is a Natural man; and the Wiſe man is a man Sanctified; and how can the Fool find by his darkneſs that the Wiſe man finds nothing by his Light? It is no argument that I do not ſee, becauſe his blindneſs cannot perceive my Sight. But he will have me prove it to him that I ſee. But I anſwer, that though I ſhould prove it, he cannot conceive it. For my ſelf is Spiritual, and he is Carnal; and if I deſcribe to him a Spiritual ſight or object, his carnality cannot conceive a Spiritual kind of ſeeing, but even the ſight of the Spiritual man

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is folly to the Carnal man. If there were a people of perpetual blindneſs, and a ſeeing man ſhould come among them, and tell them what glory there is in the Sun, the Moon, and the Stars, I wonder by what Argument his ſight can prove it to their blindneſs; for whatſoever his ſight affirmeth, their blindneſs will either doubt or deny. And indeed except a man can communicate ſight, he can hardly communicate an Image of his ſeeing. And as a blind man on the one ſide cannot receive undenyable proofs of Light and ſight, but the belief thereof muſt be fundamentally grounded upon a truſt of the Reporter, (and this indeed may be the blind belief which he means, which is indeed the belief of the blind believers, and not of the ſeeing, and therefore is not true belief) So on the other ſide, to prove the brightneſs and beauty of Light to one that ſees, is as frivolous and vain, as the other impoſſible. If he ſhould come to a man of ſight in a clear and cloudleſs day, and begin with him thus, Sir, I aſſure you the Sun ſhines, and I can prove it by moſt evident reaſons: the hearer would doubt more of the ſpeakers diſcretion then of his aſſertion. So it is among the Children of Light. *Chriſt Ieſus* the Sun of Righteouſneſs, the Object of their Faith, ſhines on their hearts with an open face, and for one of theſe to come to another, and to tell him that Chriſt Jeſus is the Son of God, the head of the Church, and the Saviour of his body, that in him are hid the treaſures of true wiſdom and happineſs, he would anſwer as *Eliſha* to the Prophets, ſpeaking of the tranſlation of his Maſter: *I know it well, hold you your peace.*

And this was long ago prophecied, that ſuch Demonſtrations ſhould be needleſs among the ſons of GOD: For it was foretold, that true Believers ſhould be all taught of God, and his teaching ſhould ſave the need of humane Inforcements: Again, this is an excellent proof, that there is one general Teacher by a Divine Light, illuminating the Church (and it gives great comfort to the members of it) that in ſome matters of Religion, one man being many hundred miles diſtant, or born many hundred years after another, receiveth ſome bright, evident, and glorious Truth, which he ſeeth plainly to be true and heavenly, but receiveth it not of man by hearing or reading, but of God alone by Meditation, and yet he ſhall meet with another man ſo far from him, or with ſome works of one ſo far afore him, which will tell the ſame Truths, as being by that one Teacher alſo revealed unto them.

Again, there were among the Martyrs and Fathers, men of as great and ſound underſtanding as any of theſe Wizards are, yea, they have at firſt as much contemned and rejected Chriſt by their natural knowledge, yet at length they have changed their minds, and have ſought him as ardently as before they contemned him deſpitefully. Now you cannot imagine that they would have forſaken the light of their natural Reaſon, but that they ſaw a more glorious Light; neither would they have ſpared their Candle, but upon the riſing of the Sun. And ſurely theſe Seers do as much wonder at the

the natural mans not ſeeing, as the not-ſeers at the ſeeing. But the God of this World hath blinded their eyes, that the glorious Light of the Goſpel ſhould not ſhine unto them, and this blindneſs cannot be taken away by Arguments; and being taken away, Arguments are needleſs. And this muſt be thought the true Reaſon why in the Council of Nice, the Reaſons of the learned Fathers could not prevail with the Heathen Philoſopher, yet the plain narration of the Faith by a ſimple Prieſt prevailed. The vail of the fleſh lay on his heart, and their Reaſons could not take it away, but the Spirit of God took it away, and then the evidence of a plain propoſed truth perſwaded him. And indeed God only hath the Key which unlocks the heart, and that is the ſpirit; Eloquence and Logical Demonſtration are not thoſe Keys which may open the Soul. That which is faſtned in our generation, muſt be looſed by Regeneration, and the remedy muſt be equivalent; yea, prevalent to the Diſeaſe. It may not be a naked, bare and unactive word, that may cure the deed of excecation done to the heart, but it muſt be an operative forcible and effectual word that ſpeaks what it does, and does what it ſpeaks. If ſuch a Word ſay, Let there be light, there ſhall be light; and then the light of our ſouls ſhall ſee the great Object of our Souls, the perfect Light Chriſt Jeſus. But before this light and ſight be created in us, let that Infinite Light ſhine right into the eyes of blindneſs and darkneſs, the darkneſs will never comprehend it: And even to them that ſee they will deny their ſight, and ſwear that they are blind alſo. But whether it be fit for us to believe their blindneſs, or our own ſight, let every man judge. In their own wiſdom they will hold, That *Senſus non fallitur circa objectum*, And by that will prove the Sun ſhines, or the Swan is white, becauſe the unhindered ſenſe hath apprehended it to be ſo.

And why ſhould not we enjoy the ſame priviledge, and ſay much more? That a ſoul clarified and illuminated by the pureſt ſpirit, is not deceived in ſpiritual Objects, but as *Solomon* ſaith, it ſeeth more and more truly then ſeven men on a Watch-tower, and as *Paul* ſaith, *The ſpiritual man diſcerneth ſpiritual things*. Surely the ſpiritual eye as properly and as naturally ſeeth ſpiritual things, as the bodily eye doth bodily things; yea, it ſhould do it better and more aſſuredly, becauſe this ſpiritual ſight came more newly and immediatly from the Maker, but our ſight comes from him to us through many men, and many infirmities of thoſe men much ſoyled and dimmed.

And here comes in fitly to be anſwered a ſecond Objection, which is an Imputation of captivity, undergone by our underſtandings in the matter of Faith. To this I anſwer, That in true Religion it is not a brutiſh captivity, by which the underſtanding yields up her eyes to be put out, and herſelf to be blindfold; but the underſtanding receiving a better ſight, yields up the worſe, and ſo doth not loſe her light, but change it for a better; yea, it changeth captivity for freedom; for even that blindneſs that captivated it, is led into captivity, but the underſtanding is more free then before, as an eye that is freed

from blindneſs. *For the Son by his Spirit hath freed us from that natural darkneſs wherein we were born*, 2 *Cor*. 3. 16, 17. But they will re-inforce this Objection from the uſual form of teaching young or new Chriſtians. Their firſt inſtruction they ſay, is to believe, and they take *Credo* for their beginning. But do Chriſtians herein otherwiſe then other Teachers of Sciences? It is known for a Maxime, without the bonds of Religion, *Oportet diſcentem credere*, He that learns an Art, muſt at firſt believe the Teacher of the Art, and then after being skilful in his Art, he may look himſelf into the truth of his Art. So in Chriſtianity, at firſt Religion muſt be received upon truſt, but this is by Learners only, not true and formed Chriſtians.

The Church muſt at firſt teach her Children, until they be taught by Chriſt, and then indeed they are only true and formed Chriſtians, when Chriſt himſelf hath taught them. Some of the Samaritans believed the woman at firſt concerning Chriſt, but being taught by Chriſt, they went beyond that belief, & believed himſelf: & they add their reaſon, We now know that he is the Chriſt. So is Knowledge ſtill the kindly foundation of our Religion, which herein out-ſtrips other Arts. For the yong beginners muſt at firſt believe the Artiſts themſelves, and proceeding farther, muſt generally upon truſt believe principles (which they hold moſt from *Ariſtotle*, who as the Doctor ſaith in his Preface, is often contrary to himſelf, and exceeds in groſs abſurdities all them that went before him) And if ſome tranſcendent ſpirits ſhake off truſt and authority, and ſearch the Fountains of things, they find that the Principles themſelves are indemonſtrable; and what cannot be demonſtrated I hope muſt be taken upon blind belief. But this favour they will not allow unto Chriſtians, neither do we much deſire it; for we ſee and know our ſelves what we believe, and whereof we affirm, and we ſee by the higheſt, pureſt, and moſt undeceivable light, and we want not the Glow-worm of demonſtration to tell us, that we ſee the chiefeſt Light Chriſt Jeſus by our Faith; and the Light which we ſee is the ſame Light by which we ſee. Herein only is the trouble, that we cannot communicate our ſight unto blindneſs, and they will not allow us to believe by ſeeing, what for want of ſeeing they cannot believe. Therefore when with *Stephen*, we ſay, *that we ſee Chriſt Ieſus ſitting at the right hand of God*: the blind Wizards are ready to throw ſtones at us for confeſſing what we ſee, or for ſeeing that which is hid from them.

But though our Reaſons cannot open their eyes, yet God, who brought Light out of Darkneſs can do it, and therefore we pray unto him with the Prophet for his Servant, *Lord open their eyes*, and then with *Balaam*, that illuminated Wizard, falling into a trance, with their eyes opened they may utter their Parable; *There comes a Star out of* Jacob, *and a Scepter out of* Iſrael; *out of* Jacob *ſhall he come that ſhall have Dominion.*

CHAP.

Chap. VII.

Aphoriſms of Predeſtination.

THe root of Predeſtination is unſearchable, the wit of man is ſhort and ſhallow, contentiouſneſs is endleſs, becauſe doubts are manifold, and humours incompatible; therefore I think it beſt in a perplexed matter to ſet down ſhort and evident Truths, by light to chaſe away the errours of thoſe that deceive being deceived, and by brevity to make knowledge portable, and ſo either eaſie or pleaſant to the knower.

Firſt, it is fit for man to know, That no man doth know the ſecrets of God, but by the Revelation of God. Therefore, juſt as they are revealed, ſo they are to be conceived & believed. The revelation of Gods ſecrets muſt inform and teach our underſtandings & judgements what they are, but our underſtandings or judgments muſt not tell themſelves what theſe ſecrets are; ſo we muſt be paſſive in a ſubmiſſive receiving them, not active in an inventive contriving of them. Therefore, mans reaſon muſt lie ſtill, & meerly ſuffer when the higheſt Reaſon & Wiſdom ſpeaketh undiſcoverable Myſteries; it muſt hear and believe as a Learner, and not inſtruct as a Teacher. For who hath known by his own wit the inward mind of the Lord? for his ſecrets are only known to his own Spirit, and to thoſe whom that Spirit reveals them. Therefore, juſt as the Scriptures ſpeak, let us hear; and learn this ſecret of Predeſtination, eſpecially where it is handled, *ex propoſito*, for in ſuch places good Teachers ſet down plainly the ſtate of the Queſtion, and an eſpecial place of that kind is the 9. and the 11. to the *Romans:*

Secondly I affirm, or rather the Scripture before me, that though God diſcovers to us that he chuſeth ſome, and leaveth others, yet the reaſon of Gods will in chuſing or leaving is hidden from us. *Paul* cryes out, O depth, *and how unſearchable are his counſels, and his ways paſt finding out!* And again, *he worketh all according to the pleaſure of his own will*, which indeed be the very words of one that hides his reaſons of doing, referring us only to the knowledge of his pleaſure. Again, *Where he will, he hardeneth; where he will, he ſheweth mercy.* So his will is the Horizon and utmoſt extent of our reavealed knowledge in this point.

Thirdly, the will of God hath ever joyned with it Wiſdom and Juſtice: it is not a raſh Will without Knowledge, but whom he knew before, thoſe he predeſtinated; and *Pharoah* is hardened not without advice, but that God may get glory upon him, and *Paul* thus expreſſeth the wiſdom of this buſineſs in general; *To ſhew the riches of his mercy on ſome, and the ſeverity of his wrath on others:* Again, *His will is juſt; for elſe how ſhould God judge the World, for how can the Judge of the World but do juſtly?* but I ſay, ſome part of Gods Juſtice is to man in this life unſoundable; and is kept for the day of the declaration of the juſt Judgement of God, and yet ſome part of his ways in this are diſcernable to have evident Juſtice.

Fourthly, the Juſtice of God is thus far evident, That man being made righteous, and freely falling, and in his fall ruining, and corrupting his whole Houſe, Family and Poſterity, God, who by mans free falling is free from the fault of his falling, hath power to puniſh ſin in all men, in whom he finds it. As ſin, it is contrary to him, and ſo puniſhable, as ſin contracted by mans free-will without Gods inforcement or co-operation (*quatenus ſin*) God is left free to be a Judge, and not to be excepted at as a party.

Fifthly, Man being in this ſtate of miſery and corruption without Gods fault or partaking, and God knowing that it would be ſo even before the foundations of the World, before the ſame foundations of the World, might well and juſtly reſolve to leave ſome part of man in this ſelf-purchaſed miſery, who cannot claim any right or merit of reſtoring, and he might chuſe another part to Mercy, God being by mans free act of ſinning left free either to Juſtice or Mercy, to leaving or chuſing. And being free, he chuſeth or leaveth as in his ſecret Wiſdom he knows moſt advantagable to his glory.

Sixthly, true it is that God fore-appointed Chriſt Jeſus to be the Saviour of his Elect, and his Elect to be ſaved by Chriſt Jeſus, and all theſe from eternity. *Chriſt was a Lamb ſlain before the beginning of the World, and the Elect were choſen to ſalvation before the beginning of the World*: though the Election purpoſed to execute it ſelf by *Adams* fall, yet the fall of *Adam* in it ſelf was voluntary and not neceſſary: I ſay in it ſelf it was not neceſſary; for the certainty of Gods Decree did not lay any neceſſity on the freedom of *Adams* will; and yet neither did the freedom of *Adams* will, endanger the certainty of the Decree; yea, the freedom of *Adams* will both clears God from neceſſitating it, and yet certainly and infallibly effects Gods Decree. For in that *Adams* will is free, God doth not incline it to fall, and ſo therein is God cleared from inforcing his ſin. And in that *Adams* will is free, *Adam* will certainly fall, and certainly effect the Divine Decree. *Adam* left to himſelf, cannot accuſe God for moving him to ſin. Sure God is the ſtability of all his Creatures, and particularly of mans will, and if God purpoſe to get himſelf glory on mans fall, he need no other means to bring it to effect, but by giving him free will. For the will left free to it ſelf, as it is free from God tempting, ſo it is free from God ſupporting; and where God doth not ſupport, though the will might make man to ſtand if it would, yet it will not do it though it might. Therefore when *Adam* by his free-will will certainly fall, we ought rather to ſpeak of a voluntary certainty, then an inward neceſſity. And indeed Gods Decree hath as clear and ſure a paſſage to his mark by a voluntary certainty, as by a neceſſity; yea, by coaction it ſelf. For where God leaves the will free, this free-will will freely but certainly fall, and where it will certainly fall, by that certainty the certainty of the Decree paſſeth ſafely to his aſſured mark. So likewiſe to do right to Gods purity, and that he is not the author of ſin, it ſufficeth that we find the fall of *Adam* to be voluntarily certain. As for Neceſſity, there is not a *Neceſſitas activa*, and therefore, if there be any,

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it must be *Necessitas otiosa*, and surely it seems idle to talk of an idle Necessity. For as *causa sine qua non* is called *stolida causa*, so I see not why *Necessitas per quam non*, may not be called *stolida Necessitas*.

Seventhly, God is free to make *Adam* free; even to leave him in an æquilibrious estate, with a possibility to be overweighed by temptation if he listed; He might by his free-will have taken the Tree of Life and Stability, as well as the Tree of Death and Apostasie, and so he was thereby as neer to Happiness as to Misery. But that God should stablish him as he doth the Elect, he was not bound; for he that binds God must give first unto God; now the Creature cannot give first unto the Creator for he must be before he can give, and even that being (which is mans first) he must first receive from his Creator. So is he first a Debtor in his very being, and a man by one Debt cannot make title to another.

Eighthly, though God is said to harden, yet he doth it not by influence of corruption, or supply of vice, but God herein is most absolutely clear, for he doth it by not-doing. And if God do not in sin, how can he be accused of doing sin? if God will that *Pharaoh* shall be hardned, let him but keep in his breath, even his blessed Spirit, by which hearts of stone are made hearts of flesh, and then flesh will of it self, and by the help of Satan turn into stone. God is not the cause of sin no more then the Sun is the cause of Ice. The Sun is properly a destroyer and dissolver of Ice, and God is a dissolver of the sinful works of the Devil. But when the Sun withdraws his beams by his nightly and winterly departures, the cold hardens the waters which the Sun forsakes. So where God hideth his face, and contracts his spirit, there temptation hardens. He doth not put the hardness into the heart, but he leaves the heart and hath nothing to do with it; and then where God doth nothing to soften, there will quickly enough be done by sin and Satan to harden. Therefore when we are hardened, Let us rather complain that God doth nothing, then that he doth something in us.

Ninthly, though the Children of *Adam* be necessarily sinful, yet they may be justly punished, because necessary sinning came from voluntary sinning. For this necessity of sinning came not from God, but from their own Father; but this free-will brought upon them this necessity. And surely if they had been in his place they would likewise have done the same; for *Adams Children* would have been no better then their Father, the print no better then the stamp. When God gave a power of leaving a righteous seed, he may call into Judgment the seed which he finds unrighteous, and he may be angry with sin whersoever he finds it, because he gave a power that there should be no sin at all. We do the same, and allow the same, and yet question what we do and allow; In a Snake and Toad, we make no question whether they could chuse but be venomous, but without any question we kill them only for being venemous: neither may we excuse it, because we made not their venome, for neither did God make the venome of sin. And surely sin is like poison in the sight of God, and we

we may rather wonder how his mercy can endure it in ſo many, then how his Juſtice ſhould puniſh it in any. A Traytors children are impoveriſhed by Laws for the offence of their parents; and when we ſee an oppreſſor, murderer, or extortioner, we expect it as a neceſſary piece of Divine Juſtice, That his third heir enjoy not his eſtate. This is the ſum. God is pure and righteous, Man is ſinful without Gods partaking; a Righteous God may puniſh ſinful men, whoſe ſin he hath nothing to do with, but he finds it contrary and offenſive to him.

Laſtly, in theſe and the like depths of God, let no man wade above his ſtature. Every Man ſhould underſtand according to ſobriety, that is, according to the meaſure which he containeth. Let not the Homer tear it ſelf in pieces by ſtretching it ſelf to be an Ephah: but let every member (for the members are different) aſpire to his proper fulneſs; and though they reach not to ſuch Myſteries, they may converſe in points of more abſolute neceſſity to ſalvation, and larger edification, as our graffing into Chriſt Jeſus by Faith, and our growth in him by Love, the ſtabliſhing of our hearts in the hope ſuggeſted by the earneſt and teſtimony of the ſanctifying Spirit. Theſe things are main, general, & abſolutely neceſſary imployments, and concernments in our way to Heaven, and in them eſpecially muſt we ſpend our meditations. And for the reſt, no doubt to their underſtandeis, they are full of edification, yet all men cannot receive them. Therefore let every man receive that which is meet for his meaſure, according to that which he hath, and not according to that which he hath not, nor cannot have. Miſerable it is to ſee (as I have ſeen it) a man poſſeſſed by pieces of this ſecret, rather then poſſeſſing them, and ſo uttering his diſtractions rather then reſolutions, that one might pitty his amazement ſooner then conceive his meaning. But I have ſhewed you a more excellent way.

Chap. VIII.

Of the ſmall health, and great unhealthineſs of the Romiſh Church, wherein moſt conſpicuous is a Wen grown to the likeneſs of a Head.

WHoſoever doth conſiderately behold the main body of the Romiſh Church, may find therein three ſorts of Religion. The firſt may be called *Religio Curialis*, the Religion of the Court, which is indeed nothing elſe but Policy, paraphraſing Divinity, and an unkindly and froward Alchymy, by which groſs things are drawn out of pure things; the fleſh is limbecked out of the Spirit, and worldly pomp and ſupremacy is extracted out of a doctrine that preacheth ſufferings, patience, and humility. An inconſequent concluſion, and far unſutable to the premiſſes; and like (though contrary) to the ancient Centones, wherein out of the Heathen works of *Virgil*, is gathered the Chriſtian ſtory of our Saviours incarnation and paſſion. But theſe contrarily, though in the ſame way, out of the Chriſtian

Chriſtian and Spiritual Doctrine of the Goſpel, draw a Heathen, Secular and Carnal Empire, even a perfect ſtory of a Man of ſin, and of one that ſitteth as God in the Temple of God. The Pope hath gotten a *Monopoly* of heaven and earth, and none may trade in either without ſome tribute to his ſupremacy. Thus is the Scripture brought to ſpeak the Language of *Babel*, by a moſt cruel rack it is forced to deny it ſelf, Chriſt is ſet on work to ſet up Antichriſt. And whereas it is openly ſaid, *Vos autem non ſic*, by diſtinctions, metaphors, and inferences as loudly, though not ſo truly, it ſhall ſay, *Vos autem ſic.* You ſhall not be as the Kings of the Nations, ſaith one Text; yet other Texts, with their gloſſes, will bring it ſo about, that the Kings of the Nations ſhall be but your Vaſſals, and ſhall be metamorphoſed into Brutes, even Aſps and Baſiliſks for Popes to tread on. And hither tend the main endeavours of divers later Popes, even to ſettle a principality by the Goſpel. Yea, and when the Goſpel would not help them (for it will not) they ſtrive to eſtabliſh it by wars, by tumults, by treaſons, things meerly repugnant to, and forbidden by the Goſpel. So neceſſary it is that the Pope muſt be the Head of the World, that he had rather kill the body, then not be the Head. So is he a true and lively Antichriſt, even an oppoſite to Chriſt; For Chriſt being the true Head of the Church, gave himſelf to death for the life of his body. But this Man being (as his own ſay) but a Miniſterial head, giveth the body of Chriſt to diſtraction, for the life of this imaginary Head.

On this Theme are ſpent the huge labours of *Baronius*. And to this end is the Popes authority over Princes maintained by *Bellarmine* and others: and to this end is the doctrine of Treaſons againſt excommunicated Princes taught, and printed by many of the Popes Paraſites; ſo that every Proteſtant Prince may truly be called a Confeſſor, for he confeſſeth the Chriſtian Religion with the danger of his life. Which tranſcendence both of pride and ſin, though the Court of Rome maintain, yet becauſe ſome members of the ſame Church have confuted and diſclaimed it, I may the more truly call it a different kind of Religion.

Another ſort ſhall be termed *Religio Theologorum*, the Religion of the Divines, or that doctrine which is ordinarily taught or acknowledged for the ſaving of learned ſouls: of this alſo there are three degrees. The firſt is *Craſſa doctrina*, the groſſer or leſs refined doctrine, which was both more common and more groſs before *Luther*, and yet hath large entertainment among them: ſuch is the doctrine of Merits, of Condignity, of Predeſtination *ex præviſis operibus*; of worſhipping of Images with the worſhip due to the ſampler, &c. which aſſertions, if any would farther learn, he ſhall find them in the confutation of their own neater Writers, who among the Hereticks confute alſo their fellows groſſer opinions. And thoſe confuters are thoſe which teach the ſecond degree of Doctrine, which is *Doctrina limata*, a refined kind of Doctrine, conceived by the genuine interpretation of Scriptures; yea, inforced by the evident light of the Word, and approach-

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eth very neer to that of the Reformed, ſo that though not out of one, yet out of all, our doctrine may be proved and deduced. And this is that which yields the matter of ſuch works as the Catholick Apology, *Papa non Papa*, and ſuch other, which by the Romaniſts have confuted the Romane Religion. A third degree is *Doctrina Spiritus; aut Conſcientiæ*, the Doctrine of the Spirit or Conſcience, which is, when Men taught by the Spirit of God, or enforced by the Light of their own Conſcience, confeſs their own unworthineſs, and wholly extoll, as the ſureſt Refuge, the mercy of God in the merits of Chriſt. This former is frequently ſeen in *Bernard, Thomas Campenſis*, and others, that lived in that Church; Men as I hope ſanctified and taught by the Spirit. Others alſo, by the terror or conviction of their Conſcience have acknowledged the ſame, as *Stephen Gardiner* at his end, and *Bellarmine* when after diſputation of merits, he confeſſeth this affiance in Gods mercy to be the ſafeſt reſt of the ſoul. And no doubt when men are approaching by death to the bar of a ſupreme Juſtice, before a perfect God with pure eyes, if they have any portion of the Spirit, they abhor themſelves with *Iob*, and do ſee and fear their own corruption, that they cannot find reſt, but in perfect merits, and a perfect ſatisfaction, So that I doubt not but of theſe there is a reſerved number, even a number reſerved by Gods election, which is truly *Eccleſia Electorum*; having waſhed their robes white in the blood of the Lamb.

A third and laſt ſort of Religion, may be called *Doctrina Idiotarum*, even that Doctrine which is taught to the common people, apprehended and accordingly practiſed by them, as ſufficient to ſave their ignorant Souls. This is generally a Religion very neer fitted to brute beaſts; for it teacheth them to be ſaved in ignorance, and by believing as the Church believes. Which is upon the matter by believing that which they know not, and by not knowing what they believe. So is the Soul, which ſhould be the principal agent in Religion, left out in Religion, and lies like the firſt *Chaos*, void and full of darkneſs, And the body is principally inſtructed. Accordingly they are taught by Images and Pictures more then by preaching, as men that have five ſenſes without, but no ſenſe within. They muſt confeſs, they muſt do penance, they muſt ſay Creeds and Ave-Maries in Latine, and thoſe they muſt miſtake for prayers; they muſt worſhip Images, and adore the Sacrament; They muſt bring their bodies to the Church, and leave behind their underſtandings; for in their Liturgy there is only work for the ear, and none through the ear for the underſtanding. And as this teaching of Religion is brutiſh, ſo is the practice Mechanical. They work it out with their limbs, and the poor Soul ſtands by, and knows not a jot of the buſineſs. The mouth ſpeaks, the knee bows, the hand moves on the beads, or knocks upon the breaſt, the eye looks up, the ear hears, and yet the ſoul and ſpirit, which give the only life and being to the worſhip, that God a Spirit loves, knows nothing, underſtands nothing what the body is doing.

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And as for the Images, the poor wretches muſt needs commit flat Idolatry; for I never heard that any of their Doctors did perfectly teach their common people to diſtinguiſh between *Doulia* and *Latria*, but as one of their own ſaith, If they worſhip them with all their heart, they think they have done it excellently. Surely it cannot be conceived, that the ignorant Papiſts, who have no Commandment againſt Images, ſhould in this point do better then the Jews, who had a plain Commandment againſt them. But the Jews fel to Idolatry againſt an evident Commmandment, yet theſe Doctors think that their people ſhall be held from Idolatry, onely by a diſtinction: Surely they little regard the infirmity of miſerable Man, fallen into ſo great an Ignorance and Corruption, that he is apt to learn Lyes of a ſtock, and to be inflamed with Images under every green Tree. Neither do they conſider the ſtrictneſs of Jealouſie, which in the Lord Almighty is as perfect and infinite as himſelf. Now perfect Jealouſie cannot abide to have a known Adulterer come neer to his ſpouſe, neither can it endure to have any thing come neer to the worſhipper, which hath been known to have drawn the worſhip aſide from God to it ſelf. And accordingly God in his Jealouſie was very careful that no Image ſhould be ſeen in *Horeb*, leſt what had been ſeen, ſhould have been repreſented, and what had been repreſented, ſhould have been worſhipped. But theſe Men preſuming beyond their Maker, have apprehended and condemned this his needleſs Jealouſie, and abandoning all fear, in their *Horebs*, even in the places where the Law is, or ſhould be publiſhed, have ſet up many Images before their ignorant and untaught people; even ſtumblig blocks before the blind. And all the remedy or ſatisfaction we can have from them, is this, that they teach the people a diſtinction whereby they need not be Idolaters. But to what purpoſe is this, when this diſtinction is not ſo univerſally taught as the Images are ſeen: neither (as before) ſo univerſally underſtood; neither if underſtood, ſo generally followed by reaſon of Mans corruption, which not being limited heretofore by a divine Commandment, will leſs be limited by a humane Diſtinction. Therefore ſhould theſe offences be wholly taken away from the places of worſhip, yea if they were as uſeful as the brazen Serpent it ſelf, which was the Image of Chriſt; yea for their ſakes moſt let them be taken down, for whom they are moſt ſet up, even for the Lay and ignorant people, for to theſe are they intended to give moſt inſtruction, and to theſe, being leaſt capable of the diſtinction, they bring moſt deſtruction.

And here as we paſs, let us take notice of a great danger in that Myſterie of Iniquity. For the Teachers and Maſters of that Art, pretend at firſt to make good Chriſtians, but they endeavour at laſt to make ill ſubjects: ſo that except there be ſome ſtop in the Diſciples (which can hardly be, when the ear is open to all that which the Church teacheth, and the Prieſts are the mouth of the Church) it is very hard to ſtay themſelves within the juſt bounds of Religion and

ſubjection. For if the Popes temporal power over Princes be both taught and believed, as it commonly is, the more zealous he is that believes it, the more dangerous he is to the State where he lives. And lamentable patterns hereof may be ſeen, ſince ingenuous and good diſpoſitions have been Inſtruments in moſt barbarous Treaſons, and particularly in the greateſt of all Treaſons.

Thus I have ſomewhat delineated the portraiture of the Romiſh Church, whereby it may be known both what a ſmall Church of God is among them, and what a large Synagogue of Satan, what Temple of God, and what falſe god ſits therein. So may we diſtinguiſh between the good and the evil, not condemning the good for evil, neither loving the evil for the good. For ſuch is the Craft of the Romiſh Circumcellions and Proſelyte-makers, that they go about to make men evil by that which is good, and by the beſt of their Religion bring men to the worſt. Accordingly they do very much fiſh for men, to the firſt ſort of Religion by the ſecond, and ſometimes by the beſt degree of the ſecond, though among the vulgar, where the third will ſerve, they ſave the labour of the ſecond. Yea, many good ſouls ſeeing ſuch Holineſs in ſome of the Works of that Church (as before in the ſecond and third of the ſecond) they have of themſelves conveyed themſelves into the firſt, and ſo while they deſired to be made fellow-members of the Saints by union, they have with the ſame become ſubjects of the Popes Monarchy, and ſo warfared at once to Chriſt and Antichriſt, which cannot be but by great loſs and danger. We therefore to whom God hath ſhewed the deceitfulneſs of theſe ſtrong Deluſions, though loving the vertues, truths and perſons of thoſe which among them receive a juſtifying and ſanctifying Religion, yet let us not for love of them caſt our ſelves into a yoke of Tyranny, Errour and Ignorance, neither for Sions ſake thruſt our ſelves into Babylon, but rather flye from it.

It hath pleaſed Chriſt the true Head of the Church to ſet us free from the counterfeit head, and the cruel burdens thereof, both ſpiritual and temporal. Let us therefore ſtand faſt in the liberty wherewith Chriſt hath freed us, and not return willingly into the yoke of bondage. Whatſoever vertue, and whatſoever Holineſs is among them, the ſame is here open to us, and with a great advantage of freedom from abundance of Errours, Superſtitions and Deceits. Now who would be ſo fooliſh, rather to ſeek Corn among a heap of Chaff, then to take it winnowed and cleanſed? And who would ſeek Religion among a heap of Errours, when he may have one purged and winnowed by the Fan of Chriſt, even the breath and Word of God? And let this be taken for a certain truth, That if we go but by a general experience, and without an inquiring of this particular caſe, we may find that in one thouſand and five hundred years, any Church will gather ruſt and moſs, and tares. For certain it is, that in all that time, the Husbandman doth ſometimes ſleep; & as certainly as the Husbandman ſleeps, ſo certainly doth the Enemy ſow his Tares. The Church of the Jews before Chriſt, (if we give Rome her own asking) was as very a Church,

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and as infallible a Church, and as only a Church as the Church of Rome. *In Iury was God only known, to them were only committed the Oracles, and to them were the promises made*; yet we see what dross and Tares grew upon that Church, even in short returns; and if you will see it, do but mark what scouring and clensing fell to the lot of the two good Kings, *Hezekiah* and *Iosiah*, and at last to our Saviour Christ himself, who was fain to sweep the Temple with a Whip, and to smite the Doctors of the Temple (even the Scribes and Pharisees) with the rod of his mouth, *Mat.* 5. yet this while the Church of Rome is pure and spotless, neither in all these years since Christ is there any Errour in their Doctrine. But the truth is, that she is no other then the Church of *Iudea*, yea, of *Laodicea*. She is blind, miserable and naked, but only she saith, and will have it said, That she is rich, and hath need of nothing. She is not without faults, but she will be without correction. Having faults, she will have them to be no faults, that where there be no faults, there may be no amendment. Surely this is the top of the misery of that Church (as its to us a chief Justification of our departure from them) that they have left themselves no leave or power of amendment. For they have sealed their errors fast unto them by a Council, the seal of the Popes infallibility being set thereto. So are they bound eternally to the love and defence of their Errors: and must still err, that they may not seem to have erred. But this carnal policy is likely to be their destruction; for the Church of God seeing her desperateness, hath nothing left, but to cry continually, *Come out of her my people, that ye be not partaker of her plagues*; And God himself seeing her in the same remedilesse case, that he saw Judah and Israel, 2 *Chron.* 36. 16. being still the same God, will no doubt use the same Justice, and according to his own Word, will send down that Angel of Power which shall lighten the Earth with his Glory, and cry mightily with a loud voice, *Babylon the great is fallen, is fallen, and become the habitation of Devils*; and this is the reason of her torments, because she saith, *I sit as a Queen, and am no Widdow, and shall see no sorrow*. But if withall some plain particulars be desired, by which men without labour may see that they have erred, who cannot err; and therefore err again, in saying they did not err before (not to refer them to the large Treatises of these Controversies) let them consider some few positions, which are direct Oppositions to the Word of God. S. *Iohn* saith, 1 *Ioh.* 1. 7. *The blood of Christ purgeth us from all sin. Bellarmine* saith, *Iudic. de lib. concord.* That good Works deserve remission of sins. Saint *Paul* saith, 1 *Cor.* 1. 15. That when the people understandeth not, he cannot say *Amen*, neither is edified, *Vers.* 16, 17. and withal commands, *That all things should be done to edifying*, and to that end, that when a strange tongue is spoken, one should interpret, or otherwise the speaker in an unknown tongue should hold his peace, *Vers.* 16, 17, 18. But the Council of Trent saith, (in the Decree of the Sacrament, *cap.* 9.) That whosoever holds that Mass should be said in the vulgar Tongue, let him be accursed. Again the Commandment saith, *That no Image shall be worshipped*, but *Bellarmine* sayes, they may

be worſhipped; and *Azoribus* ſaith, with the worſhip of the ſampler, and ſo the Crucifix with the worſhip of Chriſt. Chriſt ſaith, *That the Apoſtles ſhall not be like the Princes of the Earth in Dominion*; but the Papiſts ſay, That to the Pope is given all power, and the uſe of both Swords; yea, they are ſet above Princes. And ſurely to ſum up theſe four points together, Idolatry, magnifying of their own Merits, ſtarving of Souls, and intolerable Pride; their Corruption is abominably eminent, ſo that it muſt be a blind man that ſeeth it not, and a Whores fore head that confeſſeth it not. And aſſuredly for four tranſgreſſions and for five, if not fifty, God will certainly puniſh them, eſpecially for theſe crying ones, by which God himſelf hath his honour communicated to Stocks, the Son of God hath his honour divided with the ſons of men. Thoſe which are called Gods are ſubjected to the pride of the Man of Sin, and the Church of God for whom Chriſt dyed and ſhed his blood, hath their blood ſpilt by ignorance, and not knowing the Council of God, *Acts* 20. 27. So by theſe ſhort patterns we may know what kind of ſtuff their Religion is made of; yea, to what a Religion they have tied themſelves, by the ſacred and fearful bands of Canons and Curſes. Since then they have bound themſelves to their diſeaſes, what remains to us but this? *Curavimus Babylonem, & non eſt ſanata; abeamus quiſque in terram ſuam: Come out of her, come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her Plagues.*

Chap. IX.

A cure of that Monaſtical Melancholy, that cuts off a Chriſtians hands, and turns him all into eyes.

Chryſoſtom ſpeaking comparatively of an active and contemplative life, * preferreth the vertue of the active before the contemplative; of the Prieſt, before the Monk; as of a King before a private Man. For he ſaith, the contemplative Man ſaileth in the Harbour, and paſſeth a good life, but it is in ſafety and quietneſs: But the active Man goes through the World, and yet is none of the World; he meets with temptations, fights with them and overcomes them, he ſteereth his courſe aright, through ſtormy and tempeſtuous Oppoſitions. Again, he ſaith, that the Miniſter labours with his mind, the Monk with his body. On the otherſide, *Gregory* * preferreth the Contemplative before the Active, and to prove it, ſaith, that the Contemplative Man enjoyeth his Creator, is already in Heaven, the World is trodden under him, and he feaſteth on Bleſſedneſs, ſo that he is as far above the Active, as Heaven is above Earth, as bliſs is above this miſerable and ſinful World.

* *De Sacer. l. 6.*

* *Moral. in Iob l. 6. c. 18. & Ezek. l. 2. Hom. 3.*

Now there being but one Truth, how ſhall we find this one Truth in this ſeeming diverſity of Opinions? For Truth is only to be found in Unity, and not in contrariety. Yet by the Candle of Gods Spirit and

and Word, let us ſeek this Groat of Truth, that otherwiſe may be loſt in the dark.

Firſt, true it is which *Gregory* ſaith, That Contemplation is herein more excellent then Action; That Contemplation ſeems to gather the fruit, and Action but to ſow it. So as gathering is more excellent then ſowing, ſo Contemplation ſeems to exceed Action. And as attaining the Haven, is more comfortable then toſſing in the Sea, ſo Contemplation is far ſweeter then Action. But yet on the behalf of Action, muſt we conſider two aſſured Truths; Firſt, that this World is made for another World, and it is not the place of Reſt, but the way to Reſt: and our buſineſs in this World is to provide for a happineſs to be enjoyed in another World. Then though enjoying in it ſelf be better then working, yet upon this conſideration of circumſtances, it may be better to work then to enjoy; For if working here increaſe our enjoying hereafter, and enjoying here diminiſh our enjoying hereafter, doubtleſs it is better to work in this place of working, that we may enjoy in the place of enjoying, then by imperfect enjoying here in a place of working, hereafter to diminiſh our joyes in the place of perfect enjoying. To gather fruit in an undue time, abateth of the bigneſs and ſweetneſs. We muſt not think to have our Heaven here, but we muſt labour in the ſix dayes of this life to enjoy an eternal Sabbath hereafter. We muſt here be turners of our Talent, that being faithful in little, we may rule over much, and not think that binding up our Talent, we may be idle here, and glorious hereafter: we may not imagine that man had a body given him to live only in his ſoul: but the Maker of the body will alſo have the ſervice of the body; and that not in works of Piety alone, but of Charity alſo; even of mutual help and benefit, as being part not of a Separation, but of a Communion of Saints.

Therefore though *Peter* thought it good to be ſtill in the contemplation of Glory, and would fain have built Tabernacles therein. Yet Chriſt carries him down again from the Mountain of Viſion, into the World of Action, into the company of perſecuting Jews, ſeducing and hypocritical Phariſees, yea, into the winnowing of Satan himſelf. And indeed, generally the Apoſtles lives were lives of Action, and lives of Paſſion. And if theſe Apoſtles be the foundation, and Chriſt the Corner-ſtone, then are Active men the chieſeſt in Heaven, as being next unto Chriſt, and no Contemplative men may ever ſit above them: for the foundation will ſtill be neareſt to the corner ſtone, and nothing may go between them.

Contemplation indeed is abſolutely neceſſary, and in her own turn and time more neceſſary then Action, as *Maries* hearing in the time of Chriſts preaching, was more neceſſary then *Martha's* ſerving; but the fame *Maries* action of annointing Chriſt in a due ſeaſon, is as famous as her hearing of Chriſt. Contemplation muſt not end in it ſelf, but it muſt proceed, and the due proceeding of it, is to end in Action. When Contemplation ends in it ſelf, we may reap ſome pleaſure to our ſelves, but nothing is reaped to God. But ſo it may not be:

be; for the end of our life is the ſervice of God, and the ſervice of God is Faith, working by Love, and the fruits of Love are good Works; therefore we muſt proceed as far as theſe good Works, or elſe we are ſhort of the end and ſcope of our life appointed by God.

And *Gregory* himſelf confeſſeth, that the Contemplative Life is barren, like *Rache*; and the Active fruitful, like *Leah*, even fruitful in ſaving of ſouls. Now *Rachel* pleaſed not her ſelf in her barrenneſs, nor ſhould the Church of God, but it ſhould cry as heartily, though not ſo impatiently, *Give me Children, or elſe I dye*. Neither doth Chriſt the Husband of the Church, love or reward barrenneſs, but he deſires that we bear much fruit, and the eſpecial fruit, eſpecially crowned with the glory of Stars, is ſaving of ſouls. Accordingly, Chriſt when thrice he had queſtioned *Peter* of his loving him, and *Peter* had thrice affirmed it, Chriſt doth not ſay to *Peter, If thou loveſt me, be thou ſtill looking on me*, ſit ſtill and enjoy me, and read and think only of me; But *Peter, If thou loveſt me, Feed my Sheep, Feed my Lambs*; which ſhews that a life of Action and Edification is the moſt noble Fruit, and notable Effect which Chriſt expects from his Lovers. And accordingly ſhall the laſt Sentence be pronounced: *Come ye bleſſed of my Father*, not who have continually carryed me in your thoughts, and beheld me with your Contemplations, but ye who have ſpiritually and corporally fed me, clothed me, viſited me in my members.

Therefore let us take heed that we take not heaven too ſoon, neither ſpend ſo much our time, in enjoying the earneſt, that we abate the inheritance aſſured us by that earneſt. And indeed (which is the ſecond thing) God deals ſo with us in this life, that contemplation cannot be a whole imployment to Man. Therefore as before it appeared to be unlawful, now it alſo appears to be impoſſible: For well doth every Saint of God know, that the glory and comfort of contemplation laſts but ſome turns, and then comes an ebb of grace, a night of viſion, and perchance a long ſtorm of Satans buffetings. Either the Spirit withdraws his glorious beams from the ſoul, or the ſoul it ſelf is forſaken of the body, as not able to endure a long bent of high Meditations; or elſe the fleſh hath leave to take us down by temptation, that the height of Contemplation may not hurt us by an equal height of Pride. For the height of Contemplation, is made moſt ſafe and profitable to us by the lowneſs of Humility, and Infirmity is a chief preſerver of Humility. And even in theſe times, though we have not the joy and ability of Contemplaton, yet are we outwardly able for Action, and we can profit others when we ſeem wholly unprofitable to our ſelves. Therefore to fall into a true moderation and indifferency between Contemplation and Action, let this be our Rule; that Contemplation nouriſh and feed Action, but not devour it: that we contemplate to know God and to love God, that we know and love him to pleaſe him, and ſerve him in the Actions of ſome profitable vocation. We may not quench Contemplation, for it warms the ſoul, cheereth and heateth her to action: Again, we muſt not exclude

exclude Action; for that is to water the root, and to pull away the buds, and so to prevent the fruit.

The excellency of Contemplation and Action is the Concord of them; therefore let us be contemplative that we may be active, and in our activeness strive verily to express our Contemplation. For Contemplation is then most commendable when it is expressed in deeds, and not when it is meerly born and buried in thoughts. And it shall be more true glory to a true Christian, amid the world to despise the world, to resist it, to overcome it, then wholly to run away from it. Yet briefly for caution, let no man take any more to his task, then he is duly called to, and his strength can bear: let not the horse take on him the burden of an Elephant, neither let men en-danger themselves farther in secular imployments, then grace gives them good hope to return with safety.

I will conclude in the saying of * *Gregory*. The holy beasts did go and return, and did go and not return: So the Saints they go from their sins, and return no more to them; but in another kind of going, they go from Contemplation to Action, and return again from Action to Contemplation; for these continual returns nourish and refresh each other, and it is unprofitable or impossible for a Christian to continue still in one without returning to the other. Thus doing, we shall be those labouring Contemplators, who onely are the blessed ones that dye in the Lord; we shall rest from our labours of Action, and our works shall follow us; and then our good Actions shall be turned into the joyes of an eternal Contemplation.

* *Gregor. in Ezek homil. 5. & in Iob. l. 6. c. 11.*

Chap. X.

Against hungry and pinching Holiness; a foolish craft of some, that if they may save much here, they care not though they be saved but a little hereafter.

IT is a lamentable thing to see, not so much how the men of the world, but how some men of Religion do fit their service for God. For in these men is the greatest wonder, who profess friendship and familiarity with God, and yet deal deceitfully with Him. So steadily doth Nature work on her work of Corruption in the Children of Nature, though having undertaken a profession of Grace; yea, even in the very Children of Grace, though not wholly or finally; for even *Peter* in something is to be blamed, and *Barnabas* is seduced. *Gal.* 2. Nature I say continues her old work, even the same which in the days of old she wrough in the inhabitants of the Land of *Israel*, who being taught by the Priest to serve the God of heaven, were also led by Nature to joyn the worship of their own Idols to the service of the true God. The same do we too much at this day; we have given our names to God, we will needs be Citizens of the new *Ierusalem*, and be Pilgrims to the heavenly *Canaan*, yet we strive to build

build houſes in Egypt, and ſpend our main ſtrength for the things of that world, wherein we profeſs our ſelves to be ſtrangers.

So do we joyn two incompatible ends together, as our mark and ſcope, Eaſt and Weſt, God and the World; we joyn together what God hath put aſunder, which is as bad as to put aſunder what God hath joyned together. And as thoſe Inhabitants of *Iudea*, which ſerved God and Idols, did neither ſerve God nor Idols, ſo theſe men ſerving God and the world, yet cannot be perfect ſervants of both; For true is that of our Saviour, *No man can ſerve two Maſters.* But of theſe men which wear a double badge of a twofold ſervice, there are divers degrees.

One is the palpable and groſs profeſſor, that weareth the badge of the world on the right ſide, and the badge of God on the left. This man in his heart writes the world firſt, and God after; yet as long as they two go one way, he will walk on among the foremoſt; He will hear and pray, and ſay as other Chriſtians do, (I mean outwardly) as long as *Iobs* hedge which the Devil ſpake of is ſafe and ſound, or as long as the glory and wealth which the Devil offered to Chriſt, do not call him aſide. But if the hedge be broken up, and the wild beaſts of croſſes or loſſes ruſh in upon him, then he falls to the language of *Iobs* Wife, *Curſe God and dye*: or to that of the King of *Iſrael*, *Why ſhall I ſerve God any longer?* and the keys of *Peter*, even of Devotion, being caſt into the river; the ſword of *Peter*, even of a carnal wit, cutting and hewing with ſhifts and deviſes, is drawn and brandiſhed forth: or if that hedge remaining ſtrong, the Devil do but take him up into his Mountain of wretched preferment, and there ſhew him this mans living, or that mans goods, which may be had with a little ſtraying from the path of Holineſs, he preſently takes leave of his Maſter, and ſteps aſide to fetch the two Talents of gold, and the two changes of Rayment; and eſtſoons comes again, wipes his mouth like an Harlot, and ſtands before his Maſter as afore-time. Miſerable Creature that he is, being contented with the bare ſhew of happineſs but though it pleaſe him to be contented with ſhews, yet ſubſtantially, really, and without diſſimulation, to him belong all the woes pronounced on the Scribes and Phariſees, Hypocrites. Yet this benefit he doth the Church, that he can hardly ſcandal her to any man of underſtanding. For his works bewray him, that he is not of us, and his prickles being very ſenſible, make it known that he is a Thorn; and therefore a Vine, though growing by him, cannot well in a ſlander be joyned with him. But let ſuch a one be aſſured, that between his two Maſters he ſhall be without a Maſter; for his chief Maſter the World will turn him out of ſervice, and then God his pretended Maſter will not receive him. Death ſhall ſtrip him of the Worlds favour and advancement, and God ſhall ſtrip him of his ſhew and vizard of Religion, and ſo being ſtark naked, poor, and miſerable, he ſhall be thruſt out of the gates of the City, and ſhall have his portion with Hypocrites, there ſhall be weeping and gnaſhing of teeth.

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A ſecond ſort is, of thoſe that in earneſt propoſe to themſelves the ſervice of God, yea, they think not to ſerve the World, but yet they ſtudy and ſtrive how to ſerve God moſt thriftily, and to pleaſe him as good cheap as they can.

Theſe men endeavour mightily to find out the utmoſt Confines of good, and to ſee how far honeſty may poſſibly be brought to reach. For they have reſolved not to do evil, thongh they may get by it, but they are reſolved to go for gain, as neer evil as they can poſſibly, and miſs it. So can we outwardly perceive Gods badge on their ſleeve, yet I muſt needs ſay, that in the lining and inwards of the ſame, there is a ſecret badge of the World. And ſurely I doubt the World is their chief end, and only that they make ſome reverence to God as they paſs by Him to the World. Toward the diſcovery hereof, let us lay the rule or level to this doubtful man: If we look on a face of perfect proportion, and preſently behold another, though but of a little diſproportion, we ſhall ſoon finde the fault by the compariſon.

So let us here behold the beauty of a ſanctified Man, of a man crucified to the World, of a man of Heaven, and then ſhall we find even the leſſer blemiſhes of a man of Earth. The man truly renewed hath his treaſure in Heaven. There is his Reſt, there is his Happineſs, there is his Country. This heavenly Man looks upon his Earthly Gods, and caſts with himſelf, how much he may in good ſpiritual Husbandry lawfully return for Heaven, how much he may fitly give unto God, and lay up in the hands of his Saviour, and being a good Steward (though like that unjuſt one) by all lawful diminutions, he provides for the increaſe of his welcom and wel-fare in the place of his laſt and eternal Reſidence. Therefore doth this man alſo ſeek out the bounds of goodneſs, but it is to another end, even to find how far he may righteouſly convert his temporal Riches to the glory of God, and advancement of his Soul. He caſts with himſelf how much he may well ſpare for holy and charitable uſes, and withal not be worſe then an Infidel, that provides not for his Family.

Now having found out the right purpoſe of this Man, thereby as by a Rule may we find the crookedneſs of the other. Whereas the man of heaven hath God for his main end, and therefore levels the World unto God, ſtudying to convert the world to the moſt glory and pleaſure of God; the other mainly ſtudies and intends the World, deſiring to have Gods good will towards the moſt obtaining of the World. One ſtrives to return as much as he may, for Heaven, the other ſtrives to return as little as he may, ſo he do not wholly loſe Heaven; one endeavours moſt to pleaſe God, the other rather not to offend him, then to pleaſe him.

In ſumm, one ſtrives how much good he may do, by a lawful converſion of his riches into good works; the other ſtrives how much he may purchaſe, and how much riches he may increaſe by a lawful diminution of his good works.

Now the man that ſtrives to increaſe in riches rather then good works, can hardly be that good Chriſtian whoſe duty is to bring forth much

fruit, *Iohn* 15. 8. Beſides Experience ſhews, that ſuch as ſtretch their actions to all poſſible lawfulneſs, many times offend in doing things not expedient, and in leaving undone things commendable and excellent. For things in themſelves lawful, grow to be unlawful by ſuch circumſtances as make them inexpedient. This Saint *Paul* proveth ſtrongly, and examples it in the lawfulneſs of eating meat, and in the unlawfulneſs of eating with ſcandal. But theſe hungry Chriſtians too readily digeſt the Scandal.

Again, they offend often in the ſins of omiſſion, leaving good things undone, and contenting themſelves in the abſence of poſitive evil: yea, many times they pleaſe themſelves well, when they have done a leſs good work, when they might very well have done a greater. If money be not taken for a Preſentation, yet it may be taken for an Advowſon, though the greatneſs of the price plainly ſhews, that it is not all given for the liberty of choice, but part of it with an eye to the annual value: And yet this annual value is the very wages of the Labourer, and I hope wages ſhould be bought by nothing but labour.

Again, when thou ſelleſt thy Advowſon, thou putteſt from thy ſelf an excellent priviledge, by which thou mighteſt do God an eſpecial ſervice, and thou wilt give another leave to do God the ſervice, ſo thou mayſt ſerve and pleaſe thy Mammon. I wiſh this traffick of Advowſons would ceaſe, except when they be beſtowed on Colledges, or ſome ſuch perſons as would amend, not impair the diſpoſing of them.

Another perchance is no Patron, but a Purchaſer, and this man hath conſcience enough, not to work his Neighbours out of their Livings. But his Neighbours poverty hath need of money, and his need can coyn no money but out of his Living. Therefore the poor mans Living comes and offers it ſelf for the rich mans money.

And here firſt we may obſerve, that to ſtrengthen the hand of the poor when it ſhakes, is a thing commanded in the old Law, but perchance by this man ſcarce thought to be Moral: Next he ſees the living come a begging to him, he hath not wreſted it from him, but it walks voluntarily toward him, and therefore he thinks it not unlawful to take a good Bargain, when it offers it ſelf to him. So the man that is thriving, gets by the man that is undoing, and the poor mans need makes him poorer, and the rich man richer.

As for Alms, though the wants of many do call for them, and the reward of ſupplyed wants doth perſwade to them, yet the yearly ſurpluſages ſhall be converted into an unneceſſary increaſe of the Heirs Eſtate, (which perchance is too great already) rather then into the ſatisfaction of neceſſities; and ſo Ambition ſhall have more ſervice then Charity, though Charity promiſe a reward in Heaven.

The Sabbath perchance is kept by the minute, & the queſtion main-

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ly diſputed when it begins and ends: But the great Sabbath of Sanctification, which ſhould begin and never end, even a reſt from ſin, from the works of the fleſh, from laying on yokes and burdens on our Brethren (which are indeed the main aim of the other) is far leſs reſpected, and by many minutes, if not hours prophaned. Wordly cares and carnal deſires, like the Ox and the Aſs are ever toyling in the minds of many, and with their feet, trouble and defile the pure waters of Sanctification, which then are eſpecially waters of purity, when they are waters of reſt. But let us haſten from the Diſeaſe to the Remedies.

And firſt let thoſe that abate Gods ſervice, for the ſervice of the World, know that the World was made by God to ſerve man, and man to ſerve God; So is the World Gods Servants Servant; but then how crooked and perverſe a courſe do they take, that will ſeem to be Gods Servants, and yet take their Servant, and make him a Competitor with their Maſter? Yea ſometimes they will do more for their Servant then for their Maſter. But God is a Jealous God, and his Jealouſie burns like fire, when he is not loved in his right place and degree, his Creature being put into a compariſon with him. God will be loved, chiefly, and wholly, not ſecondly and niggardly. The creatures may have their due regard when God comes not in place, but when God comes to be ſerved, let the whole Creation ſtoop, yield, and bow unto him. Yea, he is ſo far diſpleaſed with the dividing of his place unto riches, that he hath ſealed it with the indiſſoluble ſeal of Impoſſibility, when he ſaith, ye cannot, or it is not poſſible for you to joyn in one ſervice, God and Riches. Let therefore our hearts give the main Room unto God, and let the Creatures therein wait upon the Creator.

Secondly, Let not men content themſelves in the forbearing of both good and evil, for neither can theſe be knit together in one man. For if thou forbeareſt good, thou art guilty of evil; not to water a Plant when it is dry, is to kill it; and the laſt ſentence of condemnation lays hold on men, not for taking away Chriſts clothes and meat, but for not giving them to him when he needed them.

Thirdly, let not men approach too near to the confines of evil, becauſe it is both dangerous and odious. Dangerous it is, for it is no other then the walking on Turrets, on the brinks of Bridges, and the edges of Præcipices. And it is a true ſaying of the Wiſe man, *He that loveth danger ſhall periſh therein.* When a man walks in ſuch extremities of good, the leaſt ſlip of his foot makes him fall into Evil, and the falling into Evil, is the way of falling into Hell.

Therefore the wiſeſt of men (*Prov.* 14. 15.) adviſeth thee, *Avoid the way of the wicked, paſs not by it, turn from it, and paſs away.* And in the Chapter following, he adviſeth the Children of Wiſdom, *to remove their way far from the Harlot, and not to come nigh the door of her houſe.*

Again, it is odious, for this neighbour-hood with Evil makes a man a doubtful Chriſtian, as the borderers between two Countries, are not perfectly known what Countrymen they be. God cannot abide a Twilight of Righteouſneſs; he loveth not a

doubtful Holineſs, for he commands a ſhining Light, an eminent Goodneſs, and therefore asks his Servants, What excellent thing do ye? God will be evidently glorified in his Saints, and he cannot be evidenly glorified but in evident good works. As God loſeth his glory, when good works are done for oſtentation, ſo he loſeth his glory when the goodneſs of works cannot be well diſcerned: So worthleſs is a work when it is wholly done to be ſeen, and when it is done ſo ſlightly or ſcantly, that it can ſcarce be ſeen at all.

Let men therefore, do good works, not becauſe they ſhould be ſeen, yet ſuch as may be ſeen by their frequence, by their bigneſs, by their luſtre and excellence. *This is to walk as patterns and examples*, 1 Tim. 4.12. *This is to provide things honeſt in the ſight of all men*, Rom. 13.17. *This is to have an evident Holineſs*, Mat. 5. 16.

Fourthly, let men know and renounce, as an extreme folly, that temporal Thriſt which cauſeth an eternal loſs. Surely if that Lord who is Wiſdom it ſelf, commended the Steward for a Wiſe man, that abated his temporal reckonings, to increaſe his eternal rewards; he cannot but diſpraiſe for a Fool, that man that will increaſe a little periſhing vanity, that he may decreaſe an exceeding weight of eternal glory. Whereas an hundred abated here would increaſe a thouſand hereafter; this man by a moſt fooliſh thriſt will ſave fifty here, that he may loſe five hundred hereafter. Ill Husbands they are in the midſt of their good husbandry, and the Husbandmen of this generation ſhall riſe in judgement againſt them; for theſe will not ſow ſparingly, that they may reap ſparingly, but with a full hand do ſow, that with a full hand they may mow. Let us therefore pray the Lord of the Harveſt, he that as he increaſeth our ſeed, he will alſo increaſe our ſowing; that as he outwardly ladeth us with the bounty of his bleſſings, he will inwardly fill us with the bounty that giveth theſe bleſſings, that partaking of his good things, we may alſo partake of the goodneſs that beſtoweth them. Then by the ſame goodneſs which gave unto us, ſhall we give unto others; the goodneſs of God ſupplying us both within and without; inwardly giving us the power of giving, and outwardly giving us the matter of giving. And to theſe men that are filled with this goodneſs (the Mother of good Works) is eſpecially recommended that ſaying of S. *Paul*, *He that provides not for his own, is worſe then an Infidel.* To ſuch I ſay it belongs, who are likely to ſtray too far on the right hand of Bounty, and not to ſuch who moſt commonly abuſe it for the defence of their left-handed Parſimony. This place is to limit thoſe that are exceſſively good, not to ſtop and bound thoſe that are not yet good enough. Wherefore go on boldly a good way farther, for there is yet a good diſtance between this place and thee, except thou art in doubt of being too good.

There is yet a third ſort, which I would only name, and I wiſh that there might be no Examples of ſuch hereafter known in *Gath*, nor ſpoken of in *Aſhdod*, and that is, when they that bear the true mark of God in their foreheads, and have ript off the Badge of worldly love from their hearts, yet in ſome ſleep of their conſciences, the enemy ſoweth

ſoweth ſome Tares of worldly Luſt, Covetouſneſs or Ambition. *David* ſinned in one kind, and no doubt, men of perfect hearts ſin in other kinds; and ſingle Actions of ſin iſſue from them that have an habit, or rather a nature of Grace. God hath left the Canaanite in us to exerciſe us, to humble us, that we may have an Enemy to fight againſt, before we wear the Crowns of Glory, and that we may have a pattern of our corruption to humble us as the Valleys, before we receive his ſhowrs of Grace and Mercy from thoſe hills from whence cometh our Salvation. What remains but that we fight like men, for the killing of that old man which fighteth to kill us? While we ſtand, let us ſtand in humility, taking heed, leſt we fall; and this humility which makes us take heed leſt we fall, will beſt keep us from that falling whereof we are to take heed. And if we do fall (as what man liveth that ſinneth not) let us riſe by giving our hand to Chriſt in Faith and Repentance, who by his blood waſhing us, and by his Spirit quickning us, will raiſe us again, and ſet us on our feet, *That we may run the way of his Commandments.* Neither let the wicked in the fals of the Godly magnifie themſelves, and deſpiſe the other, as ſuch Phariſeesuſe to do; for though theſe two did the ſame kind of fact, yet the fact is different. The godly man fals by infirmity, as by the weight of his body, or ſlip of his foot; the wicked fals with the ſwinge of his will, as if he ran his head againſt the Rocks. The godly man hates his own fault, and ariſeth from it; the wicked man never truly hates it, never heartily forſakes it. Yea, the godly man is bettered by his fals, and by falling ſtands the more ſtrongly, becauſe the more humbly and warily. And finally, though he paſs by ſome particular frailties, yet upon the whole he is ſtill better, and grows from ſtrength to ſtrength, until he appears before God in Sion.

Chap. XI.

An Errour that forbids men, though mortally diſeaſed, to be cured by a ſick Phyſician.

THere is an Errour, which though it poſſeſſeth not many, yet ſome it poſſeſſeth ſtrongly; and this is a great miſchief belonging to it, that they think themſelves better then others for being deceived, and ſo they become angry with thoſe that would cure them, becauſe they ſeem to endeavour, not to take away an Errour from them, but to deprive them of their Eminence.

Their misbelief is this, That none but ſanctified Preachers can teach unto Sanctification and Salvation. And firſt for a general remedy, I deſire theſe men to conſider, that as in natural, ſo in ſpiritual fire, there are two things of eſpecial and inſeparable uſe; the one is Light, the other Heat.

Let the heat of Nature make a mans body never ſo active and able, yet if the eyes be ſhut up, ſo that this heat by the inward light which it makes,

makes, cannot entertain the outward light, the more active and ſtirring this man is, the more he ſtumbles, and the more he fals. Even ſo in the things of Grace, if a man will ſeparate heat from light, he divorceth thoſe that in the Spirit are joyned together, and therefore it is likely that ſuch are Saint *Iudes* men; ſeparaters, ſenſuall, not having the Spirit. For where the Spirit is, there light is the guide of heat, and ſuch are led by evident Truth, not by blinde violence.

But to meet with their Errour more particularly, I will firſt lay my foundation, and it is this, An aſſured diſcovery of the true cauſe of mans Salvation. Not to run into By-wayes, the true way to life, is Chriſt, *The Way, the Truth, and the Life. Chriſt our life ſhall appear*, ſaith *Paul*, and again, *Our life is hid with Chriſt in God.* More particularly, Chriſt entring into man, doth aboliſh the old man, which is the body of ſin and death, and gives us the new man, wherein is included a right of Inheritance unto Life Eternall. The body of ſin, by ſin, had bound us unto death, and by Dominion had bound us to ſin, but Chriſt Jeſus entring into us by his Spirit, by his Death freeth us from the Death to which we were bound, and by his ſanctifying Grace, freeth us from that Dominion by which we were bound unto ſin. So from henceforth, *neither ſin nor death have dominion over us, but the free and freeing Spirit of Chriſt dwels in us, whereby we are ſons and heirs of Life Eternall, Rom.* 8. 14. *&c.* I will ſum all up in the words of S. *Peter*, 1 *Pet.* 1. 11. *We are elect by God the Father, through the ſanctification of the Spirit, and the ſprinkling of the blood of Ieſus Chriſt.* But this, thou wilt ſay, thou doubteſt not, but confeſſeſt that the Trinity by Chriſts humanity ſaveth us, but thou ſayeſt, that this Salvation is imparted to us by the Miniſtery, and the defect of the Preacher may ſtop the benefit of the hearer. I confeſs indeed, if his defect be in preaching, then there is an abatement of the benefit of hearing; but if his preaching be ſound and ſufficient, Gods Word ſoundly uttered by him is able to ſave us, without the Preachers Goodneſs or Sanctification. The Preacher is *Vehiculum verbi, & verbum eſt vehiculum Chriſti, & Chriſtus eſt fons vitæ*; The Preacher brings the Word, and the Word brings Chriſt, and Chriſt brings Salvation. If now the heart of man do but open, that the King of Glory may enter in, Salvation is come into his houſe. And ſurely if the Spirit within open, when the Word without knocks, or Chriſt in the Word, there is an entrance of Life eternall.

So is it brought to this narrow point, That when the Spirit meets the Word in the heart, and opens to it, Chriſt enters in the Word, and there is but this left to ſay, That the Spirit hath ſo tyed himſelf to the goodneſs of the Miniſter, that he will not open the heart of the hearer, except he hear a Holy Teacher; But this is a fearfull ſaying, and worthy of deteſtation. This is to tye the free Spirit of God unto Man, whoſe liberty Chriſt hath taught, ſaying, *The Spirit bloweth where it liſteth.* This were to make the Spirit to ſtand in need of his own graces, and to be beholding to the grace of the ſpeaker, to give grace to the hearer. This were to bring Chriſtians not to receive their

their ſalvation from the fulneſs of Chriſt, but partly from the fulneſs of the Miniſter. Then it might be truly ſaid, that *Paul* were ſomething, and *Apollo* ſomething, whereas S. *Paul* ſaith, they were nothing, but God onely that gave the increaſe. Then might we be baptized into the name of *Paul*; for from whom we receive the grace of Baptiſm, in his Name may we receive Baptiſm. This were to overthrow S. *Pauls* Aſſertion, and to break his golden chain in pieces, who ſaith, *that faith cometh by hearing, and hearing by preaching*; for by this novelty, hearing, doth not ſave us, except the Preacher be alſo ſaved; ſo where *Paul*, tyeth Faith to hearing theſe have untyed Faith from hearing, except the Preachers goodneſs tye it up again. But what did our Saviour Chriſt mean to cauſe his Diſciples to hear the Scribes and Phariſees in *Moſes* chair, whom he termed Hypocrites, and on whom he heaped his woes? Either Chriſt commanded them to do that which was unprofitable, or theſe men vainly condemn that which Chriſt commanded. And *Paul* rejoyceth that Chriſt was preached by envious and perſecuting Preachers; and I hope perſecutors are not likely to be ſanctified. Surely it is the beauty of Chriſt Jeſus, that raviſheth a ſoul touched and warmed by the Spirit. It is not eſſentiall to the moving of Love, that the Painter himſelf be handſome, ſo his picture be evident and lively, and the comlineſs of the perſon repreſented admirable. If the Painter be unlike his own picture, the beauty of the picture diſgraceth his uglineſs, but remains lovely it ſelf. Who is there, that if he were condemned to death (as we are all naturally to death eternall) but would gladly receive a pardon from the King by the hands of a condemned man? Surely the eye of a man touched by the Spirit, doth look more ſteadily on the happineſs of the meſſage, then the miſery of the Meſſenger. For God ſends ſometimes a meſſage of happineſs, by a Meſſenger that is miſerable; as he ſent bleſſings to *Iſrael* by the mouth of curſed *Balaam*.

This is true, though it be objected, that unſanctified men are not called, and not being called, are not ſent. For *Iudas* (a worſe then *Balaam*) had the calling of an Apoſtle, was ordained to preach, and to caſt out devils. *Mark* 3. 14. and obtained part of the Miniſtery. *Act.* 1. 17. God giveth not his gifts in vain, but they are for the edification of the Church. So is the gift of Prophecy. 1 *Cor.* 14. 4. *Eph.* 4. 12. yet many that have this gift of edification ſhall be commanded to * depart for want of Sanctification. Though they loſe the private benefit of the gift of God, yet God will not loſe the fruit of his own gift which he gave for the publike.

Wherefore let not the Preacher look into the ſoul of his Hearer, to finde his ſalvation in his hearers converſion; for he ſhall not finde it there, but in his own Soul, if there he find Sanctification. Neither let the Hearer look into the ſoul of the Preacher, in his Sanctification to finde his own Salvation; for he ſhall not finde it there, but in his own Soul, if therein he can finde Faith and Holineſs. Surely the dayes of perſecution had not this wantonneſs of Hearing, but they rejoyced (as the Spouſe in the *Canticles*) by any means to hear news of him whom their ſoul loved.

* *So it ſeems the promiſe of ſhining like the ſtars for converſion of ſouls,* Dan. 12. 3. *hath an implicite condition of godlineſs, which hath the promiſes of this life, and that to come.* 1 Tim. 4. 8.

But

But whereto doth all this tend? To give encouragement to a wicked Miniſtery? God forbid. I wiſh verily that all the gatherers of Saints were Saints, and that thoſe who expreſs a ſcandalous * contrariety to Sanctification were removed, if incorrigible. For no doubt, though ſuch may quicken ſome by their doctrine, yet they kill others by their example; and a man-killer is not fit to be a Miniſter, whoſe very Trade is Salvation. Beſides, though a Miniſters goodneſs give not the *eſſe* of Salvation, yet no doubt it gives the *melius eſſe*. For a Miniſter that lives well, is a double Preacher, he preacheth both by words and works; ſo he preacheth with a witneſs, and his life is a witneſſing or Martyrdom of his doctrine. But the good Preacher and evil Liver, is but a ſingle Preacher; yea, he labours by his Life to confute his Doctrine.

* *Lit. 3. 7. 8. Gen. 20. 7. 1 Sam. 2. 25. Jam. 5.*

Now where the Spirit ſpeaketh twice by Illumination and Sanctification, he is more heard then where he ſpeaketh but once. Surely the lives of Saints and eſpecially of Miniſters are the lively books of the Ignorant, and in them ſhould they read the Characters of Vertue and Holineſs.

But my purpoſe is this; Firſt, that God alone may have the glory of our Salvation, and that with the Virgin, our ſpirits may rejoyce in God our Saviour. It is the finger of the Spirit, iſſuing from Chriſt Jeſus that gives life to the Letter, and brings the advantage of the New Covenant above the Old, by writing Gods word in our hearts, which the old Law could not perform.

Secondly, I deſire that the Miniſters would turn away the eyes of the people from their goodneſs, as the cauſe of their Salvation, ſaying with the Apoſtles, Why gaze ye on us, as if we by our own power or vertue had made you whole? The God of *Abraham*, *Iſaac* and *Iacob* hath glorified his Son Chriſt Jeſus; and his power, not our goodneſs doth give this perfect ſoundneſs.

Thirdly, I deſire that Hearers would not refuſe Chriſt Jeſus, lively offered and deſcribed unto them, though they know not the holineſs of the Preacher. Let not any turn the Church into a Judgement-ſeat, and cenſure their Miniſters Life, while they ſhould hear his Doctrine. This is to be Judges and not Hearers. I wonder what ſuch Hearers would do, if they had been in Iſrael when *Solomon* preached after his many ſcandalous ſins, which made his Sanctification doubtful to many. But let the ſame *Solomon* adviſe thee, *Be not raſh with thy mouth, but be more near to hear, then to offer the ſacrifice of fools.* Say with *Samuel*, *Speak Lord, for thy ſervant heareth*; and not Hear Lord, for thy ſervant ſpeaketh; and what ſpeaks he? damnation of the Preacher. Let us rather look on our own miſeries and defects, then on the Miniſters, and then we ſhall have more mind to ſeek our own cure from the Word, then to examine whether he be ſick that would cure us. Let us not doubt, but if the ſeed be good, and the ground be good, it will bring forth much fruit, whatſoever become of the Sower.

CHAP.

Chap. XII.

Spiritual Wickedneſs in high places, and the Remedy of it.

IT hath been a great cauſe of the miſery of the Church in general, and of the members of the ſame Church in particular, that ſpiritual exaltations have begotten carnal gloriations, and that the Fleſh hath lifted it ſelf up by the increaſes of the Spirit, as the Froth mounts by the flowing of the Water. And how can it chuſe but draw Miſery, when it procures an Almighty Wrath, which Wrath is attended with an equal Vengeance? And if any would doubt how it ſhould procure ſo terrible a Wrath, let him but behold the miſhapen uglineſs and abſurd inconſequence of this Sin, and it cannot but anger his eyes, and much more the pure eyes of a moſt holy God, who cannot abide to ſow good ſeed, and to reap Tares; to plant the nobleſt Vines, and to gather the ſowreſt grapes. But firſt let us conſider this ſin how it grows, and then how ugly it is when its grown. This Sin comes to his growth thus. When God out of the riches of his Grace, poureth man the gifts of his Spirit, by which he riſeth unto a ſpiritual excellence, and perchance thereby to ſome outward dignity, then the Fleſh mounts up ſtraight to mannage and enjoy the fruits and iſſues of the Spirit; So what hath been gotten by the Spirit, hath been eaten and digeſted by the Fleſh, and ſo Grace hath been brought to nouriſh her whom ſhe ſhould chiefly have ſlain. This is the infirmity of wretched Mankind. Sin is ſo faſt woven into our Fleſh, and among ſins, eſpecially Pride, that the Fleſh moſt unſenſibly will be proud, when her Foe the Spirit proſpers, though indeed the proſperity of the Spirit by the kindly operation of it, ſhould be the deſtruction of the fleſh. *Occidat modo imperet*, ſaith the Fleſh, I will adventure my life, ſo there may be that excellence by which I may advance my Pride. And as this is ſtrong in the Root, ſo it hath been general in the Fruit, it hath ſpred his effects from the Cedar of *Lebanon*, to the Hiſſop on the wall; from him that aſcends above the clouds and will be like unto the moſt High, to the lowly ſhrub that grows in the humble Vale. For this very Sin hath puft up the Man of ſin unto his monſtrous hugeneſs, that he is grown to be the king of the children of Pride; and this indangered the moſt humble Saint *Paul*, who gloried in diſtreſſes, ſo that he had need of bufferting. In the one the Horns of the Lamb defend and maintain the mouth of the Dragon; and in the other the tranſcendence and abundance of Revelations, which were above the utterance of Man might have lifted up his conceit to have thought himſelf to be more then a man. And as I can hardly think any prouder then the king of Pride, ſo I ſcarce think any humbler then Saint *Paul*; and therefore I think all men have a degree of this Corruption, and that more or leſs as they approach in likeneſs to the pride of the man of ſin, or as they come neer to the humility of bleſſed S. *Paul*. And let not men altogether look upward or out-

ward, to find this ſin either above or without them, but let them look into themſelves, and they may find as much Geometrical Pride in themſelves, as they do Arithmetical Pride in others; as much Pride proportionably to their Low places and Graces, as others have to their Higher gifts and Dignities. Yea, it was not true only in the Time of *Diogenes*, but it is true now alſo, That ſometimes a greater Pride below, goes about to pull down a leſſer Pride above. Yet I muſt needs confeſs that a little Pride above is in this more offenſive, becauſe more conſpicuous; and there an example of Pride doth moſt harm, where a pattern of Humility would have done moſt good. But now let us go aſide to behold the uglineſs of it, and perchance the very ſight of it may ſerve for a Remedy. What is more monſtrous then that which is moſt unreaſonable? and what is more unreaſonable then on Chriſt to build Antichriſt; on the Spirit to graff the Fleſh, and upon Grace to mount the corruption of Nature? What agreement hath a carnal tumour with Spiritual excellence, what intereſt hath Corruption in Sanctity, the Old Man in the New? Wherefore let the houſe of *Iſrael* be the Fleſh, and the houſe of *David* the Spirit, and then *Iſrael* may truly ſay, *What portion have we in* DAVID, *and what inheritance in the Son of* ISHAI? Neither let any think that the height of the Fleſh can be any grace or preſervative to the eminences and dignities of the Spirit. For Pride cannot procure ſafety or proſperity, ſince it draws the reſiſtance of God and the hatred of men. But there is a Spiritual vigour and authority, which agrees both with humility and eminence, and this keeps men in a true ſtate of mind, free from that Pride which makes a man the enemy of God, and free from that baſeneſs which makes a man the ſcorn of men. For we may not think of an humility which is oppoſite to the dignity of the Spirit (the true Nobility of the Soul) nor to diſpenſative vigor; (for vertues are not contrary) but on that which is contrary to a carnal Tumour, a needleſs ſwelling, a weed of the Fleſh. And ſurely (that we may further ſee the abſurdity of this Pride) we can uſe no better means for the begetting of Humility, then the conſideration of thoſe excellencies on which the Fleſh uſually begetteth Pride. For doſt thou enjoy a great meaſure of Gods chief Graces? Do but as *Jacob* did, Take but one of the leaſt of theſe Graces, and ſet them in one balance, and thy ſelf in the other, and the voice of Humility cannot but break out of thy mouth, *Lord, I am leſs then the leaſt of thy bleſſings.* If with *David* in one ſight thou beholdeſt thy own natural corruption and miſery, and the great works which God hath wrought both in thee and for thee, humility muſt ſpeak out of thy mouth as it did out of *Davids*, *Lord, what is man that thou art mindful of him, and the ſon of man that thou regardeſt him?* And thy Pſalm ſhall begin and end not in thy own excellence, but in the excellence * of God; *Lord, how excellent is thy Name in all the Earth?* Surely if thou takeſt a true account of what thou haſt received of God, thou haſt taken a true account of what thou oweſt him; now the more thou haſt received, the more thou oweſt; and the more thou oweſt, I hope thou wilt not be the more proud, but the more humble

* Pſal. 8.

humble. Though God alloweth thee the enjoying of his graces, yet thou oweſt him the ſervice and glory of them; therefore think as well of the greatneſs of thy obligement, as of the greatneſs of thy exaltation by them. The more graces thou haſt received, the more ſervice doth God expect, and a larger account. And though the man that ſits down and ſwels in Spiritual excellencies, ſeems to be at his Reſt and journeys End, yet be not thou emulous of him, for he hath taken his reward before his time. The true and kindly reward of Spiritual graces is a Spiritual happineſs, which being put over to another life (which alſo is Spiritual) he is altogether ſhort of it, who in this life endeavours to find it. He that in Spiritual graces aims at temporal rewards as his chief ends, this man makes the Spirit a drudge to the Fleſh, he makes the Iſraelite to build Towers for the Egyptian, he hath begun in the Spirit, and ends in the fleſh, and wo be to him whoſe end is worſe then his beginning. 2 *Pet.* 2. 20. But let Spiritual honour and advancement be uſed and imployed by the ſame Graces by which they were gotten, and let Grace then flouriſh and fortifie moſt, when it is moſt manured, dreſſed and encouraged. The higher Grace is advanced and rewarded, the more power, and the more matter it hath for good works. A man truly Spiritual knows his own dignity and nobility, that he is a ſon of God, a Citizen of Heaven, an inheritour of a kingdom, and he doth not value any worldly honour equal with this. Therefore for any outward additions, he will not abate his inward excellence, neither will he give away the greater for the meaner. But he ſaith to outward dignities, as God ſaid to the Prophet; *Let them return to thee, but return not thou to them.* He will have outward things by a Spiritual uſe to become Spiritual, but he will not ſuffer himſelf who is Spiritual, by Carnal things to be made carnal. If Religion beget wealth, he will not ſuffer the daughter to eat up the mother, but the mother commands the daughter, and keeps her in obedience to that which bare her; otherwiſe it were a moſt notable ſacriledge, to take the things of the Spirit from the Spirit, and to give them to the fleſh, and the very prophaneſs of *Belſhazzar*, to drink carnal carowſes in the ſpiritual Veſſels of the Temple.

But let us remember the hand of God was againſt him on the Wall, and the hand of God was quickly upon him with a final overthrow. Knowing therefore the terror of the Lord, let us ſtrive to pleaſe him, let us fear to offend him, and this ſhall we do if we follow our Saviours counſel, *by giving the things of God unto God.* Neither let any man think it an eaſie thing in outward advancements, to continue inwardly ſpiritual, or to uſe outward things in a ſpiritual manner. For proſperity hath been found a moſt dangerous temptation, and it requires great care and a ſtrong ſpirit rightly to mannage it. There is ancient league between our fleſh and the World; the knot whereof, though it be cut by the Circumciſion of the ſpirit, yet the ſmiles and glances which the World caſts on us in outward glory and proſperity, do eaſily awake the love that was laid to ſleep, and entice the fleſh to renew her firſt Friendſhip with the World. Therefore hath he need of

the faith of *Moſes*, that will refuſe the pleaſures of ſin, and change them for the coldneſs and abſtinence of Mortification. But let him with *Moſes* have an eye to the recompence of the reward; and that ſight will make him reſolute. Let him remember the good Servant, who the more Talents he received of his Maſter, the more he increaſed (not to himſelf) but to his Maſter: And the more Talents he increaſed to him, the more Cities he received of him. *Let him*, with Saint *Paul*, *not look on the things that are ſeen, but on the things that are not ſeen; becauſe the things ſeen are but temporal, but the things not ſeen eternal*; and then if he be wiſe, he will uſe things temporal for the advancement of things eternal, and not loſe things eternal by a carnal fruition of things temporal.

To conclude, if the man that hath inward Graces, by thoſe Graces have gotten a ſpiritual Eminence, that he ſhines as a greater Star, from which the leſſer differ in Glory, let him endeavour to preſerve and increaſe his excellence, as well as to obtain it. This ſhall he do if he add one Grace more to the reſt of his Graces, and that is Humility. For Humility is a Grace that is the keeper of Graces, yea, it is an increaſer of them. So a Chriſtians chief way of aſpiring is by Humility, and by lowneſs to be exalted. On the other ſide, if Grace be followed by Pride, Pride leſſens that wherein it ſeeks to faſten her roots; ſo that the more proud a man is of Grace, the leſs cauſe of Pride he is likely to have; for Grace will leſſen, as Pride increaſeth.

Again, hath thy inward excellence received the addition of ſome outward Dignity, let the ſpirit that got it, command it; do thou make it ſpiritual, and let it not make thee carnal. Do not thou loſe that which thou art, for that which thou haſt, but be thou ſtill thy ſelf, and let the things of Nature be the ſervants of Grace. Be thou ſtill ſpiritual in thy affections, in thy actions; for if thou abide in the ſpirit, thou abideſt in thy excellence; and if thou go from the ſpirit to the fleſh, thou goeſt down really, though thou mounteſt imaginarily; for the top of the fleſh is too bad to be the footſtool of the ſpirit. But if thou abide conſtant in the ſpirit, and thereby art poſſeſſor of thy own ſoul, and a commander of things tranſitory, thy ſowing to the ſpirit ſhal make thee to reap of the ſpirit, and thy harveſt ſhall be life everlaſting.

Thou ſhalt alſo ſtop the mouths of them that ſpeak evil of Dignities, and for the abuſe would take away the uſe. Thou ſhalt be called a builder of Sion, and a repairer of the breaches of Jeruſalem. But on the other ſide, *They that ſow to the fleſh, ſhall of the fleſh reap corruption. They that build up a Babel, ſhall be ſtricken with confuſion. They that partake* * Rev. 18. 7, 8. *with the Harlot in her ſins, ſhall partake with her in her plagues: and* * *one of her chief ſins is Pride, and her plagues are Mourning, Famine, Death and Fire.* Their ſouls ſhall be baniſhed from the Tree of Life, which is the extremity of hunger, *They ſhall be ſent into weeping and gnaſhing of teeth*, which is the moſt bitter mourning, and to the ſecond Death, *where the Worm dyeth not, and the fire never ſhall be quenched.*

CHAP.

Chap. XIII.

A double-fault in teaching, one that fretteth the whole flesh; the other nourisheth the proud flesh; one thinks to save men by angring and despising them, the other will not save them, rather then offend them.

Our Saviour Christ saith, *Wo to you when all men speak well of you:* and Saint *Paul* saith, *I seek to please all, that by all means I may win some.* In these two sayings there is a shew of Contrariety between the Master and the Servant. Christ accounts them accuursed with whom all are pleased; and yet *Paul* strives to please all, though those with whom all are pleased be accursed. And according to the misinterpretation of these two places, have risen two Errours; the one of them that think their Ministery never well set on work, or sufficiently confirmed, untill it hath stirred up the whole World against them: The other of them, that think it the chief discretion of their Ministery, not to speak any thing which by a reproof of evident sins may hazard the love of any of their hearers.

But Verity being ever the Companion of Unity, and Christ and *Paul* speaking both infallible Verity, they are certainly at Unity. Now this Verity like a right Line will plainly shew the crookedness of both these Errours: and this Unity will condemn their contentiousness that fall out about the defence of Errours.

Christ speaks not to this end that the Ministers should labour for hatred, or strive that men should speak ill of them; but he saith, That the ill speeches of men, are ordinary consequents of a faithful Minister, yea, a faithful man. He doth not tell the Ministers that they should follow hatred, but he tels the Ministers that hatred will follow them. He doth not set the Minister by the ears with the World, but he saith, the World will take the Minister by the ears. He is of Saint *Pauls* mind, that he would have the Minister in all indifferent things to please all, but yet he denounceth that though such courses be taken of pleasing, yet the very exercise of the Ministery will mostly get displeasure. And hereof no better example then *Paul* himself, with whom though striving to please all, yet the most of all were much displeased. So that both these Sayings may be harmoniously contracted into one sentence, Strive to please all, that you profit some; yet striving to please all, be ye sure that some will be displeased; For the Seed of the Serpent will hate the Seed of the Woman, and the World that only loves her own, will hate them that are not of the world. But that we wander not on either hand into these divers Errors, let us find out the right paths of truth, even the true Laws of pleasing and displeasing. In pleasing let this be the first Law, That Ministers are to propose a good end in their pleasing; they must not please men to their damnation, nor please them to Gods dishonour, nor for their own vain glory; but they must please them to save them, and to bring them to serve and glorifie their Creator.

Secondly,

Secondly, they muſt pleaſe them in things lawfull; even in things good, or at leaſt indifferent. They may not pleaſe them in evill, that good may come thereof; neither may they ſooth them in their ſins, which is to edifie the Kingdom of Satan; but if there be at any time a connivency (at no hand may there be a combination, nor encouragement) it muſt be for the more profit, even to watch a better opportunity; And ſtill be it provided, that no perfect peace by any means be made with ſin. Above all, let a Miniſter ſtrive to pleaſe in holineſs of life; for the beauty thereof hath often ſtoln away the hearts of the gain-ſayers, and gained their affection even againſt their wils. Yea, let his Geſture have an amiable comlineſs, befitting one that is a Man of God. And ſuch is a grave Humility, even without Pride or Baſeneſs, not carnally but ſpiritually, both confident and humble.

Thirdly, let them pleaſe them in the wiſdom and diſcretion of their Diſpenſation. Let them give the great Ones their Honours and Reſpects; let *Feſtus* be called Noble, and let King *Agrippa* have his commendation of believing the Prophets; for this is not to give Titles, or to call good evill, but to ſpeak truth, and to give honour to whom honour belongeth.

A wicked Man may be outwardly honourable, and thou mayeſt not rob him without, becauſe he is already robbed within. Thou mayſt caſt him down by ſpirituall judgement, but not degrade him of his temporall dignity; thy weapons are ſpirituall, not carnall, and thy Maſters Kingdom is not of this World. If thou do otherwiſe, rail on the Pope as much as thou wilt, thou art ſurely a limb of him; for he robs men wholly of temporall honour for ſpirituall offences, and thou robbeſt them in part. But thou ſhalt prove thy ſelf an ill Fiſher for ſouls, if thou wilt not bait thy Doctrine or behaviour, with that ſweetneſs or ceremony by which the fiſh will byte the better, and be the ſooner caught.

In ſum, know the eſtate of thy Flock in particular, and be to every one a ſeverall man in thy private converſation, and ſtill one man in the publike. Be that to every Man by which thou mayſt win him moſt; For thou muſt be all for gain, a true Worldling, but of another World.

Fourthly, in indifferent things, as lawfull and decent recreations, allow them; yea, ſometimes therein joyn with them. God that filleth us with food and gladneſs, allows theſe bleſſings eſpecially to his bleſſed ones, the reſt have it by ſtealth. Let us not make the gate of Heaven narrower then God hath made it, neither let us make Religion a ghaſtly thing by unneceſſary oppoſing of Nature; for the buſineſs of religion is not to croſs nature created, but nature corrupted; even our Corruption, not our Creation. Yet in Recreation both Decency and Sobriety muſt be regarded. Beſides, thy preſence may reſtrain or reform ſin; But indeed if there be an unreformable courſe of ſin, as blaſphemy, &c. I know not well how to allow any patience of wickedneſs, neither how the converſation of the Sodomites can be at the ſame time unto *Lot* both a recreation unto his minde, and a vexation to his ſoul.

Laſtly,

Laſtly, pleaſe them by outward profiting them. If alms, hoſpitality, a milde exaction of dues may win them, ſhew with *Paul*, that thou ſeekeſt not theirs but them. And now as concerning a generall diſpleaſing, far be it from us to make it either a vertue or a touchſtone. It is not to be proſecuted as a buſineſs, nor taken for a mark. Chriſt indeed makes generall pleaſing an ill ſign, but generall diſpleaſing he makes not an infallible good ſign; for even the wicked Iews, as *Paul* ſaith, are contrary to all men, *Yea to all men they are a reproach.* But the true and laudable diſpleaſing muſt be impoſed, not ſought and impoſed for duties abſolutely neceſſary, and performed in due manner. It muſt be for the profeſſion or practiſe of that Truth, which to conceal will be to the loſs of Gods glory, or for the reproof of thoſe ſins which the ſame glory cannot ſuffer to be unreproved. Yet muſt theſe things be done with a hearty deſire, that they may pleaſe, ſince it is a true rule, That it is a fooliſh kinde of Rhetorick to alien his affections, whoſe judgement thou ſeekeſt to gain; And moſt true, That a Chriſtian ought to ſeek peace with all men, and to do all things in love. Unavoidable and impoſed perſecution is the Crown and rejoycing of a Chriſtian, and he is neereſt the twelve Thrones, that is neereſt the Apoſtles in neceſſary loſſes for Chriſts ſake. But let us not ſnatch ſuch glory out of Gods hands, nor with the ſons of *Zebedee*, intrude our ſelves into the right and left hands of Chriſt, for they onely ſhall have theſe ſeats to whom they are appointed of the Father. If God call us to Confeſſion or Martyrdom, let us run to it, or at leaſt run to him by Prayer, that he will enable us to run, and that ſo we may obtain. But if God call not, but we run without his call, let us know, That that running makes Confeſſors and Martyrs of the Devil.

Chap. XIV.

The Diſeaſes of Repreſentation, which infeſt by the Eye and Ear.

IT was a clear Truth which the Poet ſaid; *That pierceth deeper into the heart which enters by the eye, then that which enters by the ear.* Hereupon grows the excellence of repreſentation, which as it hath been uſefull, ſo it hath been alſo in great uſe, and the uſefulneſs of it hath been ſo eminent, that men have imployed the ſtrength of their wits, to turn Ears into Eyes, even to faſten on their imaginations, the ſame character and ſhape by hearing which hath been beheld by ſeeing. So that though the outward gates were divers, yet by that diverſity, almoſt the ſame inward apprehenſion and knowledge, either of perſons or actions are received into our minds. Hence it is that the Poet, Orator, or Hiſtorian, deſcribes a perſon or a quality, with ſuch life, that though the Ear hear but words, yet the Eye ſees the things, at leaſt thinks it ſees them.

And by this lively portraiture of wit, the matter is ſo evidently pre-

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sented to the Imagination, and so steadily riveted to the memory, that it is our own, and pregnantly ready for use upon every occasion. But this use hath been likewise poysoned with abuse, and that excellent Pensil of the Soul, wit and conception, which should have patterned and fastned vertue to our affections, in her truly amiable feature, and have stripped vice before our eyes into her naturall ugliness; contrarily it hath given a Painting of Pleasure unto Vice, and made it lovely by the adornment of wit, which of it self is most foul and abominable. So in stead of being helpfull to the minde, by a vigorous impression of vertue, it hath been made a stamp of the Devil, mightily to print vice in our souls, by representing the Images of Death unto Life.

Another kind of representation of the manuall Pensill, hath also been usefull for the lively expression of persons, actions and stories. In the Histories of Martyrs, this hath conveyed their sufferings to the minds of men with a mighty current, that the dead similitude hath set life in the affections, and that which moved not it self, yet moved the beholder both to compassion and indignation. But this kind also hath been abused, and that most grosly unto spirituall and corporal uncleanness. It hath been abused to idolatry; either while that which is worshipped is painted, or that which is painted is worshipped.

To paint the God-head (which onely for it self is to be worshipped) is a dumb blasphemy, and a silent Lye. It sayes, God can be represented by colours, or that he is visible to the eye, and so makes us believe we see what indeed cannot be seen. So to speak truth, it shews to us what God is not, and not what he is; not a likeness but an unlikeness of God; and whereas they pretend it to be Gods Picture, it is meerly a Picture of not God.

A gross fault it is also, to worship that which is painted; For though the body of Christ himself could be pictured, (and yet I never knew any sound proofs that he hath a true Picture) yet may not the Picture be worshipped with the honour due to Christ. Though his Humanity may be worshipped, yet that is for his union with the Deity, even a true reall and hypostaticall union; But the union between the Image and the Patern, is onely Imaginary, not reall or hypostaticall; so that while we may well say we worship Christ, because he is God, we cannot say we worship the image because he is Christ. A far more reall union there is between the Saints and Christ, even the members and the head; for Christ sayes, *The Father is in him, and he in them*; yea, if Christs Prayer be heard, we are one with him; yet because it is not a personall and hypostaticall union with the God-head, even *Peter* himself forbids *Cornelius* to worship him.

Therefore far be it, that a bare likeness should deserve worship, when a reall and participating union doth not. This Pensill of the hand hath been also a Factor for uncleanness, while it presenteth incendiary spectacles to the eyes of humane frailty. Surely Concupiscence is a free horse, and wanteth not sharp spurs but a strong bit; it is ready

of

of it ſelf to carry away the ſoul, and break her neck, by a high fall into a low place, even as low as Hell. But theſe men, leaſt damnation ſhould not be ſwift enough, ſet wings on her arms and ſpurs on her ſides, that ſhe may flye away with the ſoul, by an extreme and irrevocable celerity.

Thus are they quite contrary to the Spirit of God; for that ſees and pities the blind fury of our luſts, it comes into us to quench their heat, and to abate their rage. It gives us alſo ſober counſels, by reſtraining our ſenſes under diſcipline and cuſtody, ſo to put off the dangerous temptations which by the ſenſes would break in upon us. But theſe men have a contrary buſineſs, they kindle that which the Spirit quencheth, they ſet fire on the body which is the houſe of the ſoul; they give life unto that which is mans death, and ſtrive to kill men better that are are already too much dead in ſins and concupiſcences, Brokers for the Devil that make wares for hell, and the return of their merchandiſe is the ſouls of men. But leave off this needleſs as well as wicked Trade. Luſt is as good an evil Painter as your ſelves, it needs no objects nor repreſentations; for it ſelf chuſeth objects faſt enough, and makes to it ſelf too many imaginations and pictures. But if you will ſhew the excellence of skill, do ſomething of rarity, and make ſuch Images that they may fright away Luſt, by the apparition of torments and miſeries attending it, or may perſwade Temperance by ſome lively patterns and characters of Sobriety, and the excellent benefits following it. Another kind of Repreſentation, and which is done moſt to the life, is that which is done moſt by the living, ſo that life it ſelf dwels in that Repreſentation. Hence things ſo repreſented, though paſt, are freſhly animated by the ſpirits of others, and live in them again, and that ſo naturally that they ſeem not to be others but the ſame, and not ſo much to be the ſecond as the firſt. And ſurely if this Repreſentation were of profitable & commenable things, in a profitable & commendable manner, I do not ſee how it may be condemned, except a thing may be condemned for being profitable, or for being a Repreſentation. The firſt, no man will affirm; and I think the latter can hardly be defended; for the perſonating of others may be patterned, even by Divine examples. One Prophet takes to him the repreſentation of a fooliſh Shepherd, another of a man wounded by him whoſe priſoner he ſet free, a third of a man fettered in chains; and all theſe to teach more lively, and to move more forcibly. But ſuch great abuſes have defiled this kind of Repreſentation, that it hath not onely left the true and naturall profit of it, but it hath ſeemed to many grave and godly men rather fit to be taken away then hopefull to be cured. On the other ſide, I ſee no hope of the taking away, and therefore I deſire it may be cured, and to that end am willing to ſhew the chief corruptions of it, ſo that either the diſeaſes may be healed, or the whole may abſtain from being infected.

A firſt Abuſe of this kind of Repreſentation, is in the perſon repreſented, when ſuch are repreſented for pleaſure, whoſe repreſentation to wiſe men is loathſome, or to weak men is dangerous. I ſhould here

begin with the tranſfiguring of men into fools, ſo to make men merry with the depravation and abaſement of a Creature made to God's Image, yea of the very Image of God in that Creature. For this feeds that evill humour and condition of fooliſh men, that uſeth to rejoyce in folly, and make it ſelf merry with that which makes a wiſe man either angry or ſorry. But the world is inexorable in this point, and they will not have the fool taken from them, but will needs delight in their like, and therefore I will paſs to points of more hope and greater poſſibility.

A ſecond Fault in this kind is the Repreſentation of Women by Men, which I think is a moſt dangerous and peſtilent Spectacle. I need not go to the old Law for proof, but onely appeal to new and lamentable experience, & deſire the confeſſion of them that know the times, whether the ſhape of a woman hath not made maſculine loves, and whether the maid hath not procured love to the boy. I am loth to ſpeak of that whereof the very ſpeech is loathſome; but it may not be that ſins ſhould have priviledge to proſper, becauſe they are loathſome to be be mentioned, but even becauſe they are loathſome, they ſhould the more terribly be reproved. But I will go a middle-way between ſaying all and nothing, and wiſh that there were not ſo much merchandize of Play-boyes; nor ſo much counterfeiting enticement to that traffick. Sure I am, in ſome Countries at ſome times, the purchaſe and attendance of a play-boy, hath been a ſpeciall ornament: and if there be faults iſſuing of this fountain, I onely ſay thus much, That for ſuch, Lands uſe to ſpew out their Inhabitants, Heaven rains down Hell on Earth, and Men of Earth go down alive to Hell.

A third Fault is, when the perſons of men either holy by profeſſion or converſation, are brought forth to the mocks and ſcorns of prophane *Herods*. In ſuch God himſelf is ſacrilegiouſly derided, while either his functions or graces are turned into laughing ſtocks. It is a curſed laughter that laughs at him by whom we laugh; and he who made laughter doth alſo make weeping; and as certainly as they now laugh, and his Spirit is grieved, ſo hereafter will he laugh and they for grief ſhall weep, and that weeping ſhall be eternall; for it ſhall be cauſed by a worm that dieth not, and a fire that never ſhall be quenched.

A ſecond ſort of Abuſe is, when evill ſpeeches (that corrupt good manners) are repreſented. Of theſe I will name three ſorts.

A firſt is rotten and filthy language, wherein one defiles his own tongue that he may defile another mans ears; he takes the fire of his own luſt, and by his tongue flings it in at the windows of the Ear, to ſet young or youthfull ſouls on fire. And leſt this poyſon ſhould do no harm, filthineſs very often is conſerved and ſugred in wit, that death may be ſure to be ſwallowed, and that the filthineſs may enter and pierce the deeper, being poynted by the ſharpneſs and pleaſantneſs of wit. Surely ſuch men become devils unto men, and turn wit into temptation, perverting that excellent iſſue of the ſoul to be a Factor for the Fleſh, yea to carry errands of beaſtlineſs between Fleſh and

and Fleſh, the Inventer and the Hearer. Yea, the Soul by this means becomes a deſtroyer of Souls; for while it foldeth up the Fleſh in ſweetneſs, it killeth the ſoul that made it, and the ſoul that hears it, if with hearing it be loved, as it will be if wit can do it. But beſides this low debaſing of ſo high and excellent a power of the ſoul, Let me tell them for an advantage, that it is often the ſign of an hungry and needy brain; for as filthineſs ſometimes borrowes of wit to make it handſome, ſo a bad wit often borrowes of filthineſs to make it ſelf toothſome; for a little wit with a great deal of filthineſs, hath often among vulgar and muddy ears, more ſavour then much wit if it be over-cleanly. But let the beſt ſtrive to pleaſe the beſt, and I know there are wits of that excellency that can give ſufficient delight by clean and clear conceits, even ſuch as flow from pure wit, and borrow no baſtardly generation, of the filth and mudde of the baſeneſs, ſhame and corruption of Man. And I know there are alſo neat and noble Auditors, that reliſh wit beſt by it ſelf, when it is not farded nor tainted with the mixture of ſlime and droſs. And I do not ſee but the chaſte wife of one (whoſe friendſhip while he lived might have brought me into ſuſpicion of partiality, but now he is gone, againſt my will doth leave me at liberty to commend him) hath been as fair and amiable, as the *Venus* of many deckt up with the colours and paintings of luſtfull and incendiary wit. *Sir Th. O.*

A ſecond Fault in repreſentative ſpeaking, is the uſing of holy words to prophane ends, or in a prophane manner. Oaths are ſacred, prayers are holy, and the name of God glorious, yet they muſt ſerve the recreation of Man, and man muſt be delighted, though God be blaſphemed. A fearfull thing it is for Man to delight himſelf in that wherein God is diſhonoured; If there were no other thing but the abuſe of Gods name, of ſentences of Scripture, and ſuch holy things, this were enough to make Playes of this Nature (and ſuch are moſt) abominable to every good Chriſtian. For I tell thee this, That if thou art a Chriſtian, thou art like unto *Lot*, and thy righteous Soul will be vexed with the diſhonor of thy God. Now if thou art vexed therewith, how canſt thou go to be vexed? Canſt thou take delight in vexation, and wilt thou give mony for it? And if thou beeſt not vexed, then art thou no good Chriſtian. Again, if thou be a Chriſtian, God is thy beſt friend, and wilt thou go where thou thinkeſt thy beſt friend ſhal be abuſed, and thou muſt hold thy peace? Take heed for Gods ſake that thou take not delight there where thou ſhouldeſt be vexed; and take heed for thy own ſake, that if thou muſt needs be vexed, that thou go not to ſeek vexation.

I might adde for a third Fault, the ſcandalous depravations and detractions, which diminiſh the honour of ſome, to add to the pleaſure of others; yea beyond this, the doctrines rather then reproofs of vices, the prodigall expence of time, the ſtuffe of which life it ſelf conſiſts; but I wiſh the former faults were firſt amended, and the amendment of thoſe would beſt give encouragement to a farther cure. Sure I am as the caſe now ſtands, that generally theſe

Theaters are the Churches of Satan, and do by the means forementioned edifie unto damnation. While the Preacher works for Heaven, the Player plays (for (his working is playing) for Hell, and many Souls receive there thoſe leſſons of Darkneſs, which lead them ſteadily unto eternal darkneſs. And if exhortations may not prevail; I wiſh Authority would, and that at leaſt the ſame courſe may be taken for the Scene that is for the Preſs, that nothing might be acted, but that which firſt had been examined, that ſo if this Repreſentation ſhall be thought fit to remain, yet at leaſt the foul ſpots aud corruptions of it may be cleared, that ſo it may be reſtored, to all poſſible beauty, and become (if not profitable) yet infinitely leſs hurtful.

Chap. XV.

Of the Phariſees Diſeaſe, the Love of uppermoſt ſeats.

THE Emphaſis lies in the word [Love] for to love prelation out of a tumour of the Fleſh is a ſin; but to receive it humbly being juſtly given, may be a work of the Spirit. Our Saviour confutes not ſuperiority and inferiority; he is not the Author of confuſion, but of order; but that which he condemns is the lifting up of the heart in pride, and the proud hearts lifting up of the body in place. If therefore thou ſeeſt the Diſeaſe, learn alſo the Remedies; and if thou art not yet provided, I will help thee with a few.

In the Firſt place, That thou mayſt cure thy ſelf by contraries; by true judgement and humility, grow firſt into patience, and after into liking with the lower place. Let thy Judgement tell thee that there is no odds in the place, but in the mind; for the ſame place doth pleaſe or diſpleaſe, as the mind likes or diſlikes it. I have known a man take a pleaſure if not a pride in ſitting loweſt; if thou do the ſame, thou ſhalt find the place will do nothing to thee to diſcontent thee.

Secondly, Know that the true height of a man is eminence in vertue, and an eſpecial vertue is humility, and humility is very much expreſſed in a good digeſtion of inferiority. So if thou art high in vertue, ſitting loweſt, thou ſitteſt higheſt; yea, by ſitting low thou doſt ſit high; for humility doth exalt thee. Surely the true excellence of man is verue guided by knowledge (and indeed otherwiſe it is no vertue) for wherein a man is more excellent then other creatures, therein is one man more excellent then another man. By how much a man riſeth above the creatures toward the Creator, by ſo much is his excellence increaſed, and ſo far every man excelleth another, as he goes beyond another in the Image of God. Therefore ſtrive thou for that which makes thee inwardly higher, though thou be outwardly lower; for if in this thou excelleſt thy Neighbour, thou art higher then he in worth, though lower in place. So a pearl is richer then gold, though in a pendent the gold ſit above the pearl. And we ſay often that

that a valiant ſhort man is a taller man then a long coward; ſo that he is above him in worth, though below him in ſtature. And no leſs is it thought that a conſequent Lady is preferred before an antecedent Uſher.

Thirdly, Know that this preſent order is but an orderly confuſion inforced by neceſſity, and ſorting with the confuſed miſery of the fall of Man: It was not the appointment of Gods firſt Creation that Princes ſhould go on foot, and Fools ride on horſeback; but by *Adams* fall, rich folly takes place of poor wiſdom. The heart of Man is deceitful, and inward excellence cannot truly be judged; therefore outward ſtuff for the preſent is uſually the dull touchſtone of eminence, and where there can be no better, the worſt muſt ſerve. But here meets me a caſe that is vanity it ſelf and vexation of ſpirit. Two men there are of equal means, the one lives like a Man and a Chriſtian, and equals his means by his expences in hoſpitality, ſervices of his Country, relief of the poor: The other he is neither Man nor Chriſtian, doth nothing for God nor his Country, but by ſacriledge, oppreſſion, and extortion, robs God and the Country; yet by this no-goodneſs, yea by his wickedneſs he trebleth his goods, and far ſurmounteth the other. Now let any man tell me which of theſe ſhould be taken for the better Man, whether the worſe man or the better? Surely by the rule of riches, the latter which is ſtark naught muſt be the better man; and if it be ſo, Love if thou canſt this admirable excellence and ſuperiority, which ſets thee up higher in place by being worſer in wickedneſs. Wouldeſt thou be this better man if thou mighteſt, or rather wilt thou not rather ſcorn this ſo much valued place, which is to be gotten by excelling in wickedneſs? Surely a moſt pittiful eminence, which is bought by the depravation of a mans chiefeſt excellence, the Image of God. A lamentable dignity where the price of the ſoul muſt pay for the preferment of the body, and thou muſt inwardly be moſt ugly, that thou mayſt outwardly be glorious; It were far better for thee to be the better man that thou mayſt be the worſe, then to be the worſe man that thou mayſt be the better. But to give thee comfort againſt this confuſion, I will tell thee.

Fourthly, That this confuſed order, ſhall be righted by an order without confuſion. The day draweth neer wherein every man ſhall be ſeated in his right place, even according to true, real, and inward excellence. That as I told thee, is the Image of God, wherein whoſoever now ſhines above the reſt by grace, ſhall hereafter ſhine above the reſt in the eminence of Glory.

Therefore lift up thy heart from earthly dignity, unto heavenly honour, and ſet thy heart on that which ſhall be thine by true judgement, by due adminiſtration, and in an eternal fruition. Thy worth ſhall be truly valued, and accordingly thy glory ſhall duly be given thee, and this glory ſhall be given thee in a Kingdom which hath no end. And then ſhalt thou ſee thoſe glorious ſlaves whom vice here preferred, tumbled down into a bottomleſs Pit, and as far below thee as hell is below Heaven: Then ſhall it be no grief of heart to thee

that

that here thou wert miſplaced by miſtaking; but thou ſhalt rather grieve for them, that they were preferred by wickedneſs unto eternal miſery. It only remains, that ſome of that thought that then ſhall fully poſſeſs thee, partly be taken before up hand, that ſo thy future ſuperiority may make thee fully pleaſed with thy preſent lowneſs, and the preferment of others by ſin may move in thee no other paſſion but pity.

We ſee the ſon of a great Man can endure to be below in the School, becauſe he knows he ſhall be high in the Countrey, and quietly ſuffers thoſe to take place of him, of whom he knows by him place ſhall be taken. We walk by faith, and not by ſight, by the ſight of the ſoul, and not of the body; and the ſoul ſeeing that heavenly exaltation, let not bodily ſight depreſs us, but let that glorious eminence which we ſee by faith, erect and cheer us.

And now becauſe by that univerſal variety of events, all things comming alike to all, or otherwiſe by divine favour and immediate bleſſing, wealth and honour comes ſometimes to grace and goodneſs; I thought it not unfit to add ſome cautions how the great good man ſhould make uſe of ſuperiority.

Firſt, the love of Pride, which hath with it a ſwelling conceit of himſelf, and a leſſening contempt of others, muſt be far from being the cauſe of his being firſt, but he muſt take it for orders ſake, which commonly brings two Companions, Comelineſs and Quietneſs.

Secondly, if there be any doubt of the right of priority, let him rather incline to the humble ſide then the proud, and rather ſeek to go before in humility, then in place, which is indeed Saint *Pauls* * going before in going behind.

* Rom. 12. 10.

Thirdly, let Charity accompany Humility, which ſometimes will give priority for love; for ſome ſuch there are whom you may win by this Rattle, and make them friends of enemies, as children are pleaſed with Apples. It is a bad neighbour that is not worth more then his place, though indeed he be not very good that will break friendſhip for love of the place. But love ſometimes ſeeketh not her own, eſpecially where love muſt be loſt by ſeeking her own; for love above all things ſeeketh love.

Fourthly, in the difference of place remember the Community of Nature: yea, perchance the priority of Grace; ſo ſhalt thou not be lifted up in thy heart, as thou art in thy place, above men of thine own dignity by Creation, and perchance better then thy ſelf by the eminent Graces of Sanctification. And where greater Graces ſit below thee, Let thy love and courteſie acknowledge their inward dignity, as their inferiority doth acknowledge thy outward eminence.

For as I told thee, their excellence is the chiefeſt excellence; and it is far from Juſtice that he ſhould reſpect thy outward worth which is the meaner, & thou ſhouldſt not acknowedge his inward worth which is the better. But let each have his due; thou the honour of outward eminence; and he the honour and reſpect due unto inward excellence.

CHAP.

Chap. XVII.

Anti-Circe. *A potion that turnes Beaſts into men, being before turned from Men into beaſts.*

MAny are the ſores that afflict the mind of corrupt and miſerable Man. But of theſe many, there are divers that be contented with the hurt of one ſingle part or faculty of the ſoul, as a Mote in the Eye, and a Thorn in the Foot. There is a ſingle error in judgement, a particular ſtraying of the will, and a meaſured diſordinateneſs of the Affections. In which caſes the amending of that one part where the grief lies is ſufficient.

But there is a kind of Men (for ſuch they were once) that will not be contented with ſuch ſmall ſores, but they will needs turn their mind into one whole ſore; *Facies dicatur an ulcus?* you ſhall not diſtinguiſh the face of their (once-reaſonable) ſouls, from that of the brutiſh and ſtill unreaſonable ſouls of Beaſts. They caſt ſo much moiſture on the Lamp of their underſtanding, ſo much mud upon their wils, that the light of their underſtanding is put out, and the feathers of a divine and celeſtial will are unable to mount; and ſo the ſoul in her faculties is ſlain, and there remains nothing but the husks and ſhels of Men; for the Men themſelves are turned out of doors.

To ſuch, mending will not ſerve the turn, for they are dead. They muſt go beyond mending, and had need to go to a new making. For where the *principia* be not only *læſa*, but as it were *cæſa*, an almoſt indelible Character of darkneſs, and ſenſuality, being ſtamped on the ſoul, how ſhall the ſoul be new lighted, but by the firſt enlightner; and how ſhall ſhe of ſenſual be made ſpiritual, but by a new begetting of the Father of Spirits; This maſs of moyſture is like the firſt Chaos, void and without form, and darkneſs is upon the face of it.

What remedy remains, but that now as then the ſpirit move upon the waters, even upon this informed lump of Humidity; There needs another *fiat*, even a voice from Heaven, *Awake thou that ſleepeſt, and ariſe from the dead.* But here is the difficulty, The ſpirit can new make him, but it is almoſt impoſſible to lead him to the thought of the Spirit, much leſs to the Spirit it ſelf.

If a Prophet would preach of Wine or ſtrong drink, he ſhould have a plentiful Audience, but the ſpirit to moiſt men, is but a dry doctrine. Yet I will not deſpair to pleaſe them, for I will alſo promiſe to bring to them the beſt new Wine, a Wine that will comfort and cheer their hearts above all the Wine in the World. And I doubt not, but if they once truly taſte it, they ſhall tell the Maſter of the Feaſt, even the God of conſolations; *Thou haſt kept the beſt Wine until the laſt.* And that I may aſſuredly lead them in the right way to him, who will both new make them, and cheriſh them being new made, I will ſet them in the ſame path, where I ſee Saint *Paul* a follower of Chriſt, leading his followers; for he long ſince uſed

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the ſame kind of remedy for the ſame diſeaſe, leading the *Epheſians* from the exceſs of Wine to the fulneſs of the quickning and renewing Spirit.

The Apoſtle *Paul* in that place ſets down a Vice and a Remedy, and he ſtrives to make the Vice abhorred, and the Remedy loved. To do this he needs no other Art but evidence, even to ſet forth lively the true portraiture of Vice, and the true feature of Vertue; for Vice being truly repreſented, like a fury or ghaſt of Hell, frights away her Spectators with her own uglineſs, and Vertue by her amiable and glorious aſpect, raviſheth and commandeth hearts and affections.

Let us therefore with patience or impatience, if you will, behold this Monſter, whereof though the ſight may be offenſive, yet that offenſiveneſs may perchance prove a cure to the ſick; and as for the whole we will recompence them again, when the Vertue is compared with the Vice; for Contraries are a foyl to each other; And uglineſs being more ugly by the ſide of Vertue, Vertue will again be the more glorious by the compared uglineſs of Vice. This Vice then is here deciphered to us by three things. Here is the matter of it, here is the meaſure or unmeaſurableneſs of it, and here is the houſe and reſidence of it.

The Matter of Drunkenneſs is Wine; the Meaſure is Exceſs, the houſe where it dwels, but ſhould not dwell, is yee; even miſerable Man. But what will they ſay, Doth the matter of this Vice any way ſet forth the uglineſs of it? Is not Wine an excellent Creature? and is it not commended in the Scripture? and to ſay truth (rejoyns one of the Throat-Gyants) it is for the excellence of it that we take ſo much of it: And here if I would give him the hearing, he would gather a Doctrine out of *Solomons* Text, yet clean contrary to the intent of it: That the colour is amiable, the motion ſprightly, and the effect comfortable. But when thou haſt ſpoken this, thou Sepulchre of Gods Creatures, I anſwer thee, that even for theſe reaſons thou and thy beaſtlineſs are moſt abominable.

For is Wine ſuch an excellent Creature, and hath God given it ſuch Vertues? Then art thou a very Swine to abuſe ſo excellent a Creature, to defile that which is precious, to tread on a Pearl with thy feet; yea, thou art a true beaſt for debaſing thy ſelf by that which is excellent. Is Wine an excellent Creature, why doſt thou beſtow it ſo filthily as thou doſt? thou knoweſt the iſſues of it, and I am aſhamed to name them, thy deeds are too foul for my words; I only ſay thus: If it be ſo excellent, why doſt thou throw it about Chimneys, floors and corners? Is this the fruit of an excellent gift that thou ſhouldeſt caſt the gifts before the givers face on the ground: yea, by their excellence loſe thy own excellence, and by ſpoyling them to rob thy ſelf of thy ſelf. The excellence of them ſhould incite thee to an excellent uſe of them; the goodneſs of God in giving ſo good a gift, ſhould raiſe up goodneſs in thee in the uſe of his gift, and to ſay truth, if there were any good nature in thee, thou wouldſt pleaſe him that hath pleaſed thee, by uſing the gift juſt according to the will of the giver.

Thou

Thou takeſt all other Grants under the Covenants of the Grantor, ſo ſhouldeſt thou do this even to the ſame end, and under the ſame meaſure by which he affordeth it; And if thou ask what that is, Juſt ſo much as may make man better and not worſe, as may add to the man, and not take from him, that the lower and bodily part of man may be ſo ſtrengthened and comforted, that the higher part of man remain ſound and entire.

If thou do otherwiſe, the Wine doth accuſe thee by his excellence, and makes thee the more lothſome. For if it could ſpeak, as it can take away ſpeech, it would complain unto thee that it ſelf is excellent, and man is excellent, but in this beaſtlineſs both the excellencies are loſt: for the excellent Wine hath ſpoyled the excellent man, and excellent man hath ſpoyled the excellent Wine. So doth the Swallower prevent the Day of Judgement: for then it is ſaid, That God ſhall deſtroy both the meat and the belly: But this man will not ſtay ſo long, he will before hand deſtroy both the drink and the belly; for the occupation of this man is to deſtroy the Wine, by his belly, and his belly, ſoul and body by the Wine.

And as the vertue of this Creature hath been one motive to reſtrain us from the vice of abuſing it, ſo the unmeaſurableneſs and monſtrouſneſs of it in the word Exceſs, is a ſecond retractive, and that a mighty one. There is a danger in this wine, ſaith *Paul*, even the danger of an exceſs; and the exceſs of Wine hath this miſchief with it, that by how much the Wine exceeds, the man diminiſheth; as much as the Wine is too much, ſo much the man is too little; and what loſs is greater then when a man loſeth his own ſelf? Therefore if any thing will move thee, Let the greater loſs move thee, rather loſe thy Wine then loſe thy ſelf: yea, indeed thou ſaveſt thy Wine by ſaving thy ſelf, for in exceſs you are both caſt away. This thing exceſs is worſe then the ſting of an Aſp, for by it wine poyſoneth the very Soul and Reaſon of Man. Hence it is that wine is a mocker, and makes a Fool of a man, for the look of it promiſeth pleaſure, the pleaſure provoketh exceſs, and exceſs brings a man out of his wits, and ſo he becomes a Laughing-ſtock to Fools, and a Lothing-ſtock to the Godly; And indeed as Idols are moſt truly called ſtocks and ſtones, ſo may theſe men alſo; *for they have eyes, and ſee not, ears and hear not, neither do they perceive any thing.* Now ought not this to be a moſt fearful and odious thing unto man, That where mans chiefeſt excellence and honour is, the Image of God, this Vice flies mainly at the face of this Image, and ſeeks to ſcratch it out of the ſoul; and ſo to leave man as baſe and diſhonourable as the Beaſts, whom man deſpiſeth moſt. So is this exceſs a notable kinde of murder, for it kils that which is indeed the man, even Reaſon and Underſtanding. And as its thus contrary to the Creation by defacing that Image of God, which the Creation planted in us, ſo it is alſo contrary to Regeneration, and the recovery of that decayed Image. So is it a murder of the ſecond *Adam* in us as well as of the firſt, even a murder of life eternal. The new man ſaith *Paul*, is created in knowledge and true holineſs, but drunkenneſs (it is a foul word

and an honeſt ear is troubled with the ſound of it) quencheth the ſhining Lamp of knowledge, and the ſpirituall fire of holineſs, and leaves the ſoul of man as a den of darkneſs, and uncleanneſs. It thruſts a finger into the very eye of the ſoul, even the underſtanding, and puts it out; and it leaves ſuch a droſs and muddineſs on the will, that it grows baſe and downward, the fiery mountings of the ſpirit being quenched by the fogs and clouds of moyſture,

Namq; affligit humi divinæ particulam Auræ;

Such lamentablee ffects of exceſs you ſhal ordinarily ſee in theſe thirſty men, or men-fiſhes (for their life is onely in *liquido*) they have commonly rebated and dull underſtandings, and baſe, groſs and muddy affections. They love baſe company, baſe places, and baſe courſes.

But if it be not yet odious enough, behold the Monſter it ſelf as you go in the ſtreets (for you can hardly miſs him) and that will beſt affright you; A certain thing it is, that perchance was lately a man, but now hath nor ſoul nor body; That little mouth of his hath ſwallowed down his whole ſelf, he is intombed in his own bowels, and that which is buried in him is his Sepulchre. He is now only Belly, Fooliſhneſs and Sickneſs; his panch hath buried the Wine, and in the Wine is his wit buried, his ſoul, his hands, his feet, and perchance his laſt wealth.

There can be nothing ſaid of him now, but that he is a meer Cask, the ſhell of wine; yet worſe then that, a Cask that marrs the Wine, and it ſelf is marred by it. You may ſtrike him if ye will, he feels it not, for he is dead as well as buried, and whoſoever would ſpeak with him, he muſt ſtay till he come home; for the drink hath turned him out of doors. But to what end do I caſt away my words? If I ſpeak to ſuch a one, I ſpeak to the dead, and how can he hear? And if I ſpeak to the living, He is not ſuch, and he hath no need of my ſpeaking? Surely I will here take up the ſaying of *Solomon*, of the other general death, *That it is good to ſee the houſe of death, becauſe the living ſhall lay it to his heart*. So though I have ſmall hope of the dead in exceſs; A *Lazarus* of that kind being very ſeldom raiſed unto life, yet let the living behold this houſe of death, and he may lay it to his heart.

Let thoſe that ſtand by the faln, take heed leſt they fall; Let the ugline ſs which they ſee and abhor in others, make them ſtrive not to be that which they do abhor. Beware of Wine, becauſe it tempts to exceſs, and therefore handle it with fear (I ſpeak now chiefly to them that excuſe themſelves by being overtaken) becauſe it hath a ſting in it: but eſpecially beware of exceſs, for without this ſting the wine will hurt thee. Be an equall Judge between thy taſte and thy whole ſelf, even thy body, thy ſoul; yea Grace, the ſoul of thy ſoul. Be not partial to thy baſe ſenſuality, but rather to thy ſelf, and favour thoſe excellent things, Gods Grace, thy own ſoul and body; Abate that which would abate thee, and loſe any thing rather then thy ſelf.

A third dehortative is the conſideration of perſons, for the perſons whom he dehorteth, are men and Chriſtians, and ſuch of all other it worſt becometh. A Swine, or a Heathen, or (a Heathens fellow)

low) a Swaggerer it becomes ſomewhat kindly; But men of underſtanding, ſervants and members of Chriſt Jeſus it fits by no means; yea, it is miſerable incongruity. A man that hath ſome remnant of Gods Image; yea, which is more, that hath Gods Image renewed in him: yea, is bought and brought to the wearing of this Image by the precious bloud of the Son of God; that ſuch a one ſhould defile and deface Gods Image in himſelf, this is a great abſurdity.

Therefore he conjureth them by their Manhood, and by their Chriſtianity, that they would not put on this wilful madneſs, by which both Manhood and Chriſtianity may be loſt. Chriſt hath dyed for thee, do not ſpoil him with thy drink for whom Chriſt dyed. Do not thou defile with thy Wine that which Chriſt hath waſhed with his blood; and where Chriſt endured ſo great a pain as accompanied the ſhedding of his blood, and nayling on the Croſs for thy ſalvation, do not thou ſhed thy Wine upon thy ſelf to procure thy own damnation. Surely thou preferreſt Wine before the blood of Chriſt, and before the Spirit of Chriſt. Thou art not a Chriſtian, but a Gadaren, or rather the Hog of the Gadarens, now in carrying by the Devil into the Deep, if thou prefer a Swiniſh pleaſure before the moſt precious blood of the Saviour of the World.

Therefore, behold thy dignity, and that may ſuffice thee. *Thou art elect according to the fore-knowledge of God, by the ſprinkling of the blood of Chriſt, and the ſanctification of the Spirit*; and is there a greater excellency then this, to be a ſon of God, ſo freely elected, ſo preciouſly redeemed, ſo divinely ſanctified? And now put this filthineſs by the ſide of it (a lothſome and odious compariſon, I confeſs, but profitable by the lothſomneſs) and can any man endure to loſe the Trinity, that he may gain Senſuality; to leave to be a Saint, that he may be a Beaſt; to loſe Heaven, that he may gain Hell? Me thinks a man had need be drunk before-hand, in this caſe, to make a choice of Drunkenneſs.

And now *Paul* paſſeth from the Vice to the Remedy. An admirable fit and ſoveraign Remedy, as which helpeth it three ways. Firſt by a contrariety; for cures are moſt commonly by contraries; and as exceſſive wine hath been ſhewed to be contrary to the ſpirit, ſo is the ſpirit to it. Secondly, by a conformity with it, but excelling it, and ſo the eminence of it calleth us away, from that which is meaner to that which is more precious, as the offer of gold cals us from ſilver or braſs. Thirdly, by a priviledge wherein it differs from it, as not having the danger of wine, which is exceſs; for there is no exceſs in the ſpirit, but exceſs is a vertue in it, and the greater meaſure the more commendation. Now that thou maiſt be glad to be cured of this Vice by the contrariety of the Spirit, ſee wherein the contrariety conſiſts. The ſurfet of wine makes darkneſs in thy Underſtanding, and the Spirit light: It makes brutiſh ſenſuality, ſtrong and heavy upon the will and affections, and the Spirit exalts and purifies the Will by a clean and celeſtial grace. Now if I leave it to thy choice whether thou wilt come out of Darkneſs into Light, from a ſervile ſenſuality, a true equality with Beaſts, into the glorious liberty of holy, clean and hea-

venly Minds; I know thou wilt tell me that there is no doubt in this choice, but that light is far better then Darkneſs, and a heavenly Mind is far better then a ſenſual. Then do but believe what thou ſayeſt, and do what thou believeſt, and thou art cured. Preferr in thy works as well as thy words, the light of the Deity ſhining on thy Soul, before the darkneſs of exceſs ſent up from the groſs vapors of Moiſture. Be thou far more glad to have thoughts of Purity, thoughts of Felicity, thoughts of Eternity, then the beaſtly imaginations of filthy Luſts, inflamed in thy Soul by the Lake of Brimſtone that lies in thy Bowels. Let neither the colour nor the taſt of Wine be thought a fit counterpoiſe to thoſe excellencies of the Spirit; but when Wine would tempt thee by them, call him Mocker, and tell him that pleaſure is but a pretence, but darkneſs, ſenſuality, and eternal death is the drift of it. Tell it thou haſt a Light in thee more precious then the light of the Sun (the Father of Wine) yea more excellent then any Creature, and thou wilt not change this excellent light into darkneſs, for ſo ſmall a price as a ſight and a taſt. Say thou haſt a quickening and purifying flame of heavenly Fire ſent down into thy heart, and thou wilt not quench it for the World, by the inundation of a brutifying Moiſture. And having chaſed away this tempting Ammonite, that will not make peace with thee but by pulling out thy beſt eye, retire into the Light and Vertue of the Spirit, inflame it, blow it, kindle it by Meditation, by Prayer, by Reading; and the increaſe of this Light and Vertue, will increaſe in thee loathing of the Darkneſs and Beaſtlineſs of exceſs. The light of the Spirit and the graces thereof, will be ſo highly precious in thy ſight, that thou wilt wonder that any man ſhould go down from that Heaven of the Soul, into the dark and miry Dungeons of a ſtupified, ſightleſs, filthy, ſenſual and ſenſeleſs Mind. Thou wilt admire that a man ſhould wilfully put out ſo glorious a Lamp as the Light of the Spirit, and that a man ſhould quench that fire by which in ſome meaſure he is partaker of the Divine Nature, and all this to get into him the nature, habit and condition of a Swine, an Ape, a Goat, or a Lyon. Wherefore take heed to the new Creature of God, created in knowledge and holineſs, which is far more glorious then all the old Creatures; Let that by all means be preferred in its dignity and ſupremacy, let all Creatures ſerve it, for ſo the Creator allows, but let it ſelf be brought in bondage to nothing. Let it be kept bright and pure for the ſervice and pleaſure of the Creator, who therefore beautified Man with a likeneſs to his own Heart, that his heart might take pleaſure in that likeneſs. And if the chief pleaſure which God takes on Earth be this Beauty of Man, then man himſelf ſhould take his chiefeſt pleaſure in preſerving and adorning this Beauty; Otherwiſe he is an ungrateful Wretch, not caring to gratifie the Creator with the pleaſure of his own Gifts, and he is an ignorant Fool for not taking a chief pleaſure in that wherein the higheſt Wiſdom is eſpecially delighted. But whoſoever is the truly begotten ſon of that ſupreme Wiſdom, cannot but love and cheriſh the Wiſdom and Graces of the inner Man, wherein ſtands the beautiful Image and likeneſs

likeneſs of the moſt glorious Father. And whoſoever loveth and cheriſheth it, cannot but hate and abominate that Exceſs that caſts blackneſs and filth on ſo bright raviſhing and celeſtial a Beauty.

Neither doth here the Spirit of God bid us to our loſs, but (which is the ſecond Remedy) even in thoſe things wherein Wine is deſirable, the Spirit offers us advantage. If the Wine be pleaſant to the eye, the ſights of the Spirit are far more excellent; for they are ſuch as eye hath not ſeen. The Spirit of God reveals ſights unutterable, and our ſouls annointed with that eye-ſalve, *look into Heaven and ſee him that is inviſible.* Glorious and delectable are the Contemplations of the Saints, even ſuch, that they grow rapt by the ſights which they behold, and are loth to come down from that high Tabor of Viſion, into the low and baſe valley of outward and groſs converſation. The light of the body is the eye, but the eye of Man is the Soul. The Spiritual ſight is mans moſt excellent ſight, and Spiritual objects are his moſt excellent objects. When we ſee outward things, we ſee but that which beaſts may ſee with us; but when we ſee Spiritual things, we ſee that which none but Men and Angels can ſee; wherefore be thou filled with the Spirit, whereby thou mayſt ſee the true and kindly objects of Men and Angels, and dwell not in thy outward eyes wherein Beaſts may excel thee. By thy inward ſight thou ſhalt in ſome meaſure behold God, thy chief Felicity, the love of God in Chriſt Jeſus given for our Ranſom, the admirable Graces and Vertues of a holy and ſanctifying Spirit. In ſum, thou ſhalt ſee ſuch divine Sights that thou wilt not give thy Contemplations for a Kingdom. For at what price will a heavenly Soul ſell his Meditations? * *Sion* is by interpretation a Watch-tower, and *Sion* is a type of the Church. The Church of God ſtands on a Watch-tower, and it ſees more then ſeven men on a Watch-tower; and as her height is exalted on the tower of contemplation, ſo her foundation is ſetled beneath on the Rock of ſtability. So as ſhe ſees far by her height, ſhe is alſo ſtable by her foundation; which amounts to this, That *Sion* is a Watch-tower that cannot be removed from her Contemplation. Now if this heavenly Sight be the moſt excellent Sight of Man, dwell no longer in thy outward eyes, to behold either the colour, ſpright, or motion of Wine, or of any earthly object; But in the ſtedfaſt Watch-tower of divine Contemplation, behold ſights worthy of a Creature indued with a heavenly Soul. Scorn to dwell in an equality with Beaſts, when thou maiſt come into a parity with Angels; and if thou wilt needs look on Wine, look on the new Wine of the kingdom of Heaven, which Chriſt now drinks above, and for which he hath left the old, having profeſſed that he will drink no more of it. But of this Wine more hereafter.

* *Gregor. in pſ. pœnit. 4.*

Secondly, If thy taſt delights thee, how much is that exceeded by the delights of the Spirit? The Church confeſſeth, that the kiſſes of Chriſt Jeſus (who kiſſeth his Church by the Spirit) are pleaſanter then Wine. *Quam dulcia faucibus meis eloquia tua*, ſaith *David.* He is fain to ask how ſweet, becauſe he cannot tell nor expreſs the ſweetneſs

neſs of it; *What is ſweeter then honey*, ſaith *Sampſon*, and yet *David* ſaith, *The Word of God, being taſted by the Spirit, is ſweeter then honey*. How many Saints have left their meat and drink for the Wine of the Spirit? How many have beaten down their bodies by abſtinence, that they might the more fully taſt the Sweetneſs of God? Wherefore if thou wilt indeed taſte ſweetneſs, get thee a Spiritual taſte, and receive the Wine of Heaven given by Chriſt Jeſus the Wiſdom of God: For he it is that (*Prov.* 8.) calleth the ſons of men, promiſing to fill them with delights (*verſ.* 31.) And ſurely thoſe muſt needs be the chief delights which iſſue from the taſte of the Deity, which is the uppermoſt Sweetneſs. Wherefore deſire thou rather to taſte God in himſelf then in his Creatures; for that is the higheſt pleaſure of taſting, which flows from the taſte of the ſweetneſs of the Higheſt.

Thirdly, If thou deſire Wine for the cheerfulneſs and joy which it breedeth, know that the Spitit of God is the Fountain of Conſolation; and then chuſe thou whether thou wilt drink of the ſtream, or of the fountain. The Spirit of God hath in it the joy and comfort of Wine. Yea, Wine hath his joy and comfort from the Spirit; for the Spirit of God, as once by miracle, ſo ſtill by courſe of Nature turns water into Wine. But there is another, even a new Wine in the kingdom of God, and this is the beſt wine. A new Wine it is to us, but not in it ſelf; new to us, becauſe we were firſt filled with the old Wine of our fall, and ſecondly with this Wine of exceſs, and after we come to drink this wine of regeneration and glorification. So it is new to us, but it is old in it ſelf, as flowing eternally from an eternal Deity. This is the true Wine which rejoyceth the heart, not of the body onely, but of the ſoul alſo, to which the outward Wine cannot reach. This is the Wine of bleſſed Spirits, the drinking whereof is the cauſe of thoſe unutterable joys which dwell in the dwellers with God. In this the Spirit gives not ſome groſs and bodily reliſh, thereby to become comfortable to the bodily part of Man; but in this the Spirit communicates the ſap, taſte and reliſh of its own primitive ſweetneſs, vigour and cheerfulneſs, ſo that we do not ſo much taſte comfort, as the Comforter himſelf. In the drinking of this Wine ſhew thy Manhood, Drink deep and true healths; for with this drinking is joyned true and eternal health. The more thou drinkeſt of this, the wiſer, the holier, the more ſober thou art; for in the ſame Spirit wherein is cheerfulneſs, is alſo Wiſdom and Vertue. The taſte of this wine is a bequeath of dying Chriſt Jeſus, to his beloved Spouſe the Church, whom he comforteth and ſupporteth with the flagons thereof in his abſence before the Day of his great Marriage, where it ſhall be given in fulneſs. And the comforts of it are ſufficient to ſtrengthen us againſt all ſorts of grief; yea they make us cheerfully to ſcorn and deſpiſe the pleaſures of ſin; they make us to look on death with diſdain, as upon a ſnake whoſe ſting and teeth are pulled out; *Death, where is thy ſting? Grave, where is thy victory?* They make us long for heaven, and ſtir up the ſtomack of the ſoul by theſe meaſured taſts of God, to taſte him perfectly

fectly in a moſt bleſſed, full, and eternal fruition. But perchance thou wilt tell me that thou taſteſt no ſuch ſweetneſs in God; thou haſt heard him ſpoken of in Churches and Pulpits, and thou ſayeſt thy prayers as others do, and yet thou perceiveſt no ſuch matter as I talk of. Surely I muſt confeſs, This Wine is not for every mouth, neither is every mouth for this Wine. The holy Wine muſt be put into holy Veſſels, for it is far holier then the ſhew-bread, for the receiving whereof *Abimelech* would that the young mens Veſſels ſhould be clean. The corrupt and luſtful Fleſh, as it taſteth not this Wine, no more doth this Wine endure to be taſted by it: this fruit of the tree of life cannot be received, but where the fruit of the Tree of Knowledge of good and evil is ſpit out and denied. The lovers of Egyptian Onions, are no true taſters of celeſtial Manna: therefore ſtrive to caſt out the old Man, corrupt with deceivable Luſts, which makes thy taſte groſs and earthly, and then thou ſhalt taſte the ſweetneſs of God and his conſolations. And having taſted it, thou ſhalt deſpiſe the taſte of thy former gluttonies and drinkings, and thou ſhalt ſay with *David*, *Thou haſt put more joy into my heart, then formerly there was when the Oyl and Wine were plentiful.* This is a priviledge of Saints: be thou a Saint, and enjoy the priviledge.

Thirdly (for drunkenneſs had need to be haled out with a three-fold cord) behold a benefit of this Spiritual wine, which the other wanteth; yea, behold the ſame thing commendable in the one, and damnable in the other, and that is exceſs. Thou maiſt drink too much of the outward wine, but canſt not drink too much of the inward; and therefore if thou love ſafety better then danger, love the wine of the Spirit rather then the fruit of the Vine. If thou knoweſt a Phyſitian that heals all that he meddles with, and another that hath killed as many as he hath undertaken, doſt thou not ſhew thy folly to prefer the killer before the ſaver?

Surely the ſpirit ſaves all that it undertakes, and wine hath ſlain many ſouls and bodies by exceſs; O love life, and ſeek not death by the errours of this life. Drink the Spirit without fear, but drink wine ſtill in fear; thou maiſt not fear in the drinking of the Spirit, except thou wilt fear increaſe of comfort, of light, of holineſs. Thou canſt not drink freely of wine without fear, except thou do not fear the loſs of light, the loſs of reaſon, of goodneſs, of thy whole ſelf.

The ſpirit, by how much it groweth in thee the wiſer, the better, the more larger thou art; But by how much more thou drinkeſt the wine of exceſs, the fooliſher, the wickeder, the leſſer thou art. Therefore when thou take ſt the Cup of Salvation, *open thy mouth wide, that it may be largely filled*, but when thou takeſt thy cup of wine, know it is a cup of danger, and let in danger as ſparely as thou maiſt.

It is the ſaying of a Wiſe man, *He that loveth danger ſhall periſh in it*, and ſurely he that loveth wine, loveth danger, and therefore he that loveth wine, is likely to periſh by it. While thou ſitſt at thy wine, the wine ſeems to thee to be ſtill the ſame, becauſe it is ſtill of the ſame colour, and the ſame taſte, and taken out of the ſame Veſſel; but I tell

thee

thee that the wine at the fourth or fifth draught is not the ſame that it was at the firſt or ſecond. The wine at the firſt or ſecond draught perchance was comfortable or phyſical, but at the fourth or fifth it is furious and unwholſome. It refreſheth thy ſpirits at firſt, but it deſtroys them at laſt: and ſo the ſame wine which was at firſt thy comfort, is at laſt thy poiſon. Therefore hold thy hand from wine, when it begins to be poyſon: know the time when it changeth, and take heed thou keep thy ſelf on this ſide of the Change.

On this ſide, thou art Maſter both of it and thy ſelf, and thou maiſt rule both thy ſelf and it; beyond, the wine will be thy Maſter, and thou ſhalt do what it pleaſeth. Then ſhall thy mouth ſpeak lewd things, and by ſpeaking or not ſpeaking it ſhall proclaim thy ſhame. Wherefore if thou love thy libertie, if thou love thy poſſeſſion of thy ſelf, ſtop thy appetite between the wine that refreſheth, and the wine that deſtroyeth. And that thou maiſt be the more ſtrong in this power of Abſtinence, with a purified ſoul thirſt after the wine of the Spirit, with which they that thirſt ſhall be filled, and with which they that are fillled, do ſcorn both the thirſt and fulneſs, and eſpecially the exceſs of earthly wine.

Thus have I made a Whip of a thrice threefold Cord out of this exhortation of S. *Paul*, therewithall to whip theſe devourers of drink, not out of the Temple, but into the Temple from the Chappels of Satan. I wiſh they would in this point be Papiſts, and whip themſelves alſo, if not with all, yet with ſome of theſe cords, that ſo by ſuch wholſom wounds, their evil might be purged. I confeſs I have left out one word of this verſe, which word ſeems to be the occaſion of the whole Verſe, and it is the word (drunken.) I might ſay for Anſwer, that I wiſh it were wholly left out in deeds, as it is here in words: but if that will not ſerve for an Anſwer, Let it be this. The matter of the word is the ſubject of this Diſcourſe, and the word exceſs reacheth cloſe unto it.

But for the word it ſelf, as I have for the moſt part avoided the lothſom naming of it. So I deſire that the lothſomneſs of the name may make the owners leave it, and intreat them to this end, to preach ſometimes to themſelves, and their Sermon ſhall be only an hours repetition of this word, Drunken. I doubt not but the beaſtly ſound of it in the ear, the muddy cadence of it on the tongue, will be ſo fulſome, ſo odious to them, that in the uglineſs of the word, beholding the lothſomneſs of the deed, they will hate and avoid the deed, whereof the word is ſo abominable.

CHAP.

Chap. XVII.

Certain falſe Appetites that diſtaſte the Food of Life, though dreſt in its own kind, if not dreſt to their own minde.

THere are at this day many ſeveral taſts that affect ſeveral manners of delivering the Word of God. Some affect roughneſs, ſome verbal Rhetorick, ſome a ſhort and ſandy Eloquence.

The firſt pretends for himſelf, that the profit of the Word conſiſteth in ſupernatural power, not in humane elocution; and that the enticing words of mans Wiſdom rob that divine power of the glory of converſion. But the man of this opinion muſt know firſt, that he finds no precept of ruſticity, harſhneſs or roughneſs of ſpeech in the Scripture.

Secondly, on the contrary, he ſhall find in the Preacher, Prophets and Apoſtles, yea, in Chriſt himſelf, pleaſant words, delightful compariſons, perſwaſive exhortations, and often very eloquent and moving expreſſions.

Thirdly, God ſpeaking by man unto man, though the power of God be the very effectual cauſe of converſion, and only baptiſeth with fire, yet the outward powerful expreſſion joyning and conſpiring with the inward converting power, may give a degree though not a being, and may blow the fire which the Spirit kindles. The Spirit in the ſpeaker or writer, according to his degree, commonly ſtirreth, inflameth, and exalteth the Spirit in the hearer, and that ſo much the more ſtrongly by how much more ſwift and forcible penetration it hath through the outward man into the inward.

Now a clear, ſound and maſculine expreſſion openeth wide the door of the outer man, ſo that the ſpiritual meaning contained in the words paſſeth in fully, ſtrongly and ſwiftly; And ſo the active vehemence thereof doth as it were ſtrike hard on the ſoul, and leaves a print thereon. The Word is the Looking-glaſs bearing the Image of the Spirit that ſpeaketh, and therein is the Spirits ſpeaking diſcerned by the Spirits hearing. The more this ſpirit is diſcerned, the more beauty, and ſo the more love, and ſo the more power. Now the clearer the Glaſs is, the more diſcerning; therefore the ſpirit made more excellent in an evident word is more lovely and more powerful. Surely if we could ſee ſpiritual thoughts in their Primitive beauty without the groſs mediation of words, their excellence would raviſh us, and their glory would command and maſter us. But now thoughts ſhining to us through the Lanthorn of words, the clearer the Lanthorn is, the more bright and cheerful is the Light; and the thicker it is, the leſs doth it direct, and the leſs doth it comfort.

Fourthly, beſides the benefit of evidence, handſom expreſſion helps the memory; and God ſpeaking to man by man, no doubt, well

knows their mould to whom he ſpeaks, and is willing that all favour, eſpecially by the Miniſtery of man, *Rom.* 6. 19. ſhould be done unto man, and that words ſhould be fitted to the beſt advantage of Nature. A Parable of Chriſt, a tuned and proportioned Pſalm of *David*, a Proverb of *Solomon*, yea one of the Fathers harmonious Sentences, ſometime take more hold of the memory, then a rough and ragged exhortation. Yet I ſpeak not this (that I may uſe *Pauls* words) to ſhame them that have not, to condemn *Moſes*. *Exod* 4.10. for want of utterance, but to exhort others from condemning, and that they do not condemn, but deſire the more excellent gifts: for God gave *Moſes* and *Aaron*, even to divine knowledge, an eloquent utterance. God hath given divers gifts unto men, and all to edification; now all together ſhall edifie moſt, if the higher imploy their Talents, not condemning, but encouraging the lower; and if the lower exerciſe their gifts, rather imitating then envying the higher. But in imitation, let every Man hold this Rule, That he imitate no further then his ſtrength will make it good. Otherwiſe while he ſeeks to be another, and leaves to be himſelf, being ſhort of the other, he loſeth both himſelf and the other, even what he would be, and what he might be.

The ſecond is a hunter of meer words, and the outſide of ſpeaking, with a neglect of the inſide; ſuch a one is a Phariſee in words, as the ancient ones were in deeds. Againſt theſe eſpecially do the Reaſons of the firſt oppoſe, for theſe go about to entice men, and to ſlack their affections with Eloquence, not to turn them, nor to conquer them with power. Theſe draw men to themſelves rather then to Chriſt, for their hearers (if they be not of the wiſeſt, as moſt are not) commend the Sermon much, and the Preacher more, and Chriſt leaſt of all.

And indeed they leave their audience commonly as they found them for profit, but ſomwhat better for pleaſure. Their miſhap is this, that the ear is not the ſoul, for if it had been ſo, then ſo many ſouls by them had been gained, as hearers were pleaſed. Surely this ear-teaching, or ear-ſcratching pierceth not home, but it is like an Arrow without an head; It hath indeed the wooden head of the fleſh, but it wanteth the mettal and ſteel of the ſpirit, by which it ſhould enter into the heart, and divide between the ſoul and the Spirit. Let theſe men therefore remember that the Kingdom of God, though it may be advanced by words that make power evident, yet it conſiſteth not in words, but in power.

The ſpirit ſpeaking, though in courſe and plain words, may ſave a ſoul, but the top of humane Eloquence, not edged with the ſpirit, will never enter in deep enough to ſave the hearers. The third ſort affect a language of ends, and ſuch a ſtile as is all of inlayings. They are full of ſhort breaths; & if they perſwade you not on a ſudden, they have done.

Again, they darken the ſenſe by not allowing it room enough. Surely it hath been a miſery of theſe latter times, to affect both in Latine and Engliſh, ſuch a ſpeech of parcels that hurts the memory, travails the underſtanding, and doth but nibble and ſting the will, not gripe it, not lift it, not weild or manage it. When the memory would

claſp

claſp it, it is all one as if you did claſp a handful of ſand, the harder you ſqueeze it, the more it flits. When the underſtanding beholds it, either it is pained in opening the faſt and hide-bound ſhels of it, or if it have ſome eaſe in that kind, it ſpies but a ſhort glimpſe of Light, and but a Gloworm of Reaſon, and be the way never ſo dark, it muſt be content with that flaſh of Lightning. When the will and affections meet it, they rather find in it the taſte of an Epigram, then of a doctrine; of ſawce, then of meat. And if there be any ſtrength in it, yet it is ſo bound in by brevity, that it gives but a pluck to the will, and draws it not by a continued might: ſo if the mind will not be moved with the pang of a ſentence, it may ſcape well enough from this kind of teaching.

Surely theſe minutes of ſtile, and littleneſſes in diſcourſing, do not well expreſs Majeſty and Power. And that ſhould they ſtrive to expreſs who are the mouths and pens of the higheſt Majeſty and the higheſt Power. Again, in regard of the hearers, or readers, that which ſhould enter with power, ſhould iſſue with power; that which ſhould go to the heart, ſhould iſſue from the heart, and not be only a flaſh or fire-work of the brain.

And now that I may the better free my Reader and my ſelf from miſtaking and being miſtaken, I am ready to tell him what I intend not, and what I intend.

Firſt, I intend not to leſſen their deſerved eſtimation, and ſo their edification, whoſe natural gift is a clear and conciſe expreſſion; I know there are of this ſort that merit good Readers, and have many of them, and I wiſh them proſperitie in the Name of the Lord. Such men are themſelves when they write and not others, and if they ſhould be forced from this kind, they ſhould (like Diamonds) be leſſened by new faſhioning; and I think verily that wherein a mans ſtrength lies, therein ſhould he glorifie his Creator, and not by going out of his ſtrength ſeek to ſerve & glorifie God by his diſability. And this do they commonly who leave that Character whereunto they were faſhioned, and reach after another but reach not to it. To ſuch the Apoſtles counſel is good Phyſick; Let every man underſtand according to ſobriety and his own meaſure. But ſecondly, I intend to ſhew and prove that a continual Diſcourſe or Treatiſe made all of parcels, though it may have good things in it, yet it is not the beſt kind of Language for edification.

And beſides the reaſons ſhewed before (that it often darkens the matter, that it hurts the memory, that it wants the power and majeſty, which the Word of God both requireth and deſerveth) to make up an abſolute proof, I will add a moſt abſolute example, and the reaſon of the example. The example is Saint *Paul*, that ſtrong Writer of Epiſtles (as the very malice of his Enemies did confeſs) who knew the beſt kind of delivering Divinity, 1 *Cor.* 2. and hath told it us in writing, that ſpiritual things muſt be fitted with ſpiritual words, and as there he ſaith, in writing practiſed that which he told us. If you will ſee his practice, ſearch his Epiſtles, and among them that to the *Romans*, (which indeed is a Maſter-piece.) There ſhal you ſee that his manner of

teaching is deep in knowledge, ſtrong in reaſoning, pregnant in expreſſion, powerful in perſwaſion. He doth not truſs up his words too cloſe, neither doth he thin them ſo much that they can ſcarce be diſcerned, but to a full and ſubſtantial matter he giveth the fulneſs of ſpeech and expreſſion. Yea, where he ſeems moſt to excell, he ſometimes doubles and makes returns, and gives two or three ſights or countenances of the ſame matter, that our knowledge and memory may be aſſured, and that he may not be thought to grudge us his matter by grudging us words.

And yet Epiſtles I think may beſt plead brevity. Beſides in his perſwaſions and exhortations, he expreſſeth vehemence of affection and fervour of ſpirit, which ſmall ends do ſmally and weakly perform. And ſecondly, if we will ſearch into the reaſon of this Example: by ſearching what is ſpiritual, we ſhall find that the Spirit worketh mans converſion, eſpecially by light and power, as having to do with dark and impotent Mankind, and therefore it expreſſeth it ſelf beſt, and makes it ſelf moſt evident by a lightſom and powerful ſpeech, even words of brightneſs and fervour. So both by *Pauls* example and the reaſon of that Example, I have fetched the pattern of moſt profitable Language. If yet you would have more proof, behold alſo noble *Eſay*, the very primate of the Prophets, and the Ambaſſadour of God, whoſe tongue was touched with the fire of Heaven; This great Prophet doth not uſually skip and leap in the ſhort ſteps of broken ſentences, but he walketh with Majeſty in the full paces of an expreſſive, juſt and mighty Language. He doth what we ſhould do, even make ſweetneſs to wait upon ſtrength, and not make ſtrength to melt it ſelf away into ſweetneſs. Let the Bees come unto *Samſons* Lion, but let not the Lion ſpend his ſtrength in running after Bees. Now the uſe which hence I would gather, is a double Medicine for a twofold Diſeaſe. The one is for the Readers or hearers diſeaſe. For many of theſe are ſick of judgement, and will not read or hear any but thoſe that are ſhott and ſweet, even ſuch as convey Religion into them by Pils and not by Potions. They are like chicken, that cannot eat bread except it be in crums. But let ſuch get unto them the true appetite of a true Chriſtian, and then ſpiritual matter delivered ſpiritually, that is, with evidence and force, will be very good, if (not the beſt) food to their ſouls. And I would wiſh them to condemn their own ſtomacks, and to ſeek to amend them, when they condemn or neglect a ſound and Apoſtolical delivery of the Word. For certainly that Soul is not very ſpiritual in her appetite, that reliſheth not ſpiritual Doctrine delivered in its own, that is, in a ſpiritual manner. For true in this it is alſo, That Like loves his like, and on the otherſide, where there is no love, there is no likeneſs, but that which loves not is unlike to that which is not loved. So the appetite that loves not a ſpiritual kind of teaching, is to be ſuſpected, that it ſelf is not ſpiritual, and that want of likeneſs, is the true cauſe of the want of love. And if it be ſo, then let men look into themſelves for the fault, and not out of themſelves; and after let them look themſelves to the Phyſician of our ſouls Chriſt Jeſus, praying

praying him to touch their hearts, as he did the heart of *Lydia* with his opening Spirit, and then no doubt ſhall they be attentive hearers of the man that ſpeaks ſpiritual things in ſpiritual words. The other is for the Writers or Speakers diſeaſe, and this very often is affectation. Every man muſt be of the faſhion, and ſo if this Language of pieces be the faſhion, that muſt be affected; But the affectation hereof is vicious, both becauſe it affects a vice in ſpeaking, and likewiſe becauſe it mars the natural ability, in which the Affectator would have better excelled, and whereby he would have been more perſwaſive. So have I ſeen a good Trotter make a bad Ambler, and fall into a Rack, which is neither of them both. Wherefore to draw all to a ſum; Let edification be the end of ſpeaking and hearing, writing and reading; that it may be ſo, ſpiritual things muſt be fitted with a ſpiritual Language. The excellence and moving of divine Muſick, is then chiefeſt, when the Tune ſpeaketh like the Ditty.

So if the light and power of the Spirit utter themſelves in words of light and power, it ſpeaks moſt movingly to our ſouls. Wherefore let ſpiritual words have in them ſpiritual evidence ſpiritual and fervour, for ſo do they beſt ſpeak to the Underſtanding, Will, and Affections. And let the whole matter have a ſufficient allowance of words, for ſo doth it beſt ſpeak to the memory. Yet this we may know, that with a large and full expreſſion, a ſententious, definitious and comprehenſive Poſition, is often a very good Companion. The largeneſs gives a full appearance of the matter to the underſtanding, and works a ful impreſſion of it into the memory, and then the brevity becoming the model and pith of the largeneſs, makes it more portable and ready for uſe. And we may ſee a ſtring, which by the ſudden turn of a Key hath broken, by a leiſurable winding, hath riſen beyond the degree where it brake. Laſtly, if with the Preacher to the words of Truth, and an upright writing, there ariſe pleaſant words, let every man make uſe of his Talent, to the profit of the lender. Inſtruction pointed with delight, pierceth the more ſharply, and ſticks the more ſtedfaſtly. And theſe be the very Nails of *Solomon*, the faſtning of which he commends in the Teachers. But let every man ſerve God in his own place, and not break his rank to do ſome ſtrange Exploit. For as there is not an expectation of doing God ſervice, where God hath not given ability, ſo neither is there an acceptation of that ſervice which is done without an ability given of God. 1 *Pet.* 4. 11. *For ſuch a Work is not the fruit of the power, but of impotence, and it cannot pleaſe him, becauſe it is done without him. For as every good thing comes from God, ſo that which comes not from God is not good, and that which is not good, can never pleaſe God.*

CHAP.

Chap. XVIII.

That the uſe of the Keys is an excellent Remedy for the Diſeaſes of the Church (if it ſelf be not diſeaſed) and that it is not to be taken for a priviledge, to be free from Remedies and not from Diſeaſes.

* *Cyprian. Epiſt.* 10.11.55. *& de Lapſis.*

When I read the * practice of Penitence in the Times of the firſt Love, it rejoyceth me greatly to ſee the beauty of the Church, which could not chuſe but ſhine in a notable fairneſs, when the ſpots were ſo duly and carefully taken away, the faces of the ſpotted being throughly waſhed by the tears of repentance. Open Sinners were not admitted into the Communion of Saints, neither was the bread of the Children given unto dogs, neither by an equal bounty to the godly and the wicked, was there an equal encouragement to godlineſs and iniquity. But a ſeparation was made between the ſick and the whole; and this ſeparation had no other intent but edification, even an edification of the Spirit by the deſtruction of the Fleſh. So could men find no fault with the diſpenſers of this power, having nothing to complain of, but that their lives thereby were ſought to be amended, and their ſouls to be ſaved.

I confeſs the cauſe was weighty for which the gates of Heaven were to be locked; great in matter, or great in manner; great in the thing done, or great in the wilfulneſs of the doer. And this not without reaſon; for the doom is heavy, and fit for the back of a ſtrong and mighty Evil. It was a ſhort damnation, a temporal Hell, a meaſured delivery unto Satan, man being ſhut out of Heaven upon Earth, even the company of Saints, and ſhut out of Heaven in Heaven, even the joyes and Comforts of the Spirit of Conſolation. Neither could it but be an excellent Remedy, becauſe it was ſo fitted to the Diſeaſe. A degree of Preſumption is encountred with a degree of Deſpair; the Scorpion is made a medicine againſt the Scorpion, and Satan is ſet on work to take him down by Terrour unto Salvation, whom before he animated and puffed up to deſtruction. He that ſaid at firſt, *Sin boldly, for ye ſhall not dye at all*, now he changeth his voice and ſaith, *Thy ſin is greater then can be forgiven thee.* But the Wiſdom of diſpenſation ſuffered this roaring Lyon no longer to terrifie, but until his Terrour did mollifie. He aymed indeed at deſpair and deſtruction, but the Church aimed at Humiliation and Converſion, yea to Conſolation and Salvation. For indeed Humiliation for Sin is the way to Converſion from Sin, and Converſion from Sin is the way to the conſolations of the Spirit, and the comfortable Spirit is both the guide and way to Life eternal. Therefore when the man is humbled, Satan is caſhiered; the Horſe-leach is taken away when he hath ſufficiently abated the vicious and ſuperfluous blood; And now the man formerly forſaken by all, is comforted of all; the gates of Heaven are unlocked to him, and he is reſtored to both the Heavens, the Communion of Saints, and the joyes of the Spirit. Thus are we healed by wounding, and by humbling we are exalted. O admirable uſe and command of Satan! He is an enemy to God, yet doth him ſervice; he is an adverſa-

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ry to Man, and yet helps him. A ſtrange thing it is, that Satan ſhould help the inceſtuous Corinthian, to the deſtruction of his fleſh, and the edification of his ſoul. A ſtrange thing that Satan ſhould teach * *Himenæus* and *Alexander* not to blaſpheme. His Kingdom is ſeated in the Fleſh, and yet the Fleſh he deſtroys. He is the Author of blaſphemies, and yet he teacheth not to blaſpheme But is Satan contrary to himſelf, and is his Kingdom divided in it ſelf? No ſurely. But one that is ſtronger then he, both in wiſdom and power, manageth both his craft and malice to ends which himſelf intendeth not. The Devil is one and the ſame ſtill, even purely malicious. And in this malice, he tempts men being in high blood unto a preſumption of ſinning. And by the ſame malice, he tempts the ſame men, being caſt down unto a deſpair of Mercy. Now as Remedies are by contraries, ſo a meaſure of deſpair is medicinable to a meaſure of preſumption. And juſt ſo far doth God ſuffer Satan to go on in his temptation, as temptation is profitable, and no farther. Therefore while Satan is driving the Offender to deſpair, God ſtops his courſe when the Sinner is come to due humiliation. And then as it was with Chriſt in the Wilderneſs, ſo it is with the humbled Sinner; Satan is diſmiſſed, and the Angels come and miniſter to him. And as God doth publikely adminiſter this Remedy to the members of his Church in publike Evils, ſo alſo doth he privately exhibit it to his choiſeſt Saints in their private Neceſſities. And ſo a meſſenger of Satan was ſent to buffet *Paul*, that by the ſtrokes of him who is the king of pride, God might teach his ſervant Humility. But what ſhall we ſay to theſe things? Are men at this day willing to take this Phyſick, of the Phyſician of our Souls Chriſt Jeſus? or do not moſt men that are of any growth, think themſelves too great to be taken by this net of Mercy, but are willing to break through, that they may be taken in the Net of Judgement? I wiſh we had not far more need of the words of S. *Ambroſe*, then he had when he uſed them. **What great or rich man* (ſaith he) *ſhall ye now find, that will take it well to be reproved of a fault? Yet this man* (*David*) *being glorious in Kingly power, and often approved by Divine Oracles, when he was reproved by a ſubject, becauſe he had grievouſly offended, did not repine in a rage, but confeſſing, relented by Repentance.* And a little after. *Other men when they are reproved of the Prieſts, increaſe their fault by going about to deny or diminiſh it, ſo that by the ſame means by which they ſhould have been amended, they increaſe their ſickneſs.* Had this holy Man a cauſe to complain, to whoſe keys the Emperour *Theodoſius* ſubmitted himſelf both for binding and looſing? and have not our days much more, wherein men of a far inferiour greatneſs think it a ſpecial priviledge belonging to their dignity to ſin without controlment? And yet if we look clearly into the matter, a priviledge to ſin quietly, is but a priviledge quietly to be damned. But I think it much rather a miſerable inconvenience of greatneſs, and a meer abuſe of it, when the terror thereof is employed to fright away grace, and ſo terrifie ſalvation. Theſe are they of whom it is ſaid, *Potentes potenter cruciabuntur*, the mighty by the abuſe of their own might ſhall be moſt mightily puniſhed. And if greatneſs would but take a proportion of wiſdom and patience, and thereby ſoundly examine why he

* 1 Tim. 1.20.

* S. *Ambroſ. apologia David. cap.* 2.

he is angry, when he is juſtly reproved, I think he will be ſo far from finding a reaſon for his anger, that he will on the other ſide find a reaſon of thanks and rejoycing. For put the caſe (as it is too often) that a great man hath offended; to him the Man of God ſpeaks or writes, in due or reſpective manner, and diſcovers his Sin and his danger by ſining. The main intent of Gods ſervant, is but to take away the Sin that would ſlay him, and inſtead of Sin and Death, to recommend unto him Grace and Life. Now wherein hath this man offended, whoſe only buſineſs is to take from greatneſs Sin and Miſery, and to give it Vertue and Happineſs? Surely thou haſt nothing to diſlike, except it be to be leſs wicked, and leſs miſerable, and to be more vertuous and more happy. Yet (though without a reaſon) greatneſs will in this caſe often be angry, though it have moſt reaſon to be angry with it ſelf, for being angry without a reaſon. But when reaſons fail, I think this muſt repreſent one, That it is a diſhonour for a ſuperiour to be reproved of the inferiour, and it is commonly a little great Man that doth not think more honourably of himſelf then of moſt of the Prieſthood. To this I anſwer, that this exception is made all of ſtomack and nothing of reaſon. And firſt I could confute much of it, by proving and propoſing the dignity of Prieſthood from whoſe ſpiritual power (it being as the Scripture ſaith, a power unto edification) of exhorting, teaching, reproving; yea, binding and looſing, I think no true member of Chriſts Church ſhould deſire to be exempted. Beſides, Saint *Paul* without any diſtinction writes to the *Theſſalonians*, to acknowledge thoſe that laboured among them, who (as he affirms) were over them in the Lord. Whence might be deduced this Doctrine, That the Layity in general is the Flock, and the Prieſts are the Shepherds; and ſpiritual Shepherds in the adminiſtration of ſpiritual things, are over their Flocks. But fleſh and blood is loth to hear of any Eminence, though it be but ſpiritual, and not of this world. Therefore I muſt talk with it in a Language more natural to it, and thereupon I reply, That an Inferior, which in his manner of ſpeaking keeps ſafe and whole the dignity of the Superiour to whom he ſpeaks, and in his matter only ſtrives to take away his ſin, this Inferiour hath in nothing diſgraced the Superiour; for in the manner he hath given him reſpect, and in the matter he offers him Amendment. So upon the whole he hath not diſgraced, but graced him in reſpective words, and in profitable matter.

And ſurely a man ſo reproved, may if he pleaſe be more honourable after reproof then he was before, if by the reproof he become better then he was before. *Naaman* was an honourable man, but a Leper, and at firſt he took exceptions to the Prophet, becauſe he came not out to him, but ſent him health in a manner that diſtaſted him. But if *Naaman* had continued in his anger, he had continued a Leper, whereas by hearkning unto the Prophets direction, he returned honourable as he was before, and healthy which he was not before. Surely every man though never ſo honourable, hath a ſpiritual Leproſie; and if a Prophet adviſe him to waſh and be clean, by refuſing it, he may continue an honourable Leper; but by obeying it, he may have ſpiritual health added to his temporal honour.

Wherefore

Wherefore let every man do that for the health of his ſoul, which this mighty man did for the health of his body; let him waſh according to the words of the Prophet. Chriſts buſineſs is to waſh us in this world, that he may preſent us ſpotleſs to his Father in another world. As he waſheth us chiefly by his own Blood and Spirit, ſo he waſheth us miniſterially by his Word, by his Sacraments, by his Keyes; for by theſe the Blood and Spirit which waſh us are more neerly applyed, and more fully communicated. Therefore love and embrace the outward means of thy inward puritie, and take willingly not one but all the helps that may beautifie thee.

Some think it too much to be hearers of the Word of Chriſt, and cry out that preaching (indeed a fooliſhneſs to ſuch, but a fooliſhneſs that ſaves others) hath turned the world upſide down. *Acts.* 17. 6. Another can endure preaching, becauſe he can endure to ſit at his eaſe, while the Preacher takes pains in uttering that for which before he took pains in gathering: but the Sacrament he will take but once in the year, and not once, except his Charity fall out right with the time of the year. A third, will endure both Word and Sacrament, and with *Herod* will do ſome things gladly; but if he be threatned with a binding in Heaven for unlawful Luſt, *John Baptiſts* head muſt dance from his ſhoulders. But O thou man whoſoever thou art that deſireſt to ſee the face of God, give leave unto God to fit thee for his preſence, by all his means of waſhing and cleanſing. For there is nothing purer then our God of pureſt eyes; and there is nothing fouler then a man of natural corruption; therfore think no waſhing too much, to bring the moſt defiled thing on earth to the pureſt Eſſence in Heaven. Believe that Chriſt knew the glory of God ſufficiently; for he came from it immediately to us; and that he knew ſufficiently the filthyneſs of Man, for he came to waſh it with his blood; and therefore let no man think that he hath preſcribed any thing too much, to bring us from ſo great a filthyneſs to ſo infinite a Glory. Wherefore let no man limite the Higheſt, and tell him the Word and Sacraments might have ſerved for his cleanſing, but yield to his Wiſdom, which hath thought chaſtiſement ſometimes as neceſſary as food. Therefore be thou like *David* (and be not better then he who was both a Saint and a King) and then ſhalt thou ſay with *David*, That Gods rod and his ſtaff do comfort thee, as well as that he maketh thee to lie down in green paſtures, and leadeth thee by the ſtill waters. So to ſumme up all, Let the diſpenſers of Chriſts Ordinances, and his ſpiritual Stewards, give to all his ſervants due meat in due ſeaſon. Let them take the Towel and the Baſin wherewith once Chriſt waſhed and wiped his Diſciples feet, and at this day waſh the feet, even the ſpots of his bleſſed Spouſe. He hath told you that he did it to give you an example; if ye follow not his example, you go about to make his giving of it in vain. Waſh them with the Word, for Chriſt hath teſtified, *Now are ye clean by the Word.* Waſh them with the Sacraments; for the blood of Chriſt, and the Spirit of Chriſt, the chief means of our Spiritual cleanſing, are thereby communicated to us. *Waſh them with the rod of cenſure and chaſtiſment, which*

purgeth out the evil by the blueneſs of the wound, and by the deſtruction of the Fleſh ſaveth the Spirit in the Day of the Lord, 1 *Cor.* 5. 5. And let the Flock of Chriſt ſtrive for the utmoſt cleanneſs, and not for priviledges of uncleanneſs; for as they are purified, they ſhall be glorified; the more white we are here in Grace, the more bright we ſhall be in Glory. And let every man though outwardly great, ſeek to make himſelf as much within as he is without; and to that end, let him encourage his ſpiritual father freely to tell him the ſins that bind in Heaven, that he may be freed from them whiles he is here on Earth. And let every great one that means to be ſaved, account it an eſpecial benefit, if he meet with a meſſenger of God (*Iob* 33. 23.) which may by wholſom admonition, take from him thoſe ſins which may loſe or leſſen his ſalvation. For it is a certain Truth, that as the more purity, the more glory: ſo the more ſpots, the leſs glory and the greater damnation.

Revel. 1. *Now unto him that hath loved us, and waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God his Father, To him be glory and dominion for ever and ever.*

Chap. XIX.

The Diſcoverie of ſome main Cauſes of Wars and Wounds in the Church, and the means of their cure.

THAT the Church and *Rebecca* are alike, and that the Womb of both is lamentably perverted into a place of wreſtling, grief (though unwilling) cannot but confeſs it, becauſe Contention is ſo violent that it will not ſuffer it to be hidden. Therfore a queſtion as fitly ariſeth from the Church as from *Rebecca*, If it be ſo, why am I thus? Though ſhe deſired to be fruitful, yet ſhe loved not to be a breeder of quarrels, and therefore preferred a quiet ſterility before a contentious fruitfulneſs. And to this queſtion, of both there is fitted an Anſwer for the ſatisfaction of both.

There are two Nations in thy Womb, and two kind of people come from thy bowels; one viſible Church, one womb, and the ſame bowels, yet two ſorts of people, and not two only in diſtinction, but two in contrariety of diſpoſition. The difference of their inclinations makes a a diviſion in their affections, and this diviſion is inflamed into oppoſition and contention.

The man of fleſh is *Eſau*, a ſtrong Hunter of carnal luſts, or of preſent pleaſures, or of natural apprehenſions. The man of the ſpirit is *Jacob* a ſpiritual diſcerner, a heavenly Citizen, of a ſanctified reaſon, of a divine (or godly) will, of affections ſet on high. But the wretched Antiquity of this contrariety and contention, reacheth beyond *Rebecca*, even to the beginning of dayes, when Time it ſelf was not a week old. For even in Paradiſe, it was enacted as a puniſhment on the ſin of Man, even the trouble and vexation of perpetu-

al

all Enmity. Therefore as it was early in Antiquity beginning, in the beginnings of Time, ſo it is like to be late in continuance, and to endure to the end of Time.

And no doubt theſe laſt Remnants of Time, are likely to have moſt of it, for in them love doth wax cold, and as love waxeth cold, contention groweth hot. Therefore let every Chriſtian take to himſelf a twofold care. One is, that the more evil the dayes are, the more he ſtrives to redeem both his time and himſelf from the evil of the daies. As the Infection increaſeth, ſo is it fit he ſhould increaſe his Preſervatives. A ſecond is, That ſince in contention of two parts, there is but one part that hath the Right, he muſt ſtrive to be on that part which hath the Right. The fleſh hath no right to hate the Spirit, much leſs to perſecute it, for therein Darkneſs perſecuteth Light; Corruption, Cleanneſs; an earthly and ſenſual groſneſs, a Divine and Spiritual Puritie. But good right hath the Spirit to hate the Fleſh, for no man can forbid Light to chaſe away Darkneſs; Purity, Groſneſs; Cleanneſs, a ſpotted Corruption. Yet ſo giddie is man grown by his Fall, that the Fleſh juſtifies it ſelf in the Oppoſition of the Spirit, and the Spirit is condemned for oppoſing the Fleſh. And as this is done by thoſe that are without, againſt thoſe that are within, ſo is it done by thoſe that are within, one againſt another, and in that degree of heat, which is proportionable to the degree of the Fleſh, that poſſeſſeth either their Judgements or Affections. For even within the viſible Church the fleſh poſſeſſeth the Judgements of many, and faſteneth Errors upon them; and the fleſh the whiles takes it ſelf for the Spirit, and therefore will err by Authority. Yea, this counterfeit ſpirit fighteth with the true Spirit, and by Religion would condemn Religion, and under the ſhew of Truth, ſtriveth againſt Truth it ſelf. And if you will gueſs only by heat and vehemence, you will hardly find out which is the Truth, yea, ſometimes you ſhall have the more heat with the leſs Truth.

For Error hath many times the odds of contentious Eagerneſs, which ſhall the leſs deceive us, if we carry about us Saint *Pauls* little note, *That the true Churches of God have no ſuch cuſtom as contention.* Yet my buſineſs at this time is to find out ſuch, within the pale of the viſible Church (not medling with thoſe that are without) and to ſearch for them in that Drag-Net which taketh up both good and evil. And I wiſh that by my finding them, they may learn to find themſelves; that ſo finding themſelves carnal, they may ſtrive to be ſpiritual; and ſo by being once found in the fleſh, they may ever hereafter be found in the Spirit.

A firſt way by which the fleſh becomes extreamly Religious, and by the Extremity of Religion, extreamly quarrelſom is cuſtom. For too true it is that many are Chriſtians, and this or that ſort of Chriſtians by cuſtom and anticipation. Chriſtians I call them, becauſe they are ſuch in the opinion of themſelves and others: yet muſt I needs tell them, that true Chriſtianity is not faſtened to the heart by cuſtom and prejudice, but it is knit unto it by the Spiritual bands of illuminating and ſanctifying Grace. True it is, that man hath in him by Nature an In-

ſtinct of Religion, even an Inclination to fear and ſerve ſome Higher Power; and this general Inclination is commonly ſpecificated by Birth and Education, which by Cuſtom knit a Religion to this Inſtinct, which knot of Nature is many times miſtaken for the knot of Grace. Now, this Religion ſo taken in by Nature, is commonly violent, peremptory and dangerous, ſtrongly opinionated of it ſelf, and as ſtrongly hating all Religions different or oppoſite. The Reaſons of the violence of this Baſtard Religion is divers.

Firſt, becauſe the Religion it ſelf being natural, the affections and paſſions which are moved by it are alſo natural; now it is truly obſerved, that the motions of nature are commonly more vehement, I am ſure more tempeſtuous and turbulent then thoſe of grace. *Quicquid agit Natura, valde agit.* Nature marcheth furiouſly in the execution of her purpoſes, and the ſatisfaction of her deſire. But grace is little, like a grain of Muſtard-ſeed, or ſhe is by her difference from Nature forſaken of it in her actions and affections; ſo that the body often either tarries behind, or comes ſlowly toward her for the ſeconding of her purpoſes, or ſhe is more orderly, peaceable and temperate, which is indeed the Character of her in S. *James* 3. 17.

A ſecond reaſon of this violence may be, becauſe cuſtom is a thing ſtrongly rooted in the heart, and the ſinews by which it is faſtened are extreamly ſenſible. Therefore if you would cut away a cuſtom, you cut the heart it ſelf: and if you will pull it up, you pull out the heart and all with it. Thence it was that *Alexander* could not perſwade the Indians to bury their Parents, having ſtill uſed to incorporate them. Neither could he perſwade the Græcians to ſwallow down their Parents, being ever uſed to interr them.

And here by the way, an Anſwer fitly ariſeth to a twofold Objection of antient or * modern Pagans. One is, That it is a fearful thing to ſee the ſtrong diverſity of Religions in the World, maintained by equal conſtancie and aſſurance; from which either is inferred or deduced by the Maſter or Scholler, that where there are ſo many, and every one denyed by all the reſt, they may be all falſe, becauſe all are ſeverally denyed. But this follows not; for firſt, I have ſhewed a reaſon of the manifold diverſity of Religions, and the equal violence in their Profeſſors. As many Religions as Cuſtom hath delivered to Mankind, ſo many are uſually retained and ſtrongly maintained. But yet the diverſity of Errours cannot annihilate the unity of Truth; but Truth which is indeed but one, may and ſhall ſtand juſtified by her ſelf and her children, though the numberleſs variety of Errours, may be juſtly confuted and overthrown. Though the Heathen have as many Gods as Cities, and not one of them true, yet this hinders not, but that there may be one true God that made Heaven and earth, which even by divers Heathens hath been confeſſed.

* *Char.*

A ſecond Objection is this, That Religion hath been the Author of many cruel outrages;

Tantum Religio potuit ſuadere malorum,
Quæ peperit ſæpe ſceleroſa atq; impia facta.

But

But henceforth let the Objector ceaſe from this Language; for here I have brought him to the Damme of theſe Monſters. This cuſtomary natural, unnatural Religion is the very Mother of them; For nature having received a Religion by cuſtom, this Religion like a Spirt poſſeſſeth it, and drives it headlong like the Gadaren Swine into deſperate actions. Nature grows mad upon a Religion knit by cuſtom to her inſtinct, and in her violence ſhe thinks the Extremity of Devotion to be the very Mark of Perfection. Therefore ſhe goes furiouſly onward, and overthrows all that ſtands in her way, thinking then ſhe pleaſeth God beſt, when ſhe is moſt furious in his ſervice, and therefore ſometimes ſhe will do Maſſacres and Murders, that ſhe may be ſure to have ſerved him ſufficiently. So mad and brutiſh is this carnal Devotion, that it thinks to pleaſe the Judge of the World, by thoſe cruelties which a juſt man doth lothe and deteſt. And deteſtable as it is to good men, ſo much more to true Religion, which is the Doctrine of Goodneſs, and hath been before deſcribed to be peaceable and temperate.

Therefore far be it from any man, to accuſe true Religion of that which it ſelf doth accuſe. But let this Brat be brought to the true Dam of it, and that ſhall be found to be the fleſh, but never the Spirit. The Spirit maketh Sheep and not Wolves: it hath armed many with Patience to ſuffer Tyrannie, but hath taught none to be Tyrants. *Quem videris gaudentem ſanguine, Lupus eſt.* Whoſoever delights in blood for conſcience ſake, is a Limb of Antichriſt, the great Woolf of the Church, the Flock of Chriſt.

But let us haſten from this diſeaſed Religion, and ſeek out a Remedy, even a Remedy for this Devotion of Cuſtom: which Cuſtom is an equal Nurſe to all Religions; A Nurſe is to all Religions, a like Mother of moſt unlike Children. The unity of the Mother cannot reconcile the Differences of the Children, but like the Earth ſhe nouriſheth all Herbs, even of contrary qualities. But this while the Contention of theſe Children is moſt fooliſh, for each ſtriveth to be right heir, when not one of them is lawfully begotten.

Therefore a firſt Remedy for theſe Baſtard Religions, is to know the Whoredom of their Mother: and a ſecond, to know the true Father of true Religion. The falſhood of the Mother hath been already expreſſed, but it muſt be known as well as told: they muſt take notice of it, as well as hear of it. And let them take this for an aſſured ſign of a Whoriſh Mother of Religion, when they find the ſame and no other Fountain of Religion, but that which will ſerve to beget a Religion contrary to that which is held. If thou holdeſt thy Religion becauſe thou art accuſtomed to it, for carnal Reaſons, and by a common hand, thou holdeſt not Religion truly: yea, though thou hold the true Religion. But becauſe Truth beſt reproveth Falſhood: and Rightneſs, Crookedneſs: I will ſet forth the true Father of true Religion, that the Adulterous Mother may the better be known and avoided. God is a Spirit, and therefore the Religion that pleaſeth God muſt be ſpiritual.

But

But man is carnal, defiled by a carnal Generation, and therefore can neither know nor give unto God a ſpiritual Service. Therefore is it needful that the ſupreme Spirit teach this carnal man a ſpiritual ſervice, which his Carnality cannot find out. Yea farther, it were needful he did give him a ſpiritual Underſtanding, to diſcern and approve a ſpiritual Service, being taught unto him, which fleſh and blood cannot do. So we ſee there is need of a ſpiritual Doctrine, and a ſpiritual Mind. Man hath nothing in him to pleaſe God withall: He is all Darkneſs and Pollution, therefore God muſt ſend from Heaven, that which he will have man to ſend acceptably unto Heaven. Man that is now moſt contrary to God, muſt be conformed to him, before he can receive from God, and return to God a Service conformable unto God.

So it remains, that true Religion muſt be a ſpiritual Doctrine, taught by God unto Man, and the true means of receiving a ſpiritual Doctrine, is a ſpiritual Mind. This is the right hand of Religion, and Nature is the left, and theſe right-handed Men are the only true receivers of true Religion.

For a ſpiritual Mind, meeting with a ſpiritual Religion, by Uniformity grow to an Unity: they kiſs, embrace, and claſp one another, and the gates of Hell cannot pluck them aſunder. The Spirit that gave the Word, ſeaſons the Heart, and the Heart meeting the Word, born of the ſame Spirit with it ſelf, joyns it ſelf to it in a brotherly Affection and Unity. Now this only true admittance of true Religion, hath notable Priviledges annexed to it, which are both marks of Excellence and Difference, above and from other falſe means of receiving Religion. One excellent and neceſſary Prerogative is this, That the ſpiritual Man hath God for his Teacher: he learns the counſels of God, of that Spirit which only knoweth Gods counſel, and only acknowledgeth it. He holdeth Divine things by a Divine hand, and receives them from the Deity it ſelf. Though his outward Man receive Elements and Rudiments of Religion by Birth or Education, yet his inward man receiveth them by Heavenly inſpiration; the ſame Spirit which moved holy men to ſpeak, moving holy men to hear and believe. For in the Saints the Spirit of God is the laſt reſort, reſt and Pillar of Truth: and how can they but believe when a ſpiritual Mind plainly diſcerneth the Truth of ſpiritual things? It hath alſo a ſecond priviledge of ſafety, and in that ſafety, a third of reſt and quietneſs.

For a Religion being once truly diſcerned, approved and knit to the heart by the Spirit, the Spirit which leads us into the Truth, doth ſtabliſh us in the Truth; by the ſame Light by which it ſhews us the Beauty of Verity, it diſcovers the deformity of Errour; yea, it will joyn hands with no Religion, but that which is kin to it. Shew the Spirit the whole Millaners ſhop of Religions, which Mountebank Satan hath ſet to ſale in the world, and none of them will fit his hand, though never ſo much flouriſhed over with the imbroidery of humane wit and earthly Glory. The Spirit which gave the Word, will acknowledge no other

other, but the Word of the Spirit. *My Sheep, ſaith Chriſt, hear my voice, but a ſtrangers voice they will not hear, John* 10. And now what an admirable priviledge of reſt and quietneſs is hereunto annexed? The carnal man, if he eſcape the Reſtineſs gotten by cuſtom, or impoſed by Authority, he runneth like the diſpoſſeſſed ſpirit, through all places both wet and dry, ſeeking reſt for his Religion. And how can he find reſt, ſince there is no true reſt but in the Truth? and that Truth being hidden from fleſh and blood, all other Religions that appear are but Errors, and who can blame a man to run from an Error as ſoon as he hath found it? This I doubt was the Diſeaſe of *Mountague*, who profeſſeth that he continued in the Romiſh Religion, becauſe if he left that, he believed he ſhould run through all and never be at reſt. So he kept that Religion it ſeems for his own ſake, and not for the goodneſs of the Religion, becauſe he would find reſt, not becauſe he had found the truth. But much better do they, that by the Spirit embrace true Religion, becauſe by the Spirit they diſcern it to be true. Such men ſeek Truth rather then reſt; for having found Truth, they know reſt comes in upon the Bargain. They follow that truth which is followed with reſt, but they by no means will follow that reſt which is divorced from Truth. They ſeek for Truth, and Truth gives them reſt; but the other ſeeks for reſt, though reſt hold him in Error. So he is reſolved to be ſure of his reſt, though he be not ſure of his Religion. But as this is a Baſtard holding of Religion, ſo is it a baſtard reſt; for it is a wrong reſt that is grounded on Error, and Truth only giveth a true reſt. By the ſame reaſon might a Pagan or Mahometan, ſtabliſh himſelf in Paganiſm and Mahometiſm, becauſe Cuſtom hath given each of them a Reſtineſs in their Religions.

But let that man who deſireth by a right hand to receive the Truth, and from the Truth to receive reſt, and with that reſt ſafety from Errour; Let him I ſay, lift up his eyes on high, Becauſe he hath his Chair in Heaven, who teacheth the hearts on Earth. Let them vehemently intreate God, that by the Spirit which only knoweth his counſels, he will reveal his counſels that by the Spirit which gave the Word to the Speaker, he will faſten the Word in the Hearers, and that by a ſpiritual and heavenly mind, they may diſcern and hold Spiritual and Heavenly Truth. And this let them do importunately and unceſſantly. Importunately, both in regard of the weight of the Petition; for the very weight of our Salvation lyes on this ſpiritual receiving of Religion, and in regard of the efficacy of Importunity, to which Chriſt hath promiſed the Holy Ghoſt: *Luke* 11. 8; 13. Unceſſantly, becauſe God may delay thee, yet hope ſtill that he will not finally deny thee. He calleth ſome at all hours; and it is to no purpoſe to go from him, for he only hath the words of eternal life, and he only can give them to thee, and ſettle them in thee.

A ſecond reaſon of difference in Religion, is difference of Complexion; for many times that is called a War of Religion, which is but a War of Complexion. And ſurely pitty it is, That the Religion of many, or at leaſt the zeal of it, is but their Complexion, and yet they think

think themſelves to excell all others in the zeal of Religion, when they do but exceed them in the heat of Complexion. And yet under this forged Banner of Religion, they combate boldly with other Complexions: yea, ſometimes with the Spirit it ſelf, the true and only root of true Religion. For indeed it falls out, that Complexions being different, by their difference they fall into diſcord, and not ſo only, but they are at difference with the Spirit it ſelf, both becauſe the Spirit is of no Complexion, and becauſe the Spirit upon occaſion maketh uſe of any Complexion; which when it doth, it gains the diſpleaſure of that Complexion, which is contrary to that whereof it makes uſe. So by ſeveral turns, every Complexion combateth with the Spirit in thoſe whoſe Religion is Complexion, and whoſe Complexions are not commanded by the Spirit, the true Author of Religion. This in patterns will more evidently appear.

Set before you a man of Choler; his humour is hot, and this heat being applyed to Religion, he calleth Zeal. Then he infers, The more heat, the more Zeal; and the more Zeal, the more Religion. Hence he blows that fire of his fleſh, until he hath kindled in himſelf ſome flame of Intemperance, or perchance, hath ſet the houſe of God on fire about his Ears.

On the other ſide, behold a Phlegmatick; His Complexion preacheth to him, that Religion conſiſts all in Quietneſs, and living peaceably among his Neighbors. Therefore he praiſeth Moderation ſo much, that his Religion takes cold, and he loves an eaſie Ignorance more then a diligent Knowledge. He is dully patient in diſhonour done to God, he is contented with quiet prophaneſs and well ſettled Superſtitions. Whence I gueſs this man to have been the firſt Father of this Poſition, *Malum bene poſitum non debet moveri.*

But now as we have ſeen theſe two aſunder, ſo bring them together, and you ſhall preſently ſee a Battle. But the Cholerick man is firſt in the combate, and hath the Phlegmatick by the coller ere he be aware. At the firſt blow, he denounceth damnation to him for key-coldneſs, for doing Gods work negligently, for his ungodly Patience, for man-pleaſing, for temporiſing, and at laſt he calls him Formaliſt. On the other ſide, the Phlegmatick (when he is awaked by the clamour of the Cholerick,) calls him an angry Goſpeller, a Fyer-flinger, a Schiſmatick, a Sower of diſſention, and perchance a Puritan (though that word ſometimes be alſo beſtowed on the very grace of the Spirit.) Beſides, if the Phlegmatick be throughly ſpurred by the Cholerick, ſo that he ariſe to any height from the cuſhion of his Fleſh, he will then look over into the life of the Cholerick, and tell him his diſcoveries. He will ſay, that all his heat is not zeal, becauſe he is as hot in his own quarrels as in the quarrels of God, yea in matters of Earth as much or more then in matters of Heaven: that he will ſooner be reconciled when God is offended, then when himſelf is touched; that his heat is not ſpiritual, becauſe it hath Pride joyned with it, and that out of Pride he pretends to pull down Pride; and that he is angry with dignities becauſe he hath them not, and that if he had them, he would preſently be at friend-

ſhip

ſhip with them. Thus do we ſee theſe two in a miſerable and vehement conflict, where it is pitty to leave them long. But another ſpectacle cals us aſide, from which being returned, I ſhall deſire to part them by that Spirit of Love, which puts aſunder thoſe that come together in combates, and brings together by Love thoſe that went aſunder in Hatred.

The firſt Man that I take notice of in this new ſpectacle, is of a Sanguine Complexion. This man being of a pleaſant conſtitution, will have a pleaſurable Religion. He thinks that the Text, *Rejoyce continually*, is to be taken litterally and ſtrictly, and he will not endure any doctrine that may not manifeſtly ariſe from this Text. He likes well paſtimes and recreations on the Sundays, though Service be the ſhorter, and he ſays, that ſome Ales with a little ſpice of drunkenneſs maintain Love. He underſtands not the word Mortification, but thinks it is killing of a mans ſelf, and he is never in earneſt with his Soul, much leſs in ſober ſadneſs, but he lives in jeſt, and in ſum is of a feſtival Religion.

But with him, though againſt him appears a Melancholiſt, the ruggedneſs of whoſe brows ſhews the roughneſs of his Religion. His Complexion is fed by a ſad, ſowr, and harſh humour, and accordingly his Religion conſiſts all of terrour, cenſuring, ſeverity, cutting and paring, much binding, with little or no loſing. He thinks a ſowr countenance is the very Viſage of Religion, and not to be like any that are many, is the true difference of a Chriſtian. He hates form, and believes Religion muſt have nothing but ſubſtance; he is himſelf a ſoul (almoſt) without a body, and he would have all the Church to be like him. He is full of ſcruples, and therefore both ſeeks and finds many faults where are none, and is ſo jealous of abuſes, that he is ready to forbid all uſes for fear of abuſes. He is exceeding querulous, and therefore more apt to complain for ſuppoſed Corruptions, then to thank God for real Reformation, and is more troubled with a little ſpot on a finger, then he is cheered with the comlineſs of a whole Face. With Superſtition he hates Superſtition, yea ſometimes he nouriſheth it by hating it. For his hatred of Superſtition, continues the memory of divers Snperſtitions, which if his oppoſition did not make known, they had been moſt quietly confuted by Forgetfulneſs. Beſides, he is filled with Superſtition by a ſwarm of ſtrange and extravagant Imaginations. By them he ſometimes ſees Viſions, receives Revelations, and approacheth to an Anabaptiſt or a Seraphim; like *Bonaventure*. This he doth if his Melancholy be lightſome; but if it be wholly dark, then he is nothing but fear. Every Atom is a Mountain, and he fals into Judaical ſcruples of touching, taſting, and handling. And now theſe two being brought together (though the Melancholy man will hardly be drawn into Company) you ſhall be ſure to ſee a combat in theſe alſo. The Sanguine man tels the Melancholick of faction, ſeparation and pride, and ſayes he is like the Phariſee, that juſtified himſelf and deſpiſed others. He tels him, his name is Stand farther off, which he ſaith, becauſe he thinks that he is holier then others. He accuſeth him of malice and ſpitefulneſs, and

ſaith, that Love is much decayed, ſince theſe pure Goſpellers came up. He hates him as the Enemy of Mirth, yea the enemy of Life; for he holds him a walking dead-man, and doubts he ſeeks to make others as dead as himſelf. Therefore he ſhuns him as he ſhuns Death, and is reſolved to forſake any Religion or Salvation, that is of his Complexion. On the other ſide, the Melancholick counts the Sanguine for a Reprobate, and his titles for him are, Good-fellow, and Carnal Goſpeller. He tels him the Love which he talks of is not Charity, but a brother-hood in Iniquity, and that ſuch Unity is but a conſpiracy of the Wicked, not a Communion of Saints. He taxeth him for being merry with Sin, and for pretending the furtherance of ſpiritual vertues by fleſhly liberties, wherein God is offended, that he may be pleaſed. Briefly, he accounts the Sanguine but a man of this World, and he accounts himſelf to be none of the World. Becauſe the Sanguine is of the World, therefore the Melancholick thinks it fit to hate him, becauſe he hath undertaken not to love the World; and becauſe himſelf is not of the World, therefore he thinks it fit to be hated of the world, and in this word *World*, he includeth the Sanguine.

Thus do theſe divers Complexions afflict one another, and each one thinks that Religion is on his ſide, and Irreligion on the other, and that with Religion he batters and aſſaults Irreligion, whereas indeed, it is Humour that fights with Humour, Complexion with Complexion, the Fleſh with the Fleſh. And becauſe the one Humour finds faults, and perchance true ones in the other, therefore he condemns him bodily, and approves himſelf ſecurely, becauſe he is contrary to him. For he thinks that his contrariety to Vice muſt needs be a Vertue. But the whiles he ſees not that Vices have a great contrariety between themſelves, and therefore a Vice may fall out with a Vice, Prodigality with Covetouſneſs, Dulneſs with Impatience, and Diſſoluteneſs with hidebound Severity. Therfore we ought to look wherewith it is that we reſiſt Vice, as to be ſure that it is Vice which we do reſiſt; For a Vice is an evil medicine for a Vice, and a beam in thine own eye is a bad help to take out the mote of anothers eye. Yet this is mans infirmity, the ſame blindneſs which can ſee nothing in our ſelves, will perceive much in others; and the ſame Humour which prejudiceth us to judge our ſelves, makes us ſtrong and confident Judges of others. And this doth every Humour in his Turn; for every one will take on it ſome work in Religion: but eſpecially Choler and Melancholy are buſieſt, the one in practical buſi-headedneſs, which often tends (in their opinion) to a holy ſedition, and a religious ſchiſm; and the other in ſpeculative conceits, ſcruples, and apprehenſions, in the abundance whereof they ſeek faults and are willing to find them; and by the prejudice of that willingneſs find ſome, where are none; they call a whole Church to the Bar, and their private ſpeculations muſt be the laws of her tryal; and if ſome word or action be capable of two ſenſes, a good and a bad, they arreſt the Church upon ſuſpition, that the bad ſenſe is hers, and not the good. And both theſe Humors get themſelves often much

much glory among the Vulgar, the Melancholy man for deadneſs, being thought guilty of Mortification, and the Cholerick for his vehemence, being accuſed of Zeal. Yea, theſe and the reſt of their fellows are often in a mixture according to the variety whereof, happeneth an infinite change of conceits and affections in Religion.

Neither is this to be found in one Church alone, but no doubt it works in all Churches being made of men, and all men having different Complexions. There are no doubt elſwhere, *molles & rigidi*, eaſie and rough Profeſſors, Phelgmatick and Sanguine, Cholerick and Melancholick. If you will go aſide with Saint *Iohn* into the Wilderneſs of Contemplation, and behold the great Harlot of the World, the Church of Rome, you ſhall ſee the divers operations of theſe different Complexions. The woman her ſelf that ſits on the Beaſt, even the Heads and Managers of that Tyranny, are of a ſanguine and ſcarlet Complexion. They have turned Divinity into an Art and Myſterie, of purchaſing pleaſures, honour, and dignities. And thence ſhe bears this Motto *I ſit as a Queen, and ſhall ſee no ſorrow.* For Choler, repair to the Jeſuit, a man of an active and buſie heat, full of deſigns and travails; and if the craft of his Choler do not effect his projects, the miſchievouſneſs of it ſhall, and then he ſheds the blood of War in the time of Peace. His very character is Cholerick; for it is a Locuſt, *that hath the tail of a Scorpion, and a ſting in his tail, &c. Rev.* 9. But for Phlegmaticks, there are no patterns like the Monks, whoſe Life in general is pain by eaſe, and labour in eating. And in this pain and labour they expreſs a wonderful patience. This is the man whom that excellent penſil of the Spirit Saint *Paul* deſcribes weeping, *whoſe end is damnation, whoſe god is their belly, and whoſe glory is their ſhame.* And if you will ſee the face of Melancholy, behold your Anchorite or Stillite, who often by a ſullen humour falls out with the world, and falls into a corner, and at beſt undertakes voluntary temptations that he may eſcape neceſſary ones. This man alſo Saint *Paul* deſcribes, when he calls his Religion a ſhew of wiſdom, in wil-worſhip and humility, and puniſhing the body. And theſe differences have alſo bred oppoſitions among them. The Popes turning Religion to be a Pander for pride, luſts and pleaſures, is condemned by divers, as *Bernard, Caſſander, Mantuan, &c.* The Jeſuite is condemned by the Prieſt, yea by the ſounder Romaniſts, for being too pragmatical; and the whole world cries out on the Monks, and the Poets make ſongs on them. But the Melancholy Chriſtian ſeems moſt reverent as he doth among us; yet they have been cenſured by men of Judgement, as *Cornelius Aggrippa de vanit. ſci. cap.* 62. and *Bernard in Cant. ſermo.* 35. and others, who condemn that life which lives to it ſelf, profiteth not others, and runs into *Solomons Væ ſoli.* And no doubt by the laws of fleſh and blood, the Pope in his glory cannot but laugh at their Penury; and he that reioyceth in his gain by *Fabula de Chriſto*, which was the blaſphemous ſpeech of a impious Pope, muſt needs think them mad that loſe thereby either pleaſure or profit. No doubt, as fitly by the Pope may be given to theſe men of penance, that ſaying which was beſtowed

on the common people that ſought a fatherly benediction, *Quando populus hic decipi vult, decipiatur.* Again, the Philoſophers had Sects agreeable to different Complexions. The Epicure fitted either the Sanguine or Flegmatick, the Stoick and Cynick the Cholerick and Melancholick. So much in all men that are meerly natural, doth the Body work on the Soul; and the Soul by the ſame blindneſs which it ſuffers from the Body hath this defect, that it ſees not that it is blind; and therefore believing that it ſees, it calls that an opinion, which is indeed but a prejudice. Now the Remedy of this Diſeaſe, as of others, is by contraries. Surely as theſe Complexions of the Fleſh in their extremities fight with the Spirit, ſo doth the Spirit with them; and therefore the Remedy of the Fleſh is the Spirit; and we ſhall be ſafe from the extremities and ſuperfluities of the Fleſh, if we keep our ſelves in the uprightneſs, unpartialneſs, and indifferency of the Spirit. Now this ſhall we perform, if we be guided by certain rules, whereof it may be truly ſaid, that he that keepeth theſe rules, keepeth his way; and he that keepeth his way, keepeth himſelf in the Spirit; and he that keepeth himſelf in the Spirit, keepeth his Life. And moſt true it is, that they that walk by theſe rules, peace ſhall be upon them, for they are the very Iſrael of God.

The firſt of theſe is this, That every man truly judge himſelf, his Complexion and Conſtitution in the outward glaſs of the eye, and the inward glaſs of the ſoul, ſo to find out the exuberant, abounding and reigning Complexion; and that being found, to be far from favouring and defending it in the things of God, which is the uſual manner of fleſh and blood. But rather on the contrary, let him ſuſpect & ſtop himſelf in that way to which his inclination over-hurries him; & condemn his errour when he goes aſtray, and having condemned it, return back to his true way Surely in this we muſt imitate the navigators. The Navigators know the right Line that leads to their intended Haven, and to that Line by the Compaſs they ſet the courſe of the Ship. But if contrary winds over-rule them, and turn them from this right propoſed Line to any one ſide, then they reckon how far they have gone on the one ſide, and by another return they requite it, and ſo bring themſelves again into their right intended way. Doubtleſs our Life is a Voyage, our Haven is the City of God, the Line of our courſe is Sanctification, and the Spirit is our Compaſs; This Spirit pointeth us our way, and our Souls muſt reſolve to run in that way. But it ſo fals out that the tempeſts of the Fleſh, of Complexion, of exorbitant Conſtitution, carries us aſide; what remains but that we find out this Errour, and finding it, allow a return as long and as large as our wandring. But far be from us that fooliſh and dangerous Cuſtom of thoſe blind Souls, who being hoodwinked by Humour and Complexion, do make their Humours and Complexions the Guides of their Souls, and not their Souls guided by the Spirit, the Guide of their Humours. Yea, they think that Humour is the Spirit, and ſo they err by authority, and are therefore far more incurable. This is to make the winde the Guide of the Ship, and not the Compaſs;

paſs; and ſurely ſuch men ſhall be ſure never to come to their pretended Haven. For the end of the Fleſh is Death, and the fruit of the Spirit onely is Life. Neither is it hard for each man to find out the ſuperfluities of his fleſh, and to correct them if he follow the Second Rule, which is this. Man muſt not compare himſelf with himſelf, nor meaſure himſelf by himſelf; for every man is as tall as his own meaſure, and he cannot thereby find out his ſhortneſs or tallneſs. But Man muſt ſeek out for his patterns, both the words and perſons of men truly ſanctified, or rather the words and deeds of the Spirit, ſpeaking and living in them, even ſuch whoſe unpartial uprightneſs hath wholly given them up from the Fleſh to the Spirit. The chiefeſt is Chriſt himſelf, whoſe upright temper rectified and guided by an unmeaſured Spirit, ſetleth him in a perpetnal equilibriouſnes, apt upon occaſion to the effects of any Complexion, yet unapt without to be led by any of them.

Next to Chriſt are his Apoſtles, And among them moſt conſpicuous and moſt known is S. *Paul*. In him ſhall ye ſee the reaſonable uſe of each Complexion, while he chideth the *Galathians* and *Corinthians*, while he rejoyceth for the *Romans*, while he expreſſeth a fervent love to *Timothy* and many other Saints; yea, to his own Nation, wiſhing with his own peril that they might be ſaved, while he ſpeaks weeping of thoſe whoſe end is Damnation; and being ſtill one and the ſame man; he is full of anger when *Elimas* reſiſted him, and full of patience when the Jews afflicted him. And even at this day are there patterns to be found of an upright, even a ſpiritual converſation, and their followers ſhould we be that ſo follow the followers of Chriſt. Neither muſt that backward reaſoning be heard among Chriſtians, to argue from their own apprehenſions or vertues, thereby to prove what is Truth and Goodneſs, which is to reaſon from themſelves to Chriſt, but they muſt reaſon from Chriſt to themſelves; they muſt ſay, This Chriſt did, therefore I muſt do ſo: and not this I do, therefore Chriſt did ſo. For that were to make thy ſelf Chriſt, and Chriſt a Chriſtian. Yet this many do, and from their own inclinations faſhion the ſhapes of patterns to themſelves, not themſelves to them.

And as we muſt conform our ſelves to the deeds of the Spirit, ſo we muſt to the words of the Spirit; and to do both, we our ſelves muſt be ſpiritual, even the freemen of God. Upon which is grounded the third Rule, which is this, That every Saint and ſon of God by the aid of the Spirit inwardly freeing him, and outwardly teaching him, muſt ſtrive to have an univerſal liberty of ſoul, free and inclinable to the approving of all Truths, and to the love and practice of all goodneſs. I ſay this is a great and glorious liberty of the ſons of God, and of them alone, that their ſouls, being lifted up from the hinges of the fleſh, and new faſtned to the ſpirit, thereby they have a freedom to move whenſoever the Spirit moves, and to love whatſoever the Spirit loves. All Truths are gladly received, all Goodneſs is highly eſteemed, be it in a Complexion different, yea, contrary. For this

this Freeman of God muſt have the liberty both of his Judgement and Will; he will be bound Apprentice to no Sect, or partiality or piece of Truth or Goodneſs, but will be as large as Truth and Goodneſs it ſelf.

And if you will know his Sect, the truth is, he is only of the Sect of Truth and Goodneſs; And that is no Sect. For theſe he approves whereſoever he finds them, in what Complexion, Religion or Nation ſoever; and it ſeems Saint *Peter* himſelf was of this Sect; yea, God himſelf favoureth it; for Saint *Peter* ſaith that of a Truth he perceived, *That God in all Nations accepted thoſe that fear him and work Righteouſneſs.* Therefore henceforth, Let no man tye himſelf to a part by ſome corporeal likeneſs, or prejudice of birth or education, and ſo ſeparate himſelf from the whole; but let every true Chriſtian be a true Catholick, even an univerſal thing entertaining Truth and Goodneſs in all perſons and Complexions, yea, entertaining all perſons and Companies if there be Truth aud Goodneſs in them.

For let the great and little Sectaries, Romaniſts and Separatiſts know, That the name of Catholick is moſt properly his, whoſe judgement is free to the receit of all Truths, but eſpecially and actually of the Fundamentals of Salvation, and whoſe will is free to the embracing of all perſons indued with ſanctified Goodneſs, iſſuing from the knowledge of Truth. The true Saint is a lover of all ſanctifying Truth, and a lover of all that are ſanctified by the Truth.

This Saint *John* teſtifies, when he boldly aſſumes, *That the elect Lady was loved in the Truth, of all them that love the Truth.* Therefore let men boaſt of ſingularity and ſeparation; that is fearful to me which is to them preeminence. For they that cut off Saints from them, cut themſelves off from the Communion of Saints. Yea, let not a difference in ſmall Truths make ſeparation. It may be that Complexion hath only made this difference, and hath made him or thee, I know not which, too ſtrait or too large; but take heed that thou do not for a difference in Complexion ſeparate thy ſelf from thy own Brother. The great and certain Truth and main Goodneſs that are in him, are more ſtrong to bind thee to an union, then the difference in ſmall Truths and Duties be to make a Diviſion. Yea, that great Goodneſs that is in him, except with the Phariſees thou think better of thy ſelf then others, may make thee to ſuſpect thy ſelf rather then him. And ſuſpect thy ſelf and ſpare not, if thou doſt not find in thy ſelf this univerſal liberty of ſoul, which approves all ſolid truth and ſanctified Goodneſs in any perſon; yea, loves the perſons of that Truth and Goodneſs.

Let not the fleſh part what the Spirit hath joyned together; let not the difference of bodies put a-ſunder what the unity of Grace hath conjoyned, neither do thou know men hereafter according to thy own fleſh, but according to Gods Spirit. But if thou wilt try whether thou doſt make a true ſpiritual diſcord, ſee whether thou doſt equally make it with men of thy own Complexion and Conſtitution, if they be void of Truth and Goodneſs; and whether thou doſt love and

entertain

entertain any Truth and Goodneſs, though he be never ſo much outwardly different that profeſſeth it. But if thou ſtick at either of theſe, thou art not yet a Freeman of the Spirit, but a ſlave of thy fleſh; thy love and hatred are thy own and not Gods.

And ſurely ſo it appears in many of this kind; for a ſpiritual hatred dwels in a ſpiritual heart; and a ſpiritual heart is a charitable heart, and a charitable heart even where it hates, there it wiſheth that it might have cauſe to love. Accordingly theſe ſpiritual and charitable haters of vice, rather then Perſon, ſeek the amendment of thoſe that they hate, they ſtrive as much as is lawful and poſſible to live in peace with all men, they attend if at any time they may recover them from the ſnare of the Devil. But the Complexionary Zelots, think more of Confuſion then Converſion, they ſeek out Reaſons to maintain a Rent and Difference, and to account men of Infirmity, Enemies rather then Brethren; and except a man will preſently be ſaved, they will preſently damn him. *But wiſdom is juſtified of her Children*, and this is the wiſdom of the Spirit, even to unlade our ſelves of the fleſh, to free our ſelves from all the prejudice, burden and bondage of it, and to dwell in that pure, peaceable and univerſal ſpirit, which entertaineth gladly all Truth, and loveth willingly all Goodneſs; yea, where they are not, it wiſheth they may be, and expecteth until they be.

But before I leave this ſubject, I muſt both magnifie and pitty the Man truly ſpiritual. He ought to be magnified; becauſe he that is mighty hath magnified him, and hath ſet him in an high degree. The Knife of the Spirit hath ript off the fleſh from his ſoul, and the fleſh doth no more command him, but he is a ſpiritual Freeman. His ſoul is free from darkneſs by a marvelous, even a Celeſtial Light, and his will is free from the bands and chains of the fleſh by a ſevering, cutting and abſolving Spirit. He is taller then the ſons of men, and as much higher then they, as the Spirit is higher then the fleſh, and by that ſtep of advantage he looks into Heaven, which they ſee not. He is inwardly and really more noble; for he hath a free, large, and emancipated ſoul, which they have not. He is more powerfully valiant, for he fighteth the battels of the Lord againſt ſpiritual powers, and againſt the whole Kingdom of darkneſs. But with this honour that is to be magnified, is adjoyned a miſery to be pitied.

For as he fighteth for God againſt the World, and the Prince of the World: ſo the World, with all the Complexions thereof, yea, with the Prince thereof, fight together againſt him. His Sword is againſt every man, and every man againſt him; and though he be not evil, but a true Iſraelite, in whom is no guile, yet therefore the evil World hateth him, becauſe he is not like them. Surely the quarrel of the World with the ſons of God, is not becauſe they are naught, but becauſe they are unlike, and unlikeneſs is to them as ſufficient a cauſe of debate as wickedneſs. Yea, where there is an unlikeneſs, there falſe wickedneſs ſhall be imputed; that which of it ſelf is faultleſs may ſeem juſtly to be condemned, as being guilty of that which is truly faulty. Becauſe they are unlike, they are hated, and becauſe they are hated, they muſt be accuſed.

To

To ſay truth, they are not hated becauſe they are wicked, but they are made wicked becauſe they are hated. Now this ſlanderous odiouſneſs ariſing from unlikeneſs is thus hatched: Either becauſe a man believing fully his own rightneſs, makes himſelf a rule unto others, and condemns them when they ſwerve from this Rule, or becauſe the viewing his own crookedneſs in a compariſon with a good mans righteouſneſs, he finds this compariſon of righteouſneſs to be a check and reproof to his crookedneſs. But whatſoever the cauſe is, Too true it is, That unlikeneſs hath made many Quarrels between them, and theſe Quarrels of unlikeneſs too often flow from the oppoſition of Complexion againſt Sanctification.

The ſanctified man being free from all Complexions, yet ſundry times upon ſundry occaſions ſerves himſelf of ſundry Complexions, and then commonly he is cenſured by the ſervant of thoſe Complexions, that are contrary to thoſe that are his Servants.

For indeed the ſpiritual man is the Lord of Complexions, but the carnal is their ſervant. Hence, as they fight among themſelves, ſo moſt commonly they fight all with him: For the ſpiritual being of no faction, nor ſeveralty, but affecting univerſal goodneſs, ſerves himſelf of the goodneſs of each Complexion, and refuſeth the vices and extremities of it. So by reaſon of his different temper from all, he hath Enemies of all, being *Virtus in medio vitiorum.*

Hence the Stiptick, and hide-bound or angry Chriſtian, when he ſees the ſpiritual man converſing with Sinners, though perchance with hope of edification & cure, or ſome evidence of ſmoking grace, he cries out againſt him, and cals him good fellow, an eater with Publicans and Sinners. If he ſee him uſing ſome lawful comfort and recreation, he cals him a Glutton, a Drunkard, a Libertine. If he ſee him converſant with men of the contrary Faction, or excuſing a Ceremony for the love of Peace, he doubts of his Salvation, and holds him to be fallen from the Faith, and takes him for little leſs then one of the damned. If the ſociable, ſanguine, and neighbourly Chriſtian ſee the ſpiritual man with a notable difference to affect thoſe that excel in Vertue, to condemn the Drunken meetings of carnal Feaſtings, the laſcivious geſtures of dancing provocations, the beaſtly mirth of Tongues tipt with filthineſs, the prophanations of times conſecrated to divine uſes, the contempt of Gods Word, and the careleſs burying it in fleſhly recreation; he cries out upon his purity, and defies it, and ſays, too much Religion hath made him mad. If the Lazy Phlegmatick hear the right Chriſtian cry aloud to the ſleeper in ſecurity, *Awake thou that ſleepeſt, and ſtand up from the dead*; if he ſee him painful in ſtudy, abſtinent in faſting, not ſlothful in ſervice, but zealous to good works, angry with Sinners, and reproving them for their amendment, he accounts him a buſie-body, one that hates his own quietneſs, and (he ſaith, as *Acts* 17. 6.) Theſe men that have turned the World up-ſide down, are come hither alſo.

Laſtly, your Melancholy man he is angry alſo with the Communion of Saints, with the Phyſicians beeing among the ſick, with the peace

peace of the godly, if their Coats be not all of one faſhion, or if one have a duſt on his Coat, which the other hath not. He condemns the ſpiritual man for being at Feaſts of Love, for drinking a little Wine, though he have an infirmity in his ſtomack, and he is angry with any viſible glory of the viſible Church. If the true Chriſtian receive any preferment, he holds him a *Demas*, and one that hath forſaken *Paul*, and hath embraced the World: and if he converſe with any that are leſs hide-bound then himſelf, though perchance more honeſt, he takes him for a Formaliſt and a Time-pleaſer. So the ſpiritual man ſcapes not his blows neither, and thus he is beaten of all ſides.

But though this to many be a great diſheartning, to be as *Ieremy*, a man againſt all men, and all men againſt him; yet to the Children of Wiſdom it is a Teſtimonial and encouragement. That is indeed true Wiſdom which is contrary to the corruption of all humours, and by reaſon of this contrariety is refuſed of all, both piping merrily, and mourning dolefully. Carnal mirth hateth ſpiritual ſadneſs, and carnal ſadneſs hateth ſpiritual mirth; yet the wiſdom of the Spirit is ſtill true Wiſdom, even the Wiſdom of God, and is juſtified ſtill both by the Father and the Children.

Therefore ſtand thou ſtrong in the path of the Spirit, and let this oppoſition on all ſides be unto thee a teſtimony and approbation, that thou art on no ſide, but in the midſt. Thy buſineſs is to turn neither to the right hand nor to the left: though terrours aſſail thee both on the right and on the left, keep thou the narrow way of Verity, that leadeth to Eternity. Thou art going to Canaan, look aſwel for unkindneſs of thy Couſin the Edomite, a ſeeming profeſſor, as of thy Enemy the prophane Amalakite. Thou art fighting a good fight for the Crown of Righteouſneſs, expect to be in perils, not only by Robbers, but in perils by falſe Brethren: the Crown when it comes will pay for all.

Laſtly, I note one Combate of the fleſh, yet ſeeming to be of the Spirit, and that is the Combate between Zeal and Diſcretion. A combate, I confeſs, which I grieve to ſpeak of, for it is the falling out of Brethren, or rather of Man and Wife. I had much rather to contemplate how bleſſed is the Marriage and unity of theſe two, and how fair and beautiful is their iſſue. Surely the fruits of this union are far more glorious then the Apples of Gold with Pictures of Silver. For it is the abſoluteneſs of each holy Work, when it is faſhioned by the Zeal of Diſcretion. Such works are excellent both in matter and form, and ſo they are both good and reaſonable.

But on the other ſide, how lamentable are the defects in either, when Zeal wants Diſcretion, or Diſcretion wanteth Zeal! Where Zeal wants, Diſcretion can never do a good Work; for the matter of it is naught: where Diſcretion wants, a good Work is never well done; for the manner of it is naught. And then again how lamentable are the Wars which proceed from theſe defects? Where Diſcretion abounds, but Zeal is defective, there order is commonly the chief object, calmneſs, quietneſs, and outward proſperity are chiefly regarded.

But on the other ſide, true Zeal is ſometime condemned of buſineſs, of tartneſs, of giddineſs, and the Prophet is demanded, who hath made him a Counſellor? But if Diſcretion fight againſt true and ſanctified Zeal, let it know that it fights againſt the Spirit of God, and then let *Gamaliel* diſswade him from being found a fighter againſt God; yea, let Wiſdom bear with ſmaller Indiſcretions, if accompanied with the true Zeal of Sanctification; for God gives his Graces many times to the weak, and by weak and contemptible Inſtruments we know that God ſheweth his own ſtrength: by their weakneſs caſting down the ſtrong holds of the fleſh, and ſetting up his glorious Kingdom. And when we come into the Kingdom of God, and ſee what great return of Souls and good Works ſome weak Saints have made, it ſhall be no grief of heart to the men of Wiſdom, that they have winked at ſome leſſer indiſcretions and infirmities.

Yet on the other ſide, there grow ſometimes intolerable inconveniences, where Zeal abounds, and Diſcretion is much defective. For by ſuch, holineſs is altogether propoſed, but the fitting and ſhaping of things beſt to effect that holineſs is not well conceived. Good things are not done with the beſt advantage, but loſe part of their goodneſs for want of good handling. Zeal without diſcretion is but a wild kind of goodneſs, and like a mettald horſe without a bridle; it carries the Rider into waies that are out of the way, and makes him run againſt all that are in his way. And to take a view of it in ſome particulars, I firſt obſerve, that it is unreaſonable, and full of extremity by following reaſon beyond reaſon. It is juſt over-much, and knoweh not the right bounds of Right and Truth, but with *Peter* when the feet only ſhould be waſhed, it will have the head waſhed alſo. It ſtraineth after things beyond poſſibility and fitneſs; and if perchance the things be good in their matter which it aimeth at, it doth it in too violent a manner, and not proportionably to the value or weight of the things. There are ſome things which ought to be done, and other things that ſhould not be left undone, and as we ſee ſome odds between Cummin and Righteouſneſs, ſo we ſee odds in Chriſt enjoyning them. But inconſiderate Zeal knowing that the paying of Cummin ſhould not be left undone, with an equal heat ſometimes proſecutes both that and Righteouſneſs: yea, with a great heat purſues a ſmall Truth, and a greater Truth with leſs heat. Such was the Zeal of the Phariſees, whom Chriſt therefore juſtly taxed as ſtrayners of Gnats and ſwallowers of Camels. And I wiſh there were none now adayes that are vehemently hot againſt ſmall matters of form, and cold even to death in Covetouſneſs, Pride, Extortion and Oppreſſion. And to go on a little farther after theſe that go on too far, we ſhall find that they follow little Truths at too unreaſonable expences. Mark we the Law of God in his ten Words, mark we the Goſpel of Chriſt Jeſus, the Epiſtles of his Apoſtles, and we ſhall find Love to be the Soul of the Law; the new Commandment (by excellence) of the Goſpel, the ſpecial charge of all the Epiſtles. *Above all things put on Love; there abide theſe three, Faith, Hope and Love, and the chiefeſt of theſe is Love.* Love is the bond of perfectneſs,

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it is the moſt excellent way, it goes into heaven with us, and there it teſtifies for us (as *John* ſaith) that we were the Children of God on earth.

Now if this be the moſt excellent thing, if it be to be put on above all things, and is not to be put off when all things elſe ſhall be taken from us, how is this precious Jewel raſhly undervalued, and too often put off by inconſiderate Zeal? In the difference of ſmall Truth, you ſhall ſee Love thrown aſide, like a Cloak by one that goes to wraſtling, and (as between beaſts, whom I am aſhamed to name in compariſon with Chriſtians) a little bone cauſeth great and gaping wounds. I deny not but all Truth is valuable, but all Truth is not equally valuable with Love; but Love is to be maintained, even with thoſe in whom ſome Truths are defective, and ſome ſuch defects of Truth are to be tolerated, where they cannot be amended but with the breach of Love. I ſpeak not God knows, but with a deſire that Truth were perfectly embraced; but I give advice in that caſe where leſſer Truths are remedileſly unreceived. And in this caſe I ſay, that this moſt excellent Love is not to be ſold for the buying of ſuch little Truths, neither may we loſe a thing abſolutely neceſſary to Salvation, for things not ſo abſolutely neceſſary. There is a Truth of the foundation, even a fundamental Truth that is neceſſary to Salvation; a Truth by the belief whereof we are faſtned into Chriſt Jeſus; and whoſoever denyes this Truth, is without the compaſs of that Love which is due to the ſons of God. But whoſoever holdeth this fundamental Truth, and is thereby become a member of Chriſt Jeſus, Love is due to that man, even the Love of a ſon of God, and do not thou dare to hate him whom Chriſt loveth. Though by infirmity of judgement he deny ſome leſſer Truth, or by weakneſs of humane nature fall into ſome ſmall offences, cut not thy ſelf off from him; for if thou do, thou canſt not cut him off from Chriſt, but thou cutteſt thy ſelf off from him who is one with Chriſt. Therefore beware of this cutting and conciſion; for where Love wants, it hurts the man moſt where it wanteth, and not the man toward whom it is wanting; for where love is abſent, there Chriſt is not preſent: if Faith work not downward in our hearts by Love, it works not upward into union with our Head Chriſt Jeſus. Let not Zeal therefore buy Truth at too dear a rate; but let it be equally earneſt for the maintaining of Love and Truth. *What God hath put together, let no man put aſunder.* We are commanded to follow the Truth in Love, and therefore woe be to them that divide the following of the Truth from Love, yea follow the Truth in malice and hatred. The Law was abrogated, yet *Paul* would not have the ceſſation urged with violence and rigour: yea he tells the judgers and condemners, *What are they that judge?* and of the judged he ſaith, *He ſhall be holden up, for God is able to make him ſtand.* The different decency of hair is juſtly recommended by *Paul* to different ſexes; yet if any man will be contentious herein, he will not joyn battle with him, but tells him, that neither he nor the Churches of God have any ſuch Cuſtom as Contention. I wiſh we could truly ſay ſo too, and that the fight begun about Eaſter, even Love loſt for a Holiday, were not

now renewed in the like kind, though on other occaſions. But I deſire the Saints of God ſeriouſly to conſider this, That if the Church of God have no ſuch cuſtom as Contention, how can they that have ſuch a cuſtom as Contention, be the Church of God? Let the Zealous conſider, that the kindly heat of the fire of the Spirit is Love, and not Contention: but if this heat grow contentious, it ceaſeth to be Spiritual. Wine is no longer wine, but Vinegar, when it hath loſt his comfortable and ſprightly heat, and hath fret it ſelf into ſowreneſs and tartneſs. And ſurely the heat and Zeal which is degenerated from edifying and comfortable charity, into oppoſition, biting, and judging, is no longer the heat of the Spirit, but a rage of the Fleſh. A Second mark of indiſcreet Zeal is, that it is unſeaſonable, and full of confuſion. It will have perfection to be the fruit of a moment, and it will not ſtay for ſeaſons and occaſions. The Phariſees would have the old bottles preſently filled with new wine, and the Children of the wedding to faſt while the Bridegroom was with them. If they would have ſtayed until the bottles had been renewed, or the Bridegroom had been departed, their Zeal had been approvable, whereas now it was unſeaſonable. In many caſes we are adviſed to bear evil men patiently, and not to break out into a fury, if at ſuch times as we would, they cannot break the ſnares of the Devil: but our patience is to expect if at any time God will that they may eſcape. Many there are that are impatient of evil men, and drive them away by terrour and deſpight, if they be not preſently converted: yet it directly breaks this precept, and ſhews that they would be maſters and authors of mens ſalvation, and not waiters upon God, that only gives the increaſe. When they have ſpoken, it muſt be done, whereas it ſhall not be done until God ſpeak. What if God will have him called at the twelfth hour, wilt thou damn him if he be not converted at the ninth hour? wait thou on Gods leiſure, for God will not wait on thy pleaſure: he may ſave him at laſt, if thou drive him not from hearing by thy fierceneſs; and if thou do ſo, thou edifieſt to Hell, and art not Gods, but Satans Miniſter.

Again, others are unſeaſonable, in not being as wiſe Fiſhers for Souls, as men are for Fiſhes. They ſeek not with *Paul* to catch them by craft, neither ſtrive ſo far to pleaſe, as pleaſing may be an advancement of profiting. Yea, there is a delight taken ſometimes in falling right overthwart an errour, or infirmity; and ſo a boyſterous wind makes the man hold his cloak the faſter, which a warm ſun-blaſt would have gently perſwaded from his back. It is not amiſs to ground the perſwaſions of things not believed, on things believed; of duties unpractiſed, on duties practiſed: and reproofs of faults, on commendations of vertues. *Paul* telling King *Agrippa* he believed the Prophets, had won him almoſt to be a Chriſtian; and when he means to chide the Corinthians, as in ſome points Carnal and not Spiritual, he begins his Epiſtle with the title of Saints, and thanks to God that they were rich in utterance and knowledge. And ſince we have fallen into mention of *Pauls* behaviour to *Agrippa*, by that and other ſuch examples may we learn the comelineſs of diſcreet admonition, and the ragged harſhneſs of indiſcretion.

Agrippa

Agrippa before *Paul* ſpake with him was much leſs then a Chriſtian; for he was but almoſt a Chriſtian when he had done w^th^ him. Yet *Paul* doth not call him Unbeliever, but takes hold on that belief which he gave to the Jewiſh Religion, by that to bring him to the Chriſtian. *David* ſhed the blood of *Uriah*, but *Nathan* did not call him Murderer, but firſt gained his own judgement from him, and ſet it againſt himſelf. He took *David* by craft, and *Nathan* did not at firſt condemn him, before he had ſet *David* againſt *David*, and made him to pronounce ſentence upon himſelf. Saint *Ambroſe* admoniſheth *Theodoſius* of his cruel execution of the Theſſalonians, but he doth it with ſuch reverence to his perſon, with ſuch expreſſion of Love, and meer ſeeking of his Salvation, That a moſt valiant Emperour could not but receive patiently the Spiritual bonds wherewith he tyed him below, that he might take a courſe to free himſelf above. No doubt but the like occaſions may ſtill befall, and Princes may need Admonition; and why ſhould they not have them if they need them? for elſe were they more miſerable then common men, and *Salomons* woe were ſpecially upon them, becauſe when they fall, there were none to help them up. But it being granted that they may fall, and that falling they are to be raiſed by Admonition: Let the matter of the Admonition be fitted to the Fault (be it Murder, Adulterie, unhallowing of Gods name, *&c.*) but let the manner be framed to the beſt advantage of prevailing, which generally is with a regard to the dignity of the perſon, and the remainder of his Vertues. Let it appear, that that which ſpeaks is Love, and that for which it ſpeaks is Salvation, and how can any heart, if it have goodneſs in any proportion to greatneſs, ſhut it ſelf againſt Love, bringing with it Salvation? I doubt not but there are certain fiery Spirits, that like no example but that of the Prophet, *See how this Murderers ſon hath ſent to take away my head?* but they know not that one kind of Spirit fits not all perſons, times, and occaſions; but they ought to know, That is the beſt Spirit which fits beſt with theſe particulars, and is moſt likely to effect that good which it intends. The others do but drive away the birds with noiſe, which they pretend to take with nets. This Art of Admonition is moſt excellently deſcribed by *Gregorie* the Great, in his Morals upon *Iob*, *lib.* 12. *cap.* 3. and upon *Ezekiel*, *libr.* 1. *homil.* 11.

And now let us go down from the top of mankind to the bottom, and there ſee how ordinary men may be diſcreetly diſſwaded from ordinary ſins. For example, If you would get Uſury from a man, I think it not beſt to flie ſuddenly into his face with the cudgel of Damnation; for that may make him ſtand upon his guard, and fall to the defence of his ſin: but deal with him upon confeſſed grounds, and on thoſe build that which is not confeſſed. Tell him at firſt that which he cannot deny, that men muſt all live one by another, and that for one man to fret out all others, and to live by himſelf, is inhumane. That Charity in one ſight regards the benefit of another, with her own. That in Uſury, uſually the benefit goes moſt, if not all, of one ſide, yea ſometimes the benefit of the one riſeth out of the loſs of the other. Now where theſe things are, there ſuch lending is the cauſe of fretting and undoing. So it remains

mains they muſt either grant what they firſt denyed, that men may fret and undoe one another, or elſe they muſt condemn their lending which is ſo fretful and injurious.

In brief, let us firſt work upon mens Judgements by informing them, and not preſently at the firſt ſight flye on their wills and affections, to rack and force them.

Again, where there are great and little faults to be amended, let us not be more buſie for the little then the great, nor equally importune an amendment of all together. For verily I believe, good occaſions of Reformation have been loſt, becauſe too many faults have been brought together to amendment, yea little and doubtful faults, and ſuch as might be healed with a good conſtruction, have been brought in equally upon the File with thoſe of greater moment. And what doth this courſe do, but magnifie the tedioufneſs of the work, and increaſe the difficulty of it? What doth it but bring this anſwer to uſe, That changes are dangerous, and evils well ſettled, are better then much unſettling by much amending? What doth it but bring a doubt that nothing will ſatisfie, ſince faults ſeem more to be ſought then found? But I wiſh that alwaies there might be an adviſed and temperate demand in matters of Reformation, and though it be unadviſedly demanded, yet there may be given a juſt and ſolid anſwer, and ſuch as might regard to pleaſe God by maintaining the purity of his Spouſe the Church, rather then to ſatisfie or unſatisfie the indiſcretions of men. Let Gods Cauſe ever be maintained, whether propoſed or oppoſed by our own enemies.

A third fault of indiſcreet Zealis, That it is cenſorious; and paſſeth eaſily into condemnation both of things and perſons. Not to ſpeak of indifferent things, too often cenſured, I ſay ſome men, and ſome matters, are condemned either not heard or not underſtood: and yet the Heathen Romans uſed not to condemn any before hearing, and much more we that are Chriſtians ought to know thoſe things whereof we affirm.

There are heights of Diſpenſation, which mean underſtandings reach not unto, and yet for ſuch ſometimes they deſpiſe dominion, and ſpeak evil of Dignities. Chriſt is cenſured for being among the ſick, yet a Phyſitian; for the waſte of a precious Oyntment, yet going to burial. So the blame which belongs to their own incapacity, they caſt on that which deſerveth commendation; and that which is in it ſelf good, is by them called evil, only becauſe they are not wiſe enough to ſee the goodneſs of it.

Again, there are many good actions of good men, that by cenſorious Zeal are taxed as evil, and yet are only known in ſome out-ſide of probability, but the inſide (wherein the life of the action lies) is not known. The Iews were in a rage with *Peter* for going to the Gentiles; yet when the cauſe was known, his fault was found to be a Vertue. The Reubenites, Gadites, and half Tribe of *Manaſſeth*, were indicted of Apoſtaſie for building an Altar: but that which was thought to be Apoſtaſie, was indeed a memorial and means of cleaving to the true God.

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Wherefore let us not be hasty to judge according to appearances, but let us take time to judge righteous Judgements. For if thou judge another rashly and falsly, GOD shall Judge both him and thee truly: He shall judge over the matter again, and shall acquit him whom thou condemnest, and shall condemn thee for condemning him. So thy judgement of another shall return upon thy self. And surely in this point, Let every good Conscience comfort it self in it self, and pass little to be judged by another, in that which another knows not: for thou standest to the Judgement Seat of the Highest Wisdom and Mercie; and not to the Bar of humane Ignorance or Malice.

Fourthly, indiscreet zeal is often in the flesh when it thinks it is in the Spirit; yet will not believe it, and so will not be cured.

First, I noted, that by following heat too far, it outgoeth the Spirit, and runs out into the flesh. And now I observe, that it being gotten into the flesh, it still believes it self to be spiritual, and so in stead of retyring it fortifies it self there. Hence it comes, that many fleshly contentions are maintained by Scriptures, yea, Sermons and Scriptures are fitted to passions, not passions to Scriptures. So flesh and blood fights carnally with spiritual Weapons; yea, which is fearful, turns spiritual Weapons into carnal. Malice sometime rayleth in Scripture Phrases, and beateth his Enemies with Divinity; and thinks it may speak what it will, so it be in the words of Scripture; if it have a seeming opposition of vice, it cares not how angry it be, though indeed Pamphlets of that kind be no other then Libels, and Sermons then *Philippickes*. Yet this abuse of Divinity shall be maintained by Divinity, and so she is miserably forced to justifie and continue her own wrongs. But let *Baal* plead for himself, let not God be forced to speak for *Baal*, nor the Spirit for the flesh; Add not sin unto sin.

It is a sin great enough, to come out of the Spirit into the flesh, and to turn the business of God into a Quarrel with men: do not add this other sin of abusing the spiritual Word unto the maintenance of thy fleshly contentions; so by the Spirit to fight the battles of his Enemy the flesh.

But to draw to a Conclusion; Let all true Christians strive, that their Works be the true Issues of Zeal, married with Discretion; for such Works are the acceptable Salt and savoury Sacrifices of Wisemen, and not the lothsom Sacrifices of Fools. Let them know, that the fire of the Spirit, the Mother of all true Zeal, hath light in as well as heat, and the heat should follow the light, and not go before it: otherwise if the heat go before the light, or without it, it may set on fire, where it should but warm, and so may breed a Confusion, whereas the business of it is edification. Let us by joyning the wisdom of Serpents with the innocencie of Doves, become those excellent and perfect Stewards whom the Lord commends both for being wise and faithful, whose faithfulness gives meat to the Servants, and whose Wisdom doth it in season; even in fitness of manner, measure, and order. And far be it from any sound Christian to put a Divorce between that incomparable pair, whose Marriage was in Heaven, Zeal and Discretion: or

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to think, that one alone of them can be a ſufficient Parent of good Works. Much leſs let any man, if he find theſe ſeparated by wretched Diviſion, ſeek to bring them together in a more wretched Contention. The parting of ſo lovely a couple is lamentable; but a malicious meeting of them is far more doleful. For by their own good nature they incline to love and unity, and therefore curſed is that Malice, that changeth into Enmity the moſt Excellent Unity. He that ſets vertues by the ears, is as he that ſets Brethren by the ears; yea, as one that makes Quarrels between Men and their Wives. Surely if the Peace-makers be bleſſed, being the Children of the moſt High, then ſuch Quarrel-makers be accurſed, and are the Children of the Loweſt, even the moſt infernal ſpirit.

To conclude, Let us as the new born ſons of the Spirit, lay aſide all Maliciouſneſs, and luſt of Contention, which are the vices of the old man, and expreſs the true Vertues of a godly Nature, received with the new man, even Charity, Peace and Unity. Let not the difference of Education or Complexion, or the unkindly oppoſition of Zeal and Diſcretion, be powerful to a ſeparation, where the Unity of one and the ſame Spirit hath made a conjunction. But let the Spirit be more followed, leading us to love, then the fleſh provoking to hatred. And ſurely if we be not in love, we are not in the Spirit; for whoſoever is in the Spirit is in love, yea, he is in love with love: And as love is commended by the Author of it, which is the Spirit, ſo it is alſo praiſed by the excellent fruit of it, called Edification; for by love the members of Chriſt cheriſh each other, and by that cheriſhing increaſe in their growth. Beſides, as Sion inwardly proſpereth by love, ſo by the love of Sion, Babylon decayeth. For the more Love and Unity in Sion, the more ſtrength, and the more ſtrength in Sion, the more terrour, yea, the more ruine of Babylon. When the Banners are brought into the Union of an Army, then they are terrible, (*Cant.6.*) And when Iſrael joyns together in the unity of a Shout, then are the walls of *Iericho* moſt neer to their Downfal.

CYPRIAN. *de Unitate Eccleſiæ.*

Pacificos eſſe oportet Dei filios, corde mites, ſermone ſimplices, affectione concordes, fideliter ſibi unanimitatis nexibus cohærentes. Et poſt,

Erant perſeverantes omnes unanimes in oratione: & ideo efficacibus precibus orabant, ideo impetrare cum fiducia poterant, quodcunque de Domini miſericordia poſtularunt.

FINIS.

Oyl of SCORPIONS.

The Miſeries of theſe Times Turned into Medicines and Curing themſelves.

By *Francis Rous.*

Cypr. Epiſt. 8.

Deus utiq; qui quem corripit diligit, quando corripit, ad hoc corripit ut emendet, ad hoc emendat ut ſervet.

LONDON,
Printed by *R. W.* for *John Wright*, and are to be ſold at his Shop in the little *Old-Baly*, at the Sign of the *Kings-Head*. 1656.

To my Dear Countrey, and Eſpecially to the deareſt part of it, my Countrey-men of HEAVEN.

Brethren, by the Fleſh, or the Spirit, or both;

WHEN I ſaw the Miſeries of theſe Times, by a ſucceſsive continuance over-taking each other, and the Arrows of the Almighty to fall thick upon us, it ſeemed to me that Wrath was gone out againſt us, and that the Hand of God was upon us. On the other ſide, when I ſaw the dulneſs and deadneſs of Men, who having the ſtripes freſhly ſmarting and bleeding on their backs, and the ſpurs galling in their ſides, yet are like the Horſe and Mule that have no underſtanding: the duleneſs of the people ſeemed to me more fearful then the puniſhments. For when a Nation grows ſtupid and ſenſeleſs at the Chaſtiſements of God, and doth not or will not underſtand Gods meaning in them, there goes out a ſpeech from the Higheſt; Why ſhould they be ſmitten any more? whereof this is the meaning; In ſtead of a fatherly Correction, there muſt come a ſweeping Deſolation. Therefore I thought it neceſſary to become an Interpreter to the people, though the meaneſt of a thouſand, to ſhew Gods meaning in his chaſtiſements; for by them God would have ſomething to be done, the doing whereof may cure and remove them. It may be that ſome will require a prophetical Spirit, rightly to interpret the Iudgement of God, as the rich Man would have one to come from the Dead to convert his Brethren; but to theſe I give the ſame anſwer that was given to him; That the Scriptures are left unto us for ſufficient Interpreters. As Gods chaſtiſements have been interpreted in them, ſo may we ſtill interpret them. By this pattern have the Fathers and Antients of the Church made conſtruction of Gods Iudgements, and by great Reaſon. For God is ſtill one and the ſame both in Iuſtice and Mercy, and therefore he hath left one and the ſame Word, whereby to conſtrue his

Iudgements and Mercies. Accordingly from Gods Word in the old Teſtament
1 Cor. 10. 11. *Saint* Paul *tells us in the New, That Gods puniſhments on the* Iſraelites *in the firſt Times of the World, are to be examples to us on whom the ends of the World are come. Therefore let us boldly, becauſe ſafely, march under the Shield of ſo great an Example, believing with him that now, as heretofore puniſhments and ſins are tyed together. Indeed, if God would have altered his courſe, and by a new kind of government ſend general puniſhments where there are not general ſins, there might have been need of new Prophets, to have brought us news of a new diſpenſation. But before we begin this warrantable Interpretation, let us turn our Eyes to things moſt dangerouſly unwarrantable, the Abuſe and miſ-conſtruction of Iudgements commonly uſed. Some take no notice at all of the ſtrokes of this Wrath, but with the Mirth and Madneſs of Wine and Pleaſures, take away the knowledge of it, as the Sacrificers in the Valley of* Hinnom, *by the noiſe of Inſtruments took away the cryes of their ſacrificed Children. Such merry men, ſinging and dancing to the Viol, and withal forgetting the miſeries of* Joſeph, *no doubt, will cry out with* Judas, *Wherefore ſerveth this waſte? and with* Davids *brother, out of the pride of thine heart art thou come down to the battle. But I anſwer with* David, *Is there not a Cauſe? yea, even the greater Cauſe, becauſe the Lyon hath roared, and ſuch beaſts are not afraid; ſo that the greater the number is of theſe mad men of mirth, the greater had need to be the company of Mourners, or the mourning of that Company. It is the mourning of the penitent, that maintains the mirth of the Delinquent, and it is the ten righteous Men that keep fire and brimſtone from a company of abominable Sodomites.*

Others there are that gaze on the ſtroke, and ſtand amazed at their miſery, but look not up to the higheſt Striker: yea, by murmuring and repining, run to bite the ſtones that are thrown at them. A third ſort there is, that with earthly Balms will cure the ſtrokes of Heaven, and by the ſtrength of their plots will bind the hands of Omnipotence, and by the fineneſs of their little Wits, will ſupplant the Counſels of an infinite Wiſdom. All theſe are out of the way, and either ſeek no Remedies, or falſe Remedies, or Remedies out of order.

Therefore with Elihu, *when I ſaw there was no anſwer in the mouth of theſe men, I thought to anſwer my part, and ſhew mine opinion. For my Heart was full, and the Spirit within conſtrained me. A ſtrong deſire poſſeſſed me that God might be pleaſed and appeaſed, that my Countrey-men, even after the Fleſh, might be both temporally and eternally ſaved, and out of this Zeal the fire burſt out, and theſe following words have iſſued.*

If any find yet another fault, that the work is great, and this work is little, I anſwer; That a little Boat may land men on a large Continent, and the Diſcourſe that of it ſelf is little, may deliver them into a large Countrey, where by their own View they may make a large Diſcovery. It lands us on the large Field of Conſideration; and therein we take notice of Gods Iudgements, and of their Cauſes and Remedies; The firſt, their own ſmart will diſcover; and the ſecond, this following Map will ſomewhat delineate: and where it wants, refers to large ones already made. And in this fruitful World of Paper, I deſire only to ſupply what is wanting, not to add unto fulneſs.

But

But the Readers themſelves may make this work greater three waies, if they pleaſe. First, by joyning other Books to this, wherein are larger Diſcourſes of the heads that are here but briefly touched. Secondly, by Communication; by calling every one to his Neighbour, the Maſter to the Family, the Miniſter to the Flock, the Friend to his Friend; to conſider of Gods Iudgements, of their Cauſes and Remedies. For by the Conſiderations of many, theſe Conſiderations ſhall be increaſed: and this ſpark ſhall become a great fire, by bringing much wood to it. Laſtly, It may be made great, by a great and powerful operation, even a ſtrong working in our Hearts and Lives. A little Doctrine may become great in working great effects: for the Word is but a Seed, and like the leaſt of Seeds, yet in a good Heart it makes a Tree for the Birds to build on. Therefore as much as thou wouldeſt have it enlarged, ſo much be thou enlarged in thy own bowels: for by yielding it great Room and great Nouriſhment thou ſhalt make it great, in the growth of good Thoughts and good Actions. Therefore complain not that it is little, when thou mayſt make it greater thy ſelf; and indeed this greatneſs is moſt to be deſired. For then ſhall it ſomewhat reſemble the Sermon of Jonah, *which was little in words, but great in operation: for it turned and ſaved a populous City. But this greatneſs comes chiefly from the Greateſt; to him therefore let us pray, Turn us, O Lord, and we ſhall be turned.* Amen.

The

Miriam Daniell Her Book
Giuen Her by Mrs Isabell
April the 29 Anno Domine
1721

The first Consideration shews, That God is offended, when we are punished: and this appears even by the weight of the punishments. *Sect.* 1.

- A first, The Pestilence. *Sect.* 2.
- A second, Decay of Trade. *Sect.* 3.
- A third, Povertie and Consumption of Treasure. *Sect.* 4.
- A fourth, Dearth, Tempest, & unseasonable weather, &c. *Sect.* 5.

Hereunto is annexed
A Digression, to remove certain prepostrous Remedies of Gods punishments. *Sect.* 6.

The second Consideration, that Gods wrath punishing, is provoked by our great sinning. *Se.* 1. Our sins are great, for we may discover these,

- A first, Swearing and Blasphemie. *Sect.* 2.
- A second, Drunkenness. *Sect.* 3.
- A third, Unthankfulness. *Sect.* 4.
- A fourth, Deceitfulness of Trade. *Sect.* 5.
- A fifth, Unnatural filthiness. *Sect.* 6.
- A sixth, Declination to prophaness. *Sect.* 7.
- A seventh, Back-sliding to Idolatrie. *Sect.* 8.

which hath with it three wretched Absurdities,

- First, Turning from a spiritual worship unto carnal Idolatrie. *Sect.* 9.
- Second, Partaking a Religion laden with blood, *Sect.* 10.
- Third, Running from God preserving, to God destroying. *Sect.* 11.

Hereunto is annexed a Medicinable Corollary, containing some undenyable marks of Antichrist. *Sect.* 12.

An eighth, Monstrousness of Apparrel, *&c. Sect.* 13.

Hereunto is annexed an Antidote for the Vulgar, who are not angry with these great sins, but with the punishments of them. *Sect.* 14.

A third Consideration; That Gods punishments for sin, call for Conversion from sin.

A fourth Consideration; That Man turning from sin, Gods wrath returns from punishing; *Sect.* 1. which being first enlarged, & after summed, doth amount to the Medicine of Repentance. *Sect.* 2. which must have

In it

- First, A Confession of sins. *Sect.* 3.
- Secondly, A Detestation of sin. *Sect.* 4.
- From whence issues an Anger and Revenge on our selves for sinning, and here is set down the true Doctrine of chastising the body, by Fasting, &c. *Sect.* 5. And is farther cleared from the Leaven of Popish satisfaction. *Sect.* 6.
- Thirdly, A turning from sin unto the contrary Righteousness. *Sect.* 7. And this is to be advanced
  - 1. In our selves *Sect.* 8.
  - 2. In others. *Sect.* 9.

With it, Vehement Prayer and Invocation. *Sect.* 10.

A fifth Consideration, Necessary, if not made unnecessary, by the former Considerations; It is this. Where lesser punishments prevail not to amendment, the greater usually prevail to destruction. But I pray God to work better things in us, even such a Repentance as accompanieth Salvation, *Amen.*

OYL OF SCORPIONS.

The miſeries of theſe times, turned into Medicines and Curing *themſelves.*

THE Lord hath Roared from *Sion*, and ſent forth his voice from the Mountain of his Holineſs. He hath bent his Bow, and prepared his Arrows; yea, ſome of them hath he ſhot, and their wounds are yet green upon us. What remains but to ſeek remedy for the hurts received, and to ſearch out means that the remaining Arrows may be retained? Towards this, even the Arrows themſelves will excellently direct us. For they are like the Arrows of *Jonathan*, that had a meſſage in their wings; for they can tell us of wrath, and warn us to avoid it. This language of theirs *David* doth well underſtand, even men after Gods heart; but Children in underſtanding cannot, or will not perceive it. Yet this very uſe of them God himſelf hath taught us: in his infinite Mercy deſiring, and expecting that his Rod may comfort us, and his ſtripes may heal us. Yea, he hath taught us the means of doing it, and it is in briefe; *Conſideration* and laying to Heart. The Lord ſaith by *Haggai*, that he hath ſmitten *Iſrael* in their Corn and Wine; and what doth he infer upon it? Conſider your waies. The Wiſe-man is commended by the wiſeſt of men, for entring into the Houſe of Mourning, and laying it to his Heart. *Moſes*, the Man of God deſires to lay the Doctrine of Mortalitie to his Heart, that ſo he may apply his Heart to wiſdom. And God complaineth that the death of the Righteous, a fore-runner of Judgement, paſſeth away without Conſideration. It ſeems then that God by his Judgements calleth for Conſideraton, without which we are *Barbarians* to them, and they are meet Torments to us. VVithout Conſideration, the profitable part of Gods Judgements is loſt, and the tormenting part is only left; whereas by it the tormenting part would be taken away, and the profitable part would remain with us for ever. Let us therefore hear and conſider what

Conſideration digeſteth Gods Judgements into ſpirituall nourishment and Phyſick. *Haggai* 1. 7. *Eccl.* 7. 2, 4. *Pſal.* 90. 12. *Iſa.* 57. 1.

what the Lord ſpeaks to his Church in his chaſtiſements, and with the bleſsed Virgin, Let us lay up his Words in our Hearts.

The First Consideration.

Sect. I.

God is offended before we are puniſhed.

OF this profitable Conſideration, I deſire this may be the firſt ſtep or degree: Let us conſider and eſteem our Miſeries as the ſtrokes of VVrath, even of an offended Creator. That we may the better perceive this Truth, let us look ſtedfaſtly upon them, and behold the breadth and depth of theſe ſtripes, and I think they will ſhew unto us the very Print and Stamp of Divine Indignation. It is almoſt an impreſſion in Nature; ſurely, it ſeldom fails in the Sons of Grace, when plagues are notable in Greatneſs, unwontedneſs, or unſutableneſs to their Cauſes, they cry out, *Digitus Dei*, The finger of the Lord. The men of *Aſhdod* being ſtricken with *Emerods*, acknowledge that the hand of God was ſore upon them. The very Heathen Mariners, in an extraordinary ſtorm, cry upon their gods, believing ſtrange puniſhments to be the effects of a divine Wrath. Even Fools being plagued for their Tranſgreſſions, cry unto the Lord, and by crying to him acknowledge that their plagues come from him to whom they cry for deliverance. No marvel then, if *Moſes* the friend of God underſtood Gods puniſhments to be the effects of Gods wrath; who when the plague was begun after the Rebellion of *Korah*, ſaid plainly, VVrath is gone out from the Lord. And that we may know in ſome meaſure, what puniſhments are the ſtrokes of that wrath, God himſelf gives the Names of ſome of them. Now let us look on our Chaſtiſments, and ſee if we can find the Names of them, in thoſe Rolls of Gods Judgements. Yea, let us ſee whether there be not in them that greatneſs or ſtrangeneſs which hath drawn an acknowledgment of Gods wrath; I ſay, not from Saints only, but from Heathens and Fools.

Nature believes it.

Pſalm 107. 17.

Grace acknowledgeth it.

Numb. 16. 46.

Levit. 26. *Deut.* 28.

Sect. II.

The firſt Judgement.

The weight of the Judgements ſhews it.

AND here in the firſt place, let us call to remembrance a Judgement of Note, whoſe ſtroke by the weight of it, looks like the blow of provoked Omnipotence, whoſe name is found in the Catalogue of Gods Judgements, and whereof it hath been ſaid in the VVord of Truth, that the wrath of God hath given leſs blows with the ſame Rod. The puniſhment which I ſpeak of, is the Peſtilence, which almoſt devoured our chiefeſt City, and with the ſickneſs of the Head, the Body of this Land

was

was alſo diſtempered. I doubt not but ſome that have forgotten it, will be almoſt angry to have it remembred; but it were better to have a profitable remembrance of the ſame plague, then to have a revengeful remembrance by another. It is the forgetfulneſs of Gods old chaſtiſements, that makes us ſo ſoon to have need of new ones: for if we laid the former to our Hearts, the latter perchance would not be laid afreſh on our backs. Surely, it ought not to be forgotten until it hath done the errand for which God ſent it. This it ſeems is not yet done; for then new puniſhments would not be ſent upon the ſame errand. Let us therefore remember it, until we have diſpatched the buſineſs of it; and then may we beſt forget it, when it hath once been ſoundly and effectually remembred. For in this caſe Remembrance is the beſt way to forgetfulneſs, and forgetfulneſs is an eſpecial reaſon of Remembrance. But herein let us ſee the baſeneſs and barrenneſs of our Hearts. We can for our pleaſure read in a Chronicle the ſtory of a great Mortality, how ſo many thouſands died in one week, ſo many were laid in one pit, ſo few, or ſo none left to attend, and bury, the dying and the Dead. But to read of ſuch things for our profit, in a work of Application is noiſom and troubleſom. What is this elſe but to make a meer Recreation of miſery, to loſe the benefit of ſo remarkable a Chaſtiſement, and by our unlearning dulneſs, to call unto God to make us a matter of like recreation to others? But to the wiſe of Heart the remembrance will be profitable; for the wiſdom of God hath not been ſcrupulous to record a leſs plague in the Scriptures, and Gods wiſdom will be juſtified by the children of Wiſdom. *Moſes* the Almighties Secretary vouchſafeth to ſpeak of fourteen thouſand and ſeven hundred dying by a plague; yea, of that plague he ſays unto *Aaron*, That wrath was gone out from the Lord. If then ſo ſmall a plague was a ſtroke of Gods wrath, what ſhall we think, but that a far greater ſtroke comes of a far greater Wrath? When *David* received a peſtilence whereof there dyed ſeventy thouſand men, it is recorded, that the Wrath of the Lord was kindled againſt *Iſrael*. What ſhall we think, but the like blow comes from the like Wrath, except out of Security or Self-love, we will think, that in the ſame puniſhment God was diverſly affected, and that he loved us more in theſe laſt ſinful Times, then he did *Iſrael* in the Times of *David*? If we would yet doubt whether the peſtilence be a chief Rod of Gods Wrath, God himſelf will reſolve us; For, ſpeaking of his ſevenfold vengeance, he ſaith: When ye are gathered together in your Cities, I will ſend the peſtilence among you. And in *Ieremy*, he doth ten times reckon the Peſtilence for one of his puniſhments; and in *Ezekiel*, he cals it one of his four ſore Judgements; yea, thereby he pours out his Fury upon a Land in Blood. Wherefore let us not doubt, A great Peſtilence, a great Wrath; Yet in this great Judgement his wrath is not turned away, but his Hand is ſtretched out ſtill.

Numb. 16.49.

2 Sam. 24.

Lev. 26.24,25.

Ezech. 14.19.

Sect. III.

The ſecond Iudgement.

FOr with another Rod hath God chaſtiſed this Nation, and that by a main and mighty ſtroke, ſince it is by a ſtroke upon the main maintenance of this Land. A principal maintenance of this Land is Trade: for by it the bleſſings of God, which exceed our own uſe, become bleſſings to us, and are otherwiſe uſeleſs. By it the Sea is furniſhed with Ships, which Ships God hath heretofore bleſſed to be means of our ſafety, and which uſually themſelves have been a maintenance to many. Neither is this decay of Trade in ſome leſſer limbs, and fartheſt from the Heart of it, but in a principal Member, even a Member wherein conſiſts almoſt the Life of our Livelihood. For if a man in a word would name the chief Commodity of this Land, which it nouriſheth moſt, and by which it is moſt nouriſhed, it is the Fleece of the Flock; and a loſs in ſuch a general Good, is a general puniſhment. It was reckoned among Gods promiſed bleſsings, That *Iſrael* ſhould be bleſſed in the flocks of his Sheep; And it was reckoned among the Curſes, That *Iſrael* ſhould be curſed in the flocks of his ſheep. The ſubſtance of that Bleſſing is the benefit that *Iſrael* ſhould take by the Flock, and the ſubſtance of the Curſe was a Loſs. So then if we want the benefit of the Flock, and have a loſs inſtead of it, the ſubſtance of the Curſe is upon us, though the manner may differ. And if we will doubt whether this Loſs be a puniſhment of Gods wrath, Let us but look about us, and ſee with what Miſeries it puniſheth us. The Land-lord feels a loſs in his Rents and Fines; the Tenant, a diſability in paying either; but eſpecially the Poor, in his whole Livelihood. So that to the Poor, the vility of this Commodity is both a Famine and Nakedneſs. For, whereas heretofore by their Labors they got both Bread and Clothing, now their Labours are ſo little worth, that they can pay for neither. And if it be ſo, then to the Poor even a plenty is a famine, and abundance of wool is Nakedneſs. For what is the bread to him that he cannot buy, and the Clothes which he cannot put on? A pitiful thing, when men would labour for their living, but cannot get their living by their Labour. And though ſome by the greatneſs of their Eſtates, and dulneſs of their Souls, may put from themſelves a feeling of this judgement (though they can hardly ſome part of the Loſs) yet Chriſtian Hearts by Compaſſion feel the Miſeries of others, and by Sorrow or Succour bear a part of their Burden, knowing that it is their own fleſh that is hungry and naked, though it be worn by others. Not to do this, were not to be ſo good, as one that was evil. For, in the Famine of *Samaria* when a woman complained to *Ieheram*, that ſhe had boyled her Son and eaten him, the Abomination of this Miſery made him to tear his clothes. And if yet we would ſee more plainly a hand out of Heaven reaching this blow to us, Let us mark in what an un-

Deut. 28. 4.

Iſa. 58. 7.

2 Kings 6 30.

unlikely ſeaſon it fals upon us. It is fallen in a time of our univerſal peace with the World, and Peace is uſually the Nurſe of Traffick, but with us the child pines at the breaſts of the Nurſe. War, the Step-mother of Trade, hath ſometimes nouriſhed more Returns, then now Peace the Natural Mother, and what ſhall we ſay unto this, but that a Curſe, even the Curſe of *David* is upon us? Let their Table be made a ſnare, and that which ſhould have been for their wel-fare, let it become a Trap. Which how ſhall we ſeparate from that which follows? That Gods Indignation is poured out, and his wrathful Anger takes hold on us: And yet his Anger is not turned away, but his hand is ſtretched out ſtill. Pſal. 69. 23, 25.

Sect. IV.

The third Judgement.

FOr another Miſery hath overtaken us. And as a man decayeth two ways, either by debarring food that ſhould come from without, or waſting the blood that is already within; ſo do we decay both for want of that ſupply which Trade might return, and by the waſting of that which is returned in an inward Conſumption. Whether by the gain of tranſportation, or the practice of ſome that wiſh well to our poverty, but ſure I am, by Gods permiſſive diſpleaſure, the Treaſure of the Land is abated, if the voice of the people be the voice of Truth. And though Diſproportion of Trade, and this Scarcity, be ſome Kin, yet hath this more kindred beſides, for poverty comes more ways then one. By the loſs of this blood the Common-wealth fainteth, and the limbs thereof grow feeble. Hoſpitality dieth, Alms are diminiſhed, and need increaſing, the ſupply of Need decreaſeth. Commerce deceiveth and is deceived, and even Honeſty it ſelf grows like Diſhoneſty, while it faileth to perform what it promiſed, becauſe another promiſe failed it. No Trade proſpers ſo ſteadily as the Trade that devours Trades; for the ſcarcity of Money makes a plenty of Uſurers; their hunger devouring moſt Money, when leaſt is to be gotten. A ſtrange abſurdity, that Money ſhould bring moſt to the Lender, when it brings leaſt to the Borrower; and that the Rent of Money ſhould be deareſt, when the Rent of Land is cheapeſt. By this means Poverty in the Body Politick, is like Poverty in the Body Natural. For Poverty in both, breeds ſtore of Vermine, which being bred of Poverty, do increaſe that which bred them. And while Poverty by the mediation of Uſury increaſeth Poverty, Uſury in the middle of theſe two Poverties grows the richer by both of them. A Plague begot of a Plague, the effect of an old Want, and the cauſe of a New. So while the Dragons give their breaſts to their young ones, and each thing relieveth and preſerveth his Kind, Man onely is cruel to his own Fleſh, and enjoyeth the Miſeries of his own kind; he relieveth not Want, but relieves himſelf upon it.

Yet men must be mannerly in touching this Vice, for else they will amend their fault with a worse, and instead of a leasurable undoing by lending, they will undo men at once by calling in suddenly what they have Lent. And so from the unmercifulness of an over-cruel Lending, they fall into the unmercifulness of not Lending. I wish they could find the middle way between hurting by lending, and hurting by not lending; which perchance might be this, when such a Rent is set upon money, as both the Borrower and Lender might be able to thrive. For this I think is the golden Mean of lending in Commerce; though I know there is a Lending beyond this, a work of Alms and Mercy, which lends to the Lord in the Poor, and neither looks for lending again in exchange, nor for any other earthly Reward. But avoiding those Rocks in our Sea of Misery, which both make wrack, and yet seem to entertain the wracked, I arrive at this safe and true Conclusion, That if the encrease of silver as stones, was recorded as a Blessing in *Solomons* time, then may this Want be taken for a punishment. Yea, this is the putting of money into a broken Bag, which the Prophet *Haggai* names for a punishment inflicted by God upon the *Iews*. And if it be a blessing when *Israel* lends to many Nations, and doth not borrow, then it is a Curse when *Israel* borrows and doth not lend. This is a Consumption, which in many hath consumed the Eyes, and caused sorow of heart, and yet the wrath of God is not turned away, but his hand is stretched out stil.

Hagg. 1.

Deut. 28. 11, 12.
Lev. 26. 16.

Sect. V.

The fourth Iudgement.

Gen. 8. 22.

FOr to us of late even the Laws of Heaven, have seemed to change, and the Covenant with *Noah* from his general Course, hath had a particular exception. While the Earth remaineth, saith the Lord, Seed-time and Harvest, Cold and Heat, Summer and Winter, Day and Night shall not cease. True is that which the Lord saith, The course of these things shall never generally fail, neither by their ceasing (as in the Verse before) will he smite every living thing. But in particular Cases, and for the sins of particular Nations: The Sun stands still upon *Gibeon*, and the Moon in the Valley of *Ajalon*: Thou shalt sow, but thou shalt not reap: yea, be ye ashamed, O ye Husband-men, for the Wheat and for the Barley, because the Harvest of the Field is perished. And such hath been of late our punishment. Our Summers have been changed into Winters; the Seasons of the Year have inverted their order, and resembled them that have perverted their Lives. The Sun even in the pride of his Ascending, hath covered his face with black mourning Clouds, as loth to look upon unmourning Sinners. Yea, the Tears of Heaven, unseasonably in regard of the year, but seasonably in regard of our sins, have fallen down, to wash away the filthiness with which we are defiled. The

Iosh. 10. 12.
Mica. 6. 15.
Ioel 1. 11.

fall

fall of the Leaf hath been in Summer, and a Spring in the fall of the Leaf. The Husband-man this while ſtands amazed, at the ſtrange diſplacing and confounding of his husbandry. By inceſſant ſhowrs the Corn brings forth in the ſame place where it ſelf was bred; and the ſame womb where it ſelf was bred, is alſo the womb in which it brings forth. So that which ſhould have made bread for food, is turned to an unkindly Seed; which will neither be Bread nor Seed. Yea, we have had a ſtrange kind of Reaping, and that Reaping hath been alſo an unkindly Sowing. For, the Wind hath reaped much Corn, and that Reaping hath been alſo a Sowing. So the Husband-man hath ſaved three labours, of Reaping, Threſhing, and Sowing; but by all this ſaving he hath been a great Loſer. What ſhall I ſay of it? *Acerba res eſt terræ ſterilitas & frugum pernicies, &c.* A bitter thing is the barrenneſs of the Earth, and the deſtruction of Corn, now flattering us with Hope, and drawing neer the Barn. A bitter thing is an unſeaſonable Harveſt, and to ſee the Husband-man ſighing over his Labours, and looking upon them as upon untimely Births. We looked for much, and it came to little; God hath blown upon our Labours; and what is this but a puniſhment pronounced by the mouth of the Lord of Hoſts, in his Prophet? And I wiſh the preſent Time ſhew us the worſt of this Judgement, and that it doth not grow as Time increaſeth. The great poverty of many drives their Corn to the Market in the beginning of the year; but in the end of the year, when Poverty can ſell cheap no longer, becauſe it hath no more to ſell, then commonly the wealth of wretched worldlings ſels cruelly, becauſe it may chooſe whether it will ſell or no. So Poverty in the beginning of the year takes leſs, becauſe it hath more need, and Riches in the end of the year crave more, becauſe they have leſs need. Yea, Poverty ſometimes at the end of the year pays dear, for that which at the beginning of the year it ſelf ſold cheap. This is a Judgement of God provoked to anger; and yet thus the Wrath of God is not turned away, but his Hand is ſtretched out ſtill.

Greg. Naz. Orat. 26.

Lev. 26. 20.

For, many other Miſeries have been upon us, a Canker and Caterpiller, Injuſtice and the Projector, loſſes in the *East Indies*, a Maſſacre in the *Weſt*; moſt lamentable loſſes in the *Palatinate*; Loſſes by Pirats of Ships, Goods and Men, and I wiſh with thoſe Men no loſſes of Souls. But I deſire not to be over-large or vehement in expreſſing our Miſeries, for their ſmart of it ſelf would make them well known. Only I take ſuch a part and pattern of them as may enforce upon us an acknowledgement of Gods wrath, and by that acknowledgement ſet our feet one ſtep in the way of removing it. Elſe we are like Fools that go laughing to the Stocks, and we call for Greater ſtrokes by not feeling the Leſſer. Let us therefore conſider theſe Judgements, until we acknowledge, *Pœna patientis, ira creditur decernentis.* The paine of the Sufferer, is the Wrath of the Inflicter.

Many other Iudgements left to private Conſideration.

Hillar. in Pſa. 2.

SECT.

Sect. VI.

The unseasonable kind of curing these Judgements, confuted.

Amos 3. 6. BUt here the Politician gives me the stop, and is himself at a stand, for hearing these Evils he will go no further, but fals into a Trance, and therein cleaves his Brain in two parts, and with the fore-part, he will discourse to you of the Causes, and with the hinder part of the Remedies, but in both sets God aside, and thinks not of him either as a Cause, or a Remedy. But first for his Causes, I would fain know of this Wizard, when ever this Kingdom had more likely Causes of prosperity, then it now had, in the Union of the whole Iland under one King, of the same Religion, and setling us in an universal Peace? And then for his Remedies; how can we trust any Remedies of his, when Parliaments, that heretofore have been the Remedies of most weighty grievances, have not lived themselves unto ripeness and perfection? If then such great Remedies prove sick, what will become of the small Remedies of the Politick Discourser? Alas, if we be bound in Heaven, how can a piece of Earth, not seven foot high, reach up thither to untie the Knot? especially, since he that binds us, hath said himself, when he shuts, no man can open. When God hath a Rod in his Hand, and chasteneth Sinners, it is little good manners, and as little possibility by craft or force to wrest the Rod out of his Hand. But the onely way and method to get away the Rod, is first, to work on his Will, and next upon his Power. If his Will be unmoved, the World cannot master his Power; but his Will being moved, that moveth his Power. Now, God himself hath shewed us means how to move his Will, but he never shewed any means, his Will being unmoved, how to master his Power. Let us therefore follow his own Order in prevailing with him, for the *God* of strength, as *Sampson* the strong, hath shewed us the onely way how he may be overcome. And when once God is overcome, and his Fury turned into Love, then shall we be loosed above, and set free below: for the higher Cause being pleased, will give a blessing to the Causes below. If Heaven and Earth bear odds, let the Husband-man sow and plant never so diligently, the Heaven can make fruitless all his Labours on Earth. The Sun and the Clouds by abundant absence or presence can destroy his Hopes. But when Heaven and Earth are friends, then Summer and Winter, Seed-time and Harvest run on their Race. When God was displeased, what was the effect? Ye have sowed much and reaped little. Again, when God was pleased: Mark that very day, for from that day I will bless you. Wherefore let us follow Gods own order
Hag. 2. of Remedies, and strive to be first healed above, and then expect a success on our Remedies below; and to this end let us pass on to a second Consideration, which may be this.

Sect.

The second CONSIDERATION.

SECT. I.

THat these punishments of Wrath, and the wrath that inflicts these punishments, are provoked by our Sins. When the Hearts of Men are according to the Heart of God, when the Image of God is in their Souls, and their Actions proceed from that Image, then is there a most excellent Consort and Harmony between Heaven and Earth, and from thence issue the most ravishing sounds of earthly and heavenly Benedictions. To this Harmony, the Quier of Angels adjoyns it self, and sings a Ditty expressing the Musick. Glory be to God on high, Peace on Earth, and Good-will towards Men. When man gives God in Heaven his Glory, then God reacheth out to Man on Earth Peace and Good-will. Now the Peace and Good-will of God, though they pass Our Understanding, yet we understand so much of them, that from them flow all the Mercies and Blessings that we can conceive and understand, and those also which the Heart of Man cannot conceive, nor his Tongue express. For the Lord having in himself, a boundless fulness of Joy, and pleasures for evermore, his Good-will and Peace doth unlock unto Man that Treasury, and from thence flow forth the innumerable bounties of heavenly and earthly blessings. Hence are those manifold promises of God unto Man, of God I say unto Man, when Man is conformable unto God. To *Noah*, pleasing God in holiness, is an Ark of Salvation given amidst a general destruction. To *Abraham*, pleasing God in the Sacrifice of his Son, is a promise given that he should be the Father of the Son of God. To the *Israelites* walking in Gods Statutes, and keeping his Commandments, God promiseth rain in due season, the Land shall yield her increase, they shall eat their bread to the full; in sum, he will be their God, and they shall be his People; which is the knot of perfect Blessedness. The like is repeated in *Deuteronomy*, where to the keepers of Gods Laws are promised, Blessings in the City, the Field, the Sheep, and the Cattel, &c. And Saint *Paul* testifies the whole substance of this Truth, in this one sentence, Godliness hath the promises of this Life and that to come. But on the Contrary, Sin makes a discord between God and Man, and from that discord flow forth infinite punishments. There is no quarrel between God and Man but Sin, and this is a main one, for it setteth Heaven and Earth each against other. Man walketh contrary to God in his sinful disobedience; and God walks contrary to Man in his wrathful Judgements; but wo be to Man, for he striveth with his Maker, the pot-sheard with the Potter, and he must needs be battered and broken in pieces. This also is strong by the powerful confirmation of the Word of Truth. Even the Kings of the Earth, if they band themselves

Gods wrath punishing, is provoked by our sinning. Proved by a comparison of the contrary; equal blessings being upon holiness.

Lev. 26.

Deut. 28.

1 Tim. 4. 8.

By the discord between God and Man made by sin.

By words of God in Scripture.

Psal. 2.

ſelves againſt the Lord, the Lord ſhall laugh at them, but with a laughter moſt lamentable. For Gods Laughter is the fore-runner of Judgement, as a blaſt of Sun-ſhine to a mighty Tempeſt. And behold the Tempeſt; He ſhall ſpeak to them in his Wrath, and vex them in his ſore diſpleaſure; yea, he will break them with a Rod of Iron, and daſh them in pieces like a Potters veſſel. Neither is God terrible onely to the Princes of the Earth, but to the People alſo. If ye do wickedly (ſaith *Samuel*) ye ſhall be conſumed, both you and your King. And the ſame places that promiſe Bleſſings to Man being at peace with God, denounce heavy and bitter Curſes unto Man being at odds with God by diſobedience. If ye walk contrary unto me, I will walk contrary unto you in Fury, I, even I, will chaſten you ſeven Times for your ſins. Curſed ſhalt thou be in the City, and curſed in the Field. Curſed ſhall be the fruit of thy body, the fruit of thy Land, the encreaſe of thy Kine, and thy flocks of Sheep. Curſed ſhalt thou be in thy coming in, and thy going out; the Lord ſhall ſend upon thee curſing, vexation, and rebuke. And the concluſion brings with it the reaſon of theſe Curſes, which is the Burden of a Burden; Becauſe *Iſrael* hearkens not to the Lord his God, to keep his Commandments and his Statutes. Neither are theſe words onely, but they are turned into deeds, and what was threatned was alſo ſurely inflicted. Accordingly the whole ſtory of *Iſrael* under *Moſes*, *Iudges* and *Kings* is a Mirrour of this Truth, the wickedneſs of *Iſrael* being attended by the plagues of *Iſrael*. And even this Moral doth the Prophet *Micah* give of *Iſraels* Miſeries. For the tranſgreſſions of *Iſrael* is all this come upon them. And leſt we ſhould think this attendance of puniſhment upon ſins to belong only to the *Jews*, and not to the *Gentiles*; to the time of the Law, and not to the time of the Goſpel, let us hear Chriſt affirming it, and the Apoſtles after Chriſt, and the Saints after the Apoſtles. Chriſt himſelf having ſpoken of the bloody ſins of *Ieruſalem*, (with tears) doth ſecond the mention of their bloodineſs, with a prediction of Judgement: Behold your houſe is left unto you deſolate. The Apoſtle *Paul* ſaith to the *Corinthians*; That for their unworthy receiving, ſome of them were ſick, and ſome were dead. Yea, he infers a general rule, That not judging our ſelves, we are judged of the Lord. Saint *John* in the *Revelation*, or an Angel in Saint *John*; Becauſe they have ſhed the blood of the Saints, therefore haſt thou given them blood to drink: And the partakers of the ſins of the Whore, ſhall be partakers of the plagues of the Whore. And ſince the time of the Apoſtles, the holy Fathers followed this rule in the interpretation of Gods Judgements, not looking for a Spirit of Revelation, but guided by the Spirit of Sanctification. Saint *Cyprian*: *Intelligendum eſt & confitendum, &c.* We muſt know and acknowledge, that the troubleſome deſolation of this preſſure, which hath greatly waſted our Flock, and yet doth waſte it, is come to us according to our ſins, while we tread not ſteadily the path of the Lord, nor keep his heavenly precepts given for our ſalvation. *Ambroſe* ſaith, The

1 Sam. 12. 25.

Lev. 26. Deut. 28.

By the deeds of God in the Scripture.

Mica. 1. 5.

It is true under the Goſpel as well as under the Law. First, Proved by Chriſt. Mat. 23. 37. Secondly, By Chriſts Apoſtle. 1 Cor. 11. 29, 30.

Rev. 16. 6. Rev. 18. 4.

Thirdly, And ſo ſtill underſtood by the ſucceeding Fathers. *Cypr. ep.* 8.

Ambroſe Serm. 8. 5.

City

City doth not periſh but for the ſins of the Citizens. *Gregorie Nazianzen*, when in his Time a great Hail had ſpoyled the fruits of the Earth, he adviſeth the people, that it is moſt ſafe to take it for a puniſhment of ſin, that they may be humbled thereby. *Gregorie Nyſſene:* When we hear that pains and vexations are inflicted by God upon Men, we muſt underſtand that the beginnings and cauſes of thoſe vexations, proceeded from our ſelves. And *Hierom* (according to his manner) moſt reſolutely. It is manifeſt that Famine, Peſtilence, noyſome Beaſts, or whatſoever other Evils we ſuffer in this world, they come upon us for our ſins. *Gregorie* the Great: *Quia ſentio pœnam, recogito culpam.* Puniſhments felt, bring to my conſideration ſins committed.

Greg. Naz. or. 26.

Greg. Nyſſ. in vita Moſis.

Greg in Pſal. pœnit. 3.

Sect. II.

The greatneſs of our ſins amounts to a proof, that Gods wrath is upon us.

THus we ſee a cloud of witneſſes confeſſing St. *Paul*'s aſſertion, That for ſin comes the wrath of God upon the children of diſobedience. And as we ſee that the wrath of God cometh for ſins, let us alſo look upon our ſins, and their greatneſs will ſhew them to be ſuch, which may juſtly draw down the wrath of God. To reckon all our ſins, our numberleſs ſinning hath made it almoſt impoſſible. And there are other works that have in ſome meaſure deſcribed them; only I will give a pattern of ſome of the chiefeſt, either in weight or cuſtome, and which I cannot avoyd, becauſe they meet me everywhere. A firſt that flies in a mans face is blaſphemous Swearing; wherein, if in any other, there is a pride taken in offending God; for other benefit of it, I think no man can aſsigne. Yet if their dulneſs would ſee it, it is eaſie to reaſon; If there be no God, why do I ſwear by him? If there be a God, how dare I to offend him? If thou ſwear by nothing, thou art a fool in thy ſwearing; and if thou ſwear to thy torment, thou art a veryer fool. God hath ſaid himſelf, The taking of his name he will not hold guiltleſs: And by *Zachary*, that there is a Curſe flying out againſt Swearers: and by *Hoſea*, that the wrath of God iſſues out againſt a Land for Swearing. In all this, thou either believeſt not God, and yet ſweareſt by him in whom thou believeſt not; or elſe thou believeſt that thou ſhalt be curſed for ſwearing, and ſweareſt that thou mayſt be curſed. But for my part, I think generally the Swearers belief in God is very bad. And ſurely, if he believe not in God by whom he ſwears, let him excuſe me for believing him, when he ſwears by that God in whom he believes not.

A pattern of theſe ſins.

1. Swearing and blaſphemy.

It gives a title to the Swearer.

And a Curſe. *Zach. 5. Hoſ. 4.*

Two kinds of Swearing. 1. Meditat. and Diseases of the Time.

But of Swearing we may consider two kinds. The one is this voluntary, rash, and unnecessary swearing, which issueth commonly from a profane heart and careless of God. Of this I have twice elsewhere more largely spoken, and think it would be best confuted by a Law, whereof there was a conception at the last Parliamentary meeting. For before that time I knew an order made at a meeting of recreation, that a penalty should be paid for every Oath, and that but a little one, and yet it wrought such effect, that they scarce swore three Oaths in an afternoon, that by proportion of usuall swearing should have sworn threescore, if that order had not been. To a Law against this sin is there this encouragement, That his Majesty in his Book to his Son, with strong reasons disswadeth him from it, as being a sin of neither pleasure nor profit, and gotten only by custome. Which exhortation I wish might take place, chiefly in the Court, where it was born; and next in the Countrey, to which it is come. For that saying of the Prophet, The soul that sinneth shall die, I take to be generall, and to comprehend as well the Souls at Court, as the Souls in the Countrey.

Basilic. Dor. lib. 1.

2. A kind of swearing again divided. 1. Swearing against conscience. 2. Inconsiderate and confused swearings; of this three sorts. 1. Swearing to things by the heap and undistinguished. 2. To things unlawful, but not understood to be so. 3. To things either lawful or unlawful, if not known, and judged to be that which they are sworn to be.

The other is a more solemn and formal swearing, and that by Oaths proposed and offered. Surely in this also God hath been much offended, and that divers ways. One is, when the Taker of the Oath swears against known truth, for which indeed there is a penalty which can hardly be too great, since the sin out-grows it. Another, when Oaths are offered of things infinite, unlawful or unknown, and of these I wish a survey were taken. It is a hard thing for a man to swear at once to numberless things, since consideration should go before swearing; and he that sweareth inconsiderately, sweareth dangerously. Now, how hard is it to swear considerately of many things at once, and but once proposed? Secondly, I wish there were a search for swearing to things unlawful, since I have heard it by credible information, that there remains yet an Oath of persecuting the *Lollards*, proposed to one of the chief of the Countrey-Offices.

Thirdly, it is a miserable thing to give Oaths unknown. And an Oath is unknown either where neither the words nor matter of the Oath are known, or when the words are known, but not the matter. For these two latter kinds of Oaths, a Search and Cure were very necessary. And as in all other places, so I wish especially they were examined in the University; That is the Salt of the Land; and if the Salt hath lost its savour, how shall the Land be salted; yea, how shall it self be made savoury? The doctrine of swearing from thence should flow most clear and untainted, and with the clearness of doctrine should be joyned the purity of Example. And there I wish might be considered, whether the first degrees have no Oaths given them of the Statutes which they know not, and whether it be easie to know them. I have heard it complained of, and it is pity that he should first have a torn Conscience himself, that comes to heal the broken Consciences of others. There is an excuse, that the submission to the penalty is a performance of the Oath, but I wish it were

well

well proved, that penalties were added to Laws to diſſolve them, and not to bind them, to make them ſafely not to be kept, and not to make them ſafely kept.

* And if this be the intent of the Oath, it were good it were made known to the Takers by the Givers. Beſides, I wiſh it were conſidered, whether there be no Oaths given to young men of the firſt degrees, whereof the words they know, but have not judgement of the matter. The Biſhop of *Oxon.* in his Sermons againſt the Popes Supremacy, ſaith of young Academicks, They are led *impetu & temeritate, non delectu aliquo aut ſapientia ad judicandum.* Now that which I infer, is this, That queſtions diverſly held by old Divines, ſeldom come within the Reſolution of young Judgements that are without judgement; and if they in their judgements know not what they ſwear, they do not ſwear in judgement, w^ch condition I think is required by God himſelf in his preſcribed Rule of ſwearing. God is taken as a Witneſs of their Raſhneſs, and not of their Judgement; and while they ſwear, that they believe what they know not, God is invocated to behold their Ignorance, and not their Belief. Neither doth it appear to me a ſufficient anſwer, That it is a Truth which is ſworn; for it ſufficeth not to the Swearer that it be a Truth which he ſwears, except it be known to him for a Truth. In Civil Cauſes, I have heard it taxt in a Swearer, when he hath ſworn that ſuch a man, at ſuch a time was at ſuch a place, when himſelf at that time was not at the place, but heard that which he ſwore reported by others. And this meets with another Objection, That elder Judgements may be a ground to the younger. But how is it ſafe to lay the ſafety of a mans Conſcience upon another mans Judgement, ſince it is certain that Man is ſubject to error, and for ought the ignorant Swearer knows, that may be the Error, which he ſwears to be a Truth. Is not this to believe as the Church believes, and to ſwear a belief in Men, and not the knowledge of a truth? How pertinent is his Majeſties advice in this Cauſe? Ye * muſt neither lay the ſafety of your Conſcience upon the credit of your own conceits, nor yet of other mens humours, how great Doctors of Divinity ſoever they be, but you muſt only ground it upon expreſs Scripture. For Conſcience not grounded upon ſure Knowledge, is either an ignorant Fantaſie, or an arrogant Vanity.] And, if Conſcience not ſurely grounded, be an ignorant Fantaſie, or an arrogant Vanity, then what is an Oath iſſuing from ſuch a Conſcience, but the fruit of an ignorant Fantaſie, or an arrogant Vanity?

* *Vide Sayer. Theſa. Caſu Conſc. lib. 3. cap. 9. num. 10.*

Sermon 4. prope fin.

Ierem. 4. 2.

* *Baſilic. Dor. lib. 1.*

A ſecond Sin.

Sect. III.

Drunkenneſs.

A Nother loathſome Sin of this Land, that calleth for Wrath, is beaſtly Drunkenneſs; yea, it is a wrong to Beaſts to call it their Sin, for generally they are ſober. And if the Swine be drunk, who is the Drunkards embleme, it is by Mans acquaintance, for I never heard of a wilde Boar that was drunk. Wherefore, it ſhould have a name inferiour to Beaſts, as indeed it makes Men, at leaſt for the time of it; for a Man having loſt the uſe of his Soul, is worſe then a Beaſt, that keeps the uſe of his inſtinct. Yea, a man that hath loſt his ſenſes, is therein worſe then a Beaſt that hath them; as ſure as a living Dog is better then a dead Lion. And as in the natural Body, the liquor fumes from below, and works up on high; ſo I wiſh in the Body of this Land, this Vice which had his firſt ſeat in the dregs of Men, did not aſpire to places of eminence. Yet the higher it is, the more hurtful it is; as the greater the Light is, the greater is the Darkneſs by the loſs of that Light. So the darkning of many Stars, doth not ſo much impair our Light, as the Eclipſe of a Sun or a Moon. This ſin in the great doth double harm, for by putting out their light, there is loſt both the Light of Direction, and the Light of Example. If to entertain a great Man, a Room ſhould be dreſt as this ſin doth dreſs it; I think he would loath both his Hoſt and his Lodging. How much more abominable is it to do filthineſs, then to ſee it; yea, to do that Filthineſs which he cannot abide to ſee? I may be the more earneſt with the greater, becauſe this ſin is like to part from the leſſer, and hath moſt poſſibility to remain with the Greater. For God hath met it with moſt kindly Judgements, even with Judgements moſt proper to peirce the heart of it. For Poverty and Scarſity are the great Enemies of Drunkenneſs; the Drink by dearneſs calls for more Money; and the Money that ſhould be more, grows Leſſer; ſo, the Drink departs farther from the Money, and the Money farther from the Drink. Then how ſhall a poor Drunkard continue his Trade, ſince it is the equal meeting of Drink and Money, that gives him his drunkenneſs; and how ſhall they meet that are ſtill going farther aſunder? Theſe are puniſhments, I confeſs, but moſt proper for our ſins, and how can we ſpare them, or wiſh them away, until that Diſeaſe be removed, whoſe Cure they are working? A poor Sobriety is better then a rich Drunkenneſs. When a Player was turned Chriſtian (a far better change then for a Chriſtian to turn Player) he would continue his Playing by this reaſon, becauſe Playing was his maintenance: But what ſaith

Filthy in the people.

Moſt unſeemly in the guſdes of the people.

Shot at by the Arrows of the Almighty.

Cyprian,

Cyprian, *Contentus ſit frugalioribus ſed innocentibus cibis*, let him be content with a more ſparing, but a guiltleſs maintenance. So may I ſay of that Scarſity that brings forth Sobriety, that a ſober Scarſity is better then a drunken Plenty. Yet were it beſt of all, if we could both beg and obtain (and by begging we may obtain) the grace of Sobriety. Then ſhould we practice vertue out of a love of Vertue, and ſhould not need a conſtraint by Scarſity. Then God would be pleaſed while our Sobriety is voluntary, and we ſhould be bleſſed, while a needleſs Scarſity would be turned into Plenty. But if we will needs continue our ſins, let us look for continuance of wrath, it being far better that a Man ſhould be miſerable then drunken, and moſt juſt that he that is drunk ſhould be miſerable. A man of God (ſaith *Huntingdon*) foretold great puniſhments to this Land for great ſins, and one of them was Drunkenneſs. Surely, if puniſhment and that ſin be tyed together, when have we more ſtrongly then in this Age drawn puniſhment upon us, by a huge Cart-rope of Drunkenneſs? And leſt we ſhould think that this ſin and puniſhment may be parted, we have other propheſies above all doubt and exception, that tye woes unto Drunkenneſs, Woe unto him that giveth his Neighbour drink, that putteſt thy Bottle to him, and makeſt him drunken alſo: the Cup of the Lords right Hand ſhall be turned unto thee, and ſhameful ſpewing ſhall be for thy glory. And another woe unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink. All the beaſts of the field are called to devour; yea, all the Beaſts of the Forreſt: For, come ye, ſay they, I will fetch wine, and we will fill our ſelves with ſtrong drink, and to morrow ſhall be as this day, and much more abundant. But the Drunkard (and it is no wonder) knows not what he ſays, for where he promiſeth abundance to morrow, behold, Scarſity to day; yea, Scarſity and her Siſter Poverty. The fleſh propheſies proſperity to ſin, but Gods Spirit affliction; God is true and all Fleſh is a Lyar. And howſoever it goes here, it is moſt certain, that if this life be to day, and the next life be to morrow; abundance of drink to day, ſhall have ſcarcity to morrow. He that pours in Gallons here ſhall lack Drops hereafter. The fire is hot, the thirſt is great, a drop of water is but little; yet in this hot fire and great thirſt, the little drop ſhall be denyed. Wherefore drink leſs here, that ye may drink more hereafter; drink not without thirſt here, that you may not thirſt without drink hereafter. But a larger Antidote I have elſewhere allowed this ſin, to which I remit him that would ſee more cauſe to be ſober, which upon the matter is nothing elſe but to ſee reaſons to preſerve Reaſon, then which nothing is more reaſonable.

Cypr. ep. 61.

Huntingdon lib. 6.

Tyed unto puniſhment by the Curſe of the Almighty.

Hab. 2. 15.

Iſa. 5. 22.

Puniſhed with eternal thirſt hereafter.

Diſeaſes of the Time, *cap. 16.*

A third Sin.

Sect. IV.

Unthankfulneſs.

THere are yet many ſins full of horror and danger, And among them, there is one as fearful and dangerous as the reſt, and that is Unthankfulneſs. But there are ſo many ſins between that and the Phyſician, that there is almoſt no hope of coming neer it with a Cure. For before this ſin can come to be cured, the manifold abuſes of Gods bleſſings muſt be removed. For how can men be thankful to God for his benefits, until they leave to offend God by his Benefits? Can they (though it were but in Words) give God any praiſe for his bleſſings, when in their deeds by theſe bleſſings they diſhonor him? We have had great deliverances, we have the Goſpel ſet at liberty among us. We have not yet been given up into the hands of our Enemies, but our merciful God hath hitherto chaſtiſed us with his own hands, even with fatherly Corrections. But how ſhall a man look that a Drunkard, a Glutton, or a Player-like Faſhioniſt, ſhould be thankful to God, I ſay, not for the light of the Goſpel, which Owls cannot ſee, but for meat, drink, or apparel, when they all abuſe theſe bleſſings unto Luxury, pride, and vanity? Surely, if they ſhould give God thanks for them, it muſt be in theſe words, I thank thee for giving me theſe bleſſings which I have converted unto the fuel of eternal Curſedneſs. Therefore firſt, I wiſh they might be brought to leave the abuſe of Gods bleſsings, and then would there be ſome hope that they would give God thanks for them; if once by a right judgement they ſaw them to come from God, and returned them to the honour of him that gave them, then would they give him thanks, both for the bleſsings, and the bleſſed uſe of them. And then indeed do they only become bleſsings unto us, when we bleſſedly uſe them: In the mean time, I expect only of the righteous that they be thankful; for it becometh well (ſaith *David*) the righteous to be thankful. Theſe by their thankfulneſs retain the bleſsings for which they are thankful, for thankfulneſs being bred of Gods bleſsings, preſerveth that which bred it. On the other ſide, unthankfulneſs loſeth the bleſsings, which thankfulneſs might have preſerved; for it is not fit Man ſhould receive bleſsings from God, when God from Man for ſuch bleſsings hath no return of glory. It is a ſmall thing to return thanks for real and great bleſsings, which if we do, we are infinite gainers. Yea, the more we thank God, the more cauſe ſhall we have to thank him. For thanks for old benefits draws an increaſe of the benefits for which we gave thanks, as elſewhere more at * large I have ſhewed.

Almoſt beyond cure.

In the abuſes of Gods bleſſings.

A cure is yet expected in the godly.

* *Art. of Hap. part. 3. cap. 6.*

A

A fourth Sin.

Sect. V.

Deceitfulneſs of Trade.

ANother grear ſin of this Land, is deceitfulneſs of Trades. Single Trades are grown to be double, for there are two Trades in one; the one is a skill of doing it truly, the other of doing it deceitfully. And he is the moſt skilful Tradeſman that knoweth the falſhood of his Trade, rather then he that knoweth the truth of it. He that can make an excellent Counterfeit, and ſell the Counterfeit at the price of the true, is an expert Tradeſman. Thus men take money not for ware, but for couſenage; they ſell Deceit, and with the price thereof buy Damnation. The Scripture ſaith, that falſe weights be an abomination to the Lord. The force of that ſpeech lies not in the word *weights*, but in the word *falſe*. For God hateth not weights more then any other Inſtrument of Trade, but he hateth falſhood, as in weights, ſo in all things elſe. Therefore let every Tradeſman that deals not by weights, take out the word Weights, and put in the ſubject of his falſhood, and then let him take the verſe to himſelf, and ſay, The falſhood of my Trade is abomination unto the Lord. Theſe be they that make the Shekell great, and the Ephah ſmall, the goods ſold as little worth as they may, and the price of the goods as great as they can; and theſe are Chaff, and the wrath of God is as a Fire. How ſhould they eſcape? yea, how ſhould a Land eſcape where they are, ſince God hath not only ſaid but ſworn it? The Lord hath ſworn by the excellency of *Iacob*, Surely I wil never forget any of their works. Shall not the Land tremble for this, and every one mourn that dwelleth therein? I will turn your Feaſts into Mourning, and all your Songs into Lamentation, and I will bring up Sack-cloth upon all loynes, and baldneſs upon every head, and I will make it as the mourning of an only Son, and the end thereof as a bitter day. Neither let every man look for this ſin in others but in himſelf; for few there be that in dealings do not work upon the ignorance or need of the buyer or borrower. Neither hath this ſin gone without attendance of an immediate puniſhment. For I have heard a credible report, that amongſt other naturall cauſes of the decay of Cloathing, this hath been one, that Cloaths have been deceitfully both made and coloured; and men will not give money again, to be again deceived. It ſeems to me the very profit of honeſty ſhould be powerfull with thoſe that meaſure all their actions by profit. For honeſty though it again but a little at once, yet it gains that little often and long; for it keeps the Cuſtomers which it hath gotten. But deceit when it gets extraordinarily, gets it but once, for nothing but

A Trade in a Trade.

Prov. 11. 1. Hated by *God.*

Amos 8.

Ibid. ver. 7. And with an oath condemned to be puniſhed.

Yea, already puniſhed.

To be left for the ſame cauſe for which it is uſed.

but meer Neceſſity will bring a man into a trap where he hath once been taken, nor make him joyn with a known thief in his own robbing.

A fifth Sin.

Sect. VI.

Carnall and unnatural filthineſs.

THere is another ſin which I would willingly paſs by, but that the wrath of God doth not uſe to paſs by it. In regard of the filth of it, a man can hardly ſpeak of it, and in regard of the wrath of it, a man may not hold his peace. This wreſtling of thoughts, *Epiphanius* expreſſeth when he writes againſt the *Gnoſticks*. He is pained in ſpeaking, and pained in not ſpeaking; if he ſpeak, he fears to diſcover the face of a Baſiliſk, which may rather bring death then amendment. If he ſpeaks not, he fears the Curſe, Curſed is he that knows a murther and doth not reveal it. And it may be (ſaies he) ſome ſeeing the uglineſs of this Monſter, will not onely avoid him, but go about to deſtroy him! O the drunkenneſs of Luſt, which like the drunkenneſs of *Lot*, takes away all ſight of the ugliеſt filthineſs even in acting it, when yet to a ſober mind, the abomination of it is painfull even in ſpeaking it. O the wildneſs of Luſt, which like a fed Horſe, breaks over hedge and ditch, and will not be bounded but with Diſeaſes, Death and Hell; God hath given a bound, and that bound is a Remedy for this ranging Fury. *It is better to marry then to burn*, ſaith *Paul*. But ſome love ſingle filthineſs, rather then honourable Marriage; ſome flie from Paradiſe, and run into *Sodom*; ſome leaving Gods Remedies, ſeek Remedies of the Devil, whoſe Office is not to quench fire, but to kindle it, even the fire of Luſt here, and the fire of Hell hereafter. Therefore art thou inexcuſable, O man whoſoever thou art, That preferreſt thine one Diſeaſes before Gods Remedies; Thou wilt not ſuffer the Creator to give Laws to his own Creation, but tranſgreſſing of Law which by Nature he hath ſet upon his Creature, thou makeſt unnaturall Laws to croſs thy Creator. A moſt abominable abſurdity, that God ſhould be the Creator of us, and not the Diſpoſer of us; that his own order ſhould not be obſerved in his own Creatures, and that blind Luſt ſhould change the Law which infinite Wiſdom hath given. Surely the Wiſdom that was wiſeſt to make us, was no doubt wiſeſt to order us; this wiſdom gave the woman to the man; all other gifts are preſents of Luſt, and gifts of the Devill, the firſt perverter of Nature, and a deſtroyer of the Creation as ſoon as it was born. Theſe ſins of filthineſs were wont to be the fruits

So filthy that it makes the words that reprove it, almoſt loathſome.

So wilde that it deſpiſeth Gods laws and remedies.

And a companion and punishment of ſpiritual filthineſs. *Barn. Sup. Cant. Serm. 66.* and *Ser. de converſione ad Clericos cap. 29. Numb. 24. 1, 2.*

of

of Romiſh Chaſtity, and I wiſh that Romiſh Love have not brought with it Romiſh Luſt; for we ſee that ſpiritual and corporal filthineſs are oft tyed together; *Iſrael* whoring with *Moab*, fell to *Moabs* Idols; and the *Gentiles* turning God glory to Idols, fell to abominable filthineſs. But let us remember that carnal filthineſs is a ſin that hath caſt out the *Amorites*, and burnt the *Sodomites*, and brought vengeance on the *Iſraelites*: and how may we eſcape the puniſhment of this ſin, when ſo many for this ſin have been puniſhed? The ſame God, and the ſame ſin, and why not the ſame wrath? Who hath given us a Patent of priviledge from Gods general Law, but he only who is a Lyar from the beginning, and told our firſt Parents, they ſhould not dye at all, when his whole drift was to make them to dye even by a belief of not-dying. So doth he deal with us ſtill: he ſhews us the fairneſs of ſin, but hides the miſery that attends it; he affirms the pleaſure, and denies the torment; he ſheweth us the Bait, and hideth the Hook. But let every ſoul that would not be caught by this Fiſher of ſouls, deal quite contrary to the Devil. As he hideth the puniſhment, and ſheweth the pleaſure; ſo let the ſoul that would be ſafe, fix her eye on the puniſhment, and turn her eye from the pleaſure. A miſerable exchange, an eternal puniſhment for a ſhort pleaſure; yea, a wretched Method, that ſhort pleaſure ſhould be firſt, and eternal puniſhment after. For what avails thee that thou haſt had pleaſure, when now thou art in pain? thy pleaſure is not, and thy pain is, and ſhall be for ever. Therefore fight againſt all unnatural fire of Luſt in this world, where men may fight and overcome; for to fight againſt the Fire to come there is no hope but it will overcome thee for ever. Bind thy ſelf to the order wherein the great Creator hath ranged his Creatures, and be not found out of thy rank; for, if thou wilt not be righted by his Law of Nature, thou ſhalt be ordered by his Law of Juſtice; for Pain ſhall ſet in order what wicked Pleaſure hath confounded. Be chaſtly ſingle; but if thy ſingleneſs do endanger thy chaſtity, be chaſt by being double; take no other remedy but what God hath allowed thee. All ſtrange fires, and ſtrange remedies begin and end in hell; Learn not of the Devil the abuſe of the Creature whereof he is not the Maker but the Deſtroyer; and if thou wilt needs have him to be thy Schoolmaſter, be thou aſſured that he which teacheth, ſhall alſo cruelly ſcourge and torment thee. And here is the Myſterie of that Infernal School of Iniquity: they which learn moſt there, ſhall be moſt tormented.

Rom. 1. 23, 24.

Blaſted with heavy Iudgements. *Ier.* 5. 9, 10,

A Remedy for this and all other pleaſurable tentations.

The Devil whips his beſt Schollers.

A ſixth Sin.

Sect. VII.

Declination to profaneſs.

THere is yet another Sin that calleth for Judgements, and it is a declination from Religion to profaneſs. The ordinary means which Chriſt hath left to maintain the life of Religion, is the Word and Sacraments by the diſpenſation of his Miniſters. Now this Word and Sacraments and the Miniſters that diſpenſe them, for the due performance of this work muſt have a fit maintenance, a fit Time, and a fit Place. If any of theſe be wholly wanting, Religion fals to the ground, and as much as they are impaired, ſo much Religion is diminiſhed. For the maintenance of the Miniſtery, Tithes are allowed; for the Place, the Church; and for the Time, the Lords Day. Therefore, the abatement of Tithes, the ruinouſneſs, or the neglect of the Houſe of God, and the profaning of the Lords day, muſt needs be corroſives to Religion. Yet the firſt hath long ſince been done by Popiſh Superſtition, neither hath it yet been healed by a due Reformation. I have ſpoken elſewhere, and now heartily pray, That in ſuch places where teaching wants, for want of maintenance, that there might be a ſupply of it, by a ſupply of maintenance, which it ſeems to me doth not exceed the wit of man to deviſe. And till that time that it would pleaſe Authority, either to allow them ſome help from the adjoyning Miniſters, or permit them to buy bread for themſelves, or by ſome other means provide for that want; ſince howſoever fulneſs of bread be ſuſpected of niceneſs and wantonneſs, yet it is pity that want of bread ſhould therefore lack that compaſſion which belongs to it. As for the place allotted to the Miniſtery, it hath of late received decent Reformation, but I wiſh the houſes be not emptier as they grow fairer. For Mans corrupt Nature is apt to make ill uſe of Liberty and Impunity: and as there is a Recuſancy of a deceived Conſcience, ſo there is a Recuſancy of a No-Conſcience; and I wiſh the latter Recuſants make no ill uſe of any Liberty given to the former, neither that they grow bold upon any Impunity not intended to them. Laſtly, for the Time, which is the Lords day, to lay aſide all *Jewiſh* ſuperſtition, it is moſt aſſured; That as the Church cannot ordinarily conſiſt without the Word, nor the Word without a Place; ſo neither can the Word in his place be profitably communicated without an appointed Time. If ſo; then the Time appointed for the Miniſtery of the Word, is a main preſervative of the Church; and on the contrary, the perverting of that time is a very corroſive and conſumption to the Church: Then how wary ſhould men be of encroaching upon that time by any unfit or derogatory action, ſince the overthrow thereof, hath

By want of maintenance to the Miniſtery.

Medit. 79. part. 3.

By the neglect of repairing Gods Houſe, or repairing to it.

By works or plays of diſtraction and Incongruity on the Lords day.

Dangerous to the very life of the Church.

hath such a fearful effect as the overthrow of the Church? it is fit that men should keep off from the borders of such a capital Sin, as they would keep themselves a good ways off from the brink of a bottomless Pit. And a good and tender Conscience would cast with himself, how he may be sure with discretion to go far enough from it, rather then how he may safely come neer it. Again, it being confessed that the worship of God hath as much need of a determinate Time, as a determinate Place, and that one work, even the publike Service of God hallows both the Time and the Place, why should we not think it a profaneness in turning the Time, as the Place from the work appointed to it. To turn the place of Gods service into a place of sporting, even when Gods service is not there, is in most mens eyes a prophane incongruity and indecency. And why is it not a like profaneness to turn the day appointed to Gods service into a day of sporting, even then when the service of God is not doing? Surely, to do the days work in the day, seems to be most proper and reasonable. If so; then works, or if you will, plays of distraction that make the proper works of the day less profitable and more forgotten, how can they be justified? Yet men are not bound wholly and only to the chief works of the day, which are Prayer and Teaching, but any action is lawful that furthers them, and is agreeable to them, as works of mercy and charity, profitable and comfortable conference, and any such refreshing as without scandal makes us more cheerful, and able in the duties of the day. So that a Christian is not bound from any fit Liberty, but from that Licentiousness which unnecessarily turneth the day from and against his proper works, which as much as it is, so much it decays Religion, and admits profaneſs. Yet herein men have been most audaciously violent; and especially such Gentlemen who having played the six days, have least need to play the seventh, yet are in greatest pain if they may not make it out a whole week. For, three hours labour of sitting (if not sleeping) in the Church, is so full of wearineſs, though a Dinner come in the middle, that a whole six days recreation cannot expiate it, without an evening sacrifice to the Bouls or Cards on the seventh. And these men yet would fain be excused, and to that end are glad to lay hold on any shew of protection; But thereby they plainly shew their partial Love to a carnal liberty, since it is common to hear from them any pretence for their pastimes on Gods day; but I could never hear three men to speak of his Majesties Proclamation, forbidding Pastimes on that day. And therein is this remarkable, that it agrees almost in words with the Decrees of antient Emperours, cited by *Chemnitius*, to this effect. The holidays dedicated to the highest Majesty we will not have to be bestowed in our pleasures, nor profaned by the vexation of exactions. Therefore we decree that the Lords day shall be kept with honor and reverence, &c. And a little after, Neither do we give such liberty to the leasure of this Day, that we should suffer any to imploy himself in obscœne pleasures. Let the Stage that day challenge nothing to it self, nor the concerations of

The day of Gods Service to be reverendly used as the place of his service.

Profaneſs seeks our means of defending, not of amending.

Given at *Theobalds.*

Chemnit. exa. part 4. cap. de Festis.

the *Circus*, nor the lamentable ſpectacles of Beaſts; yea, if the ſolemnity of our own Birth light on that day, let it be deferred. The words of the Proclamation do thus parallel them. For that we are informed, that there hath been heretofore great neglect in this Kingdom, of keeping the Sabbath day: for better obſerving of the ſame, and avoiding of all impious profanation of it, we do ſtraightly charge and command, that no Bear-baiting, Bul-baiting, Enterludes, common Plays, or other like diſordered or unlawful Exerciſes, or Paſtimes be frequented, kept, or uſed, at any time hereafter upon any Sabbath day.

A Seventh Sin.

Sect. VIII.

Back-ſliding to Idolatry.

I Might here add as grievous a Sin; a back-ſliding to Idolatry, but that the falling of ſome is overcome by the ſtrong conſtancy of many. It is comfortable to hear, that the blaſts of Superſtition have been to ſo many like the wind to a Traveller, that makes him to bind his looſe Garment the faſter. This is to follow the very pattern of the Apoſtles, of whom it is ſaid, that the unbelieving *Jews* ſtirring up the *Gentiles*, and making their minds ill-affected to the Brethren, Therefore they abode long time, ſpeaking in the Lord. Where the truth is much oppoſed, there it ought moſt ſtrongly to be maintained. And I think it to be the very end of God in permitting oppoſition: that the Truth which before was held too remiſſly, and perchance too indiſcreetly, might be held with a more inflamed Love, a greater Conſtancy, and ſounder Judgement. And ſurely, there is no better means of keeping the Truth, then a hearty love and ſtrong affection. It is the doctrine of Chriſt to the Church of *Aſia*, and in them to the Churches of *Europe*: yea, to all that have ears to hear, That the holding of the firſt and deareſt Love is the means of keeping the Candleſtick, and the loſs of that Love, the cauſe of removing it. Let us therefore increaſe in our love to the truth, as much as we would increaſe the keeping of the Truth: And let us aſſuredly believe that God may well be careleſs of giving that to us, which we our ſelves are careleſs to keep being given. But to them that withdraw themſelves baſely or wilfully from Truth to Superſtition, I need not ſay, for the Lord hath ſaid it, his ſoul hath no pleaſure in them. But this I ſay, and deſire that all men may know it: That ſuch Backſliders, beſides the *Egyptian* darkneſs of Ignorance, and a multitude of errours, fall by revolting into three moſt groſs abſurdities of miſerable conſequence.

Somewhat recompenced by the conſtancy of many. Acts 14.

Gods end in permitting oppoſition.

The beſt means of preſerving the purity of Religion.

Heb. 10.38. Three vaſt follies and miſeries attending Backſliders.

A first wretched Absurdity.

Sect. IX.

Apostasie from the spiritual worship of God unto Idolatry.

A First is, that main and capital point of Apostasie, The turning unto dumb Idols from the living God. For if *Paul* make that the Character of a Convert, even the turning from dumb Idols to the living God, then it is a notable Character of an Apostate, to turn from the living God unto dumb Idols. For, in the same path wherein the Convert walks from Idols unto God, in the same doth the Apostate go back from God unto Idols. And whereas there hath been a sleight excuse for so gross a fault, That an Idol is the image of nothing in the world; surely this answer is nothing in the world. For the images of those things that are, may be Idols, if divine worship be given unto them, as *Aquinas* teacheth, and *Bellarmine* himself proveth against himself. Yea, which is more, even the things themselves may be turned into Idols; for so the Stars of Heaven were turned into Idols by the *Israelites*; and the *Lycaonians* would have made Idols of the Apostles themselves. The meaning therefore of the Apostle is manifestly this, That an Idol is not at all, that thing for which it is worshipped; or in regard of that Godhead which by worship is attributed to it, it is nothing in the world. This Interpretation doth *Aquinas* himself give, and reason it self doth shew it. For though as it is a piece of Metal, or a Star, or Man, it hath a being, yet as it is an Idol, and by worship made a God, the Idol of it is nothing in the world. It is a meer lye, as the Prophet says, even an affirmation of that which is not, For it tels the people it is a God when it is not. And for this reason do we detest this wickedness of the *Romanists*, because by curious shapes, rich ornaments, forged miracles, and dangerous Doctrines, they draw the people to give divine worship to that which is nothing. And lest we should doubt much, whether divine worship be by their Doctrine ascribed to Images, we shall find that in plain terms they have confessed it. Indeed, the Council of *Trent* hath herein dealt most cunningly, yet withall most contrarily to the intent of a Council; since herein it onely deserves to be called a general Council, because it covers many Questions with general Terms; and so in this Question it saith, we must worship Images *debita veneratione*, with due worship. Surely, a Council should have resolved doubts, and not have continued them; but hereby it appears that they would not, or could not resolve either of which is faulty. But if their Councils will not tell us their Doctrine, we must ask next of their Doctors, and some of them plainly shew us that Doctrine of Idolatry. *Aquinas* though he saith, that Idolatry is the giving

2 Cor. 12. 2. 1 Thes. 2.

Tho. Aquin. secunda secundæ, quæst. 94. art. 1. & art. 4. Bellar. de Verb. Dei, lib. 1. cap. 13. compared with de Eccles. Trium. li. 2. c. 5. Acts 7.

Idolatry practised most heartily by the Papists. And taught by their Doctors.

How the Council of *Trent* is a general Council.

Aqu. part 3. quæst 25. art. 3.

giving of divine worſhip to a Creature, yet he excepteth the Image of Chriſt, and ſaith, divine worſhip belongs to that. His reaſon is moſt weak for ſo mighty a Doctor, but we muſt remember his judgement was prejudiced by Cuſtom and Education. Becauſe of Chriſts Deity, ſaith he, Chriſt muſt be worſhipped, and the Image for repreſenting Chriſt. But what doth Chriſts Deity to the deifying of a piece of Wood? Not by Repreſentation, for the Godhead, as *Paul* ſaith, is not like Silver or Stone. Neither by Union or Communication, for the Deity hath by no means given it ſelf ſo much unto Stone, that it ſhould be worſhipped. Yea, the Deity hath ſworn clean contrary, that it will not give his glory to graven Images. Another Doctor, *Gregory de Valentia*, amending the niceneſs of ſome in this point, plainly confeſſeth, that he gives divine worſhip to the image of Chriſt. And *Azorius* ſaith, that the Image of that which is worſhipped with divine worſhip, may with divine worſhip alſo be worſhipped; But Chriſt may ſo be worſhipped, and therefore his Image. And *Bellarmine* himſelf cites many great Doctors of the Church of *Rome*, in theſe latter times, that maintain Idolatry. *Alexander*, *Th. Aquinas*, Cardinal *Cajetan*, *Bonaventure*, *Marſilius*, *Almain*, *Carthuſianus*, *Capreolus*, and others. Theſe hold that the Image of Chriſt is to be worſhiped with *Latria*. And *Latria*, by *Bellarmines* own teſtimony, is a chief worſhip due to the true God, and being given to an Image, it is true Idolatry. And though for his own part, he would fain in this point, as in others, be ſomewhat neater then his fellows, yet ſhall we find in his Doctrine two main props or parts of Idolatry: the one, where he ſays, That the worſhip given to the image, is determined or bounded in the Image. And herein he doth no other, but make the Image a very object of worſhip. And ſecondly, leſt by making it a lower kind of worſhip, and an improper *Latria*, he might fly out at a back-door, which he uſually leaves open for that purpoſe: he ſaith further, That an Image may properly be worſhipped with *Latria*, if we joyn the Image and the Pattern in one Imagination. Then a ſtrong or intenſe Imagination may worſhip Images with divine worſhip, which is flat Idolatry. This ſtrong Imagination is indeed one of the ſtrong deluſions belonging to the Chair of Peſtilence, by which men are led to believe Lyes. A noble ſubtilty, and meer trick of a Jugler, which makes things really divided, ſeem to be one; and from a ſeeming Unity, will enforce a real Unity of worſhip: The Image and the Pattern are aſunder in themſelves, and together onely in the Imagination; then how can they ſcape Idolatry, that give divine worſhip to a thing really and truly divided from the Deity? Surely, *Bellarmines* reaſon, if it be holpen, will onely go ſo far, That men may worſhip the Image which is in their Brain, and not the Image before their Eyes. For the Image in their Brain, hath an imaginary Union with the Pattern, but the Image before their eyes have none at all. But what is this, but to become vain in imaginations, and while men profeſs themſelves to be wiſe in their ſubtilties, to become ſtark Fools, as Saint *Paul* ſpeaks upon the ſame ſubject. It muſt be a real Union, as that is between

Acts 17. 29.

Iſa 42. 8.

Gregor. de Valent. Apol. de Idol citat. à Rainol. & confut. prælect. 249.

Azor Inſt. Mor. lib. 9. c. 6.

De Eccleſ. Triumph. lib. 2. c. 20.

Ibid. c. 24.

Cap. 23.

Rom. 1.

the

the Deity and Humanity of Christ, that must give a real Community of worship. I would fain know of *Bellarmine*, if he came into the Popes Wardrope, and there saw the Robes of the Pope, and imagined them on the Popes body, whether he would fall down and give the same honour, to the Clothes, that he would do to the Pope himself, if the clothes were worn by him. And yet I may tell him farther, That the clothes being worn by him, there is no real or personal union between them, and therefore there is some difference of honour given to the Man, and to the Clothes which are no part of the Man.

Now if these great Doctors maintain Idolatry, what shall the blind Multitude do but stumble at these stumbling blocks laid before them by the Learned? The flesh inwardly is prone to Idolatry, as the Scripture teacheth; the object without by beauty and conformity is fit to tempt to Idolatry; *Ducit enim & affectu quodam infirmo, rapit infirma corda mortalium formæ similitudo, & membrorum imitata compago*; As *Ionas Aurelianensis* hath out of Saint *Austin*. The likeness of shape, and a resembling joynture of the members, draws the weak hearts of men to an yielding affection. And to the two temptations inward and outward, is joyned in the middle a Doctrine to consummate the work of Idolatry, by joyning a carnal Heart to the beloved Image in a wretched worship. I may not deny an election of grace which was found in *Israel*, when their estate was outwardly so desperate, That *Elias* could not see one true worshipper besides himself. But I find both by Doctrine and Practice, that Church is generally and mainly given to Idolatry. *Agobardus* a reverend Bishop, and neer to eight hundred years Antiquity, saith, *Nullus antiquorum Catholicorum, &c.* None of the ancient Catholicks did believe that Images were to be worshipped. But now this errour by growing is made so manifest, that it is come neer to Idolatry, or the Heresie of the *Anthropomorphites*, men worshipping Images, and putting their trust in them. So we see how it was in the time before him; the Fathers generally denyed worship to Images. But withall we see how it began to be in his time; That Idolatry came to be taught and practised, as more largely in the same Treatise he sheweth. Long after this time *Claudius Taurinensis* saith, That when he came to his Bishoprick in *Italy*, he found his Churches full of accursed Images, and that men did worship them: neither doth his Adversary *Ionas* deny it in his answer, but acknowledgeth it to be lamentable, *Largissimis fidelium lachrymis lugendum & plorandum.* And now for these last times, we see before, how Idolatry hath been improved by the writings of many Doctors; we have seen with our eyes how it hath been increased, by a mighty stock of miracles tyed to many of them; and we see no reformation by the Pope, but rather an approbation, by his Scribes and Inquisitors. Accordingly, a good Author of ours shews out of Authors of theirs, That a certain Canon was condemned at *Sivil* of heresie, for denying the worship of *Latria* to the Cross. But now if any man will see the danger of this sin, let him take the story of the *Israelites*, and look steadily upon it, and there will arise to his sight a most fearful apparition of grievous plagues, successively tormenting

Gal. 5. 20.

De cult. Im. l. 1.

Lib. de Pic. & Imaginibus.

Nec dum enim error emerserat quo nunc de carbonibus, micioq; vel synopside figuratæ effigies Sanctæ Imagines vocarentur & adorandæ prædicarentur, ibid.

Ionas Aurel. lib. 1. de cult. Imag.

Rainoldi Thes. 5.

menting them for this ſin in their ſucceſsive generations. And to this day the remembrance of them is ſo terrible, that of all other ſins, the *Iews* will by no means be brought to Idolatrie. And in this reſpect, I think, the Church of *Rome* by her Idolatry, is a main obſtacle to their Converſion; and it ſeems by the ſame reaſon, the taking away of that fountain of Idolatrie, would further much the converſion of the *Iews*. Certain it is, that the *Iews* ſhall be called, and that their Calling ſhall be to a pure and a primitive Truth; for their Calling ſhall be glorious, even as a riſing from the dead. Neither ſhall the *Gentiles* begin their Calling in a primitive purity, and the *Iews* have their upriſing clouded with the Errours and impurities of the *Gentiles*. If it ſhould be ſo, where is that priviledge of Love for the Fathers ſakes? If then the *Iews* ſhall be called by a Doctrine of Purity, what muſt become of the *Romiſh* Impurity, the Mother of Superſtitions and Abominations? But in the mean time, let this be our grief, that a Nation denieth Chriſt which hateth Idolatry; and a People maintaineth Idolatry that profeſſeth the Name of Chriſt. To conclude this point, if any would feel the weight of the jealouſie of God (and jealouſie is the rage of both, of God and Man) threatned in his Commandment; if any man would fain have the Judgements of God poured on him, which were heretofore on the *Iews*, of which themſelves are weary: if any would be partaker of the plagues of *Babylon*, let them be alſo partakers of *Babylons* Idolatry, even the worſhip of Gold, Silver, Wood, and Stone.

Rom. 11.15.

Rev. 9.21.

A Second dangerous Abſurdity.

Sect. X.

Partaking of a Religion laden with blood.

ANother groſs abſurdity and ſtep into Miſery, is, the entring into a Religion laden with blood, even the blood of the Prophets and Saints, and thoſe which are ſlain upon earth. When a Murtherer is convinced of ſome cruel blood-ſhed, who would infect himſelf with his guilt, and take part to himſelf of a Murtherers guilt and puniſhment? But in this purple Congregation, is the blood of many thouſands; yea, the blood of many Prophets and Saints, and of all that were ſlain upon earth. A moſt grievous burthen, and preſſing down into hell. This mountain of blood will make blood-guilty men to cry for Mountains of earth to fall upon them, and cover them. And as upon the laſt *Ieruſalem* that ſlew Chriſt, the ſin of the firſt *Ieruſalem* that ſlew the Prophets; yea, even before *Ieruſalem*, the blood of *Abel* the righteous, came altogether in one reckoning of puniſhment: So by the like proportion upon the latter *Rome* by which is ſhed the blood of latter Chriſtians, ſhall come the blood of the firſt Chriſtians ſhed by the fitſt *Rome*. Yea, I may ſay that from *Abel* the Righteous unto the laſt Proteſtant ſlain for Religion, all the blood-ſhed ſhall be required of *Rome*. For firſt it is ſaid, That in her ſhall be found the

Rev. 18.24.

Mat. 23.34.

Yea, with the blood of all Saints ſlain upon the Earth.

the blood of the Prophets, and all ſlain upon Earth. And ſecondly, why ſhould not *Rome* be as guilty of the blood of *Abel* as *Ieruſalem*? and if of *Abel*, much more of the blood of nearer ſucceeding Prophets? Neither is it without Reaſon; for the Communication of bloodineſs, is the Communication of blood: the incorporating into a ſinful ſociety, partakes the Judgements of that Society. For as Saint *Auguſtine* well obſerves, There is one City of the Devil, which began firſt in *Cain*, and endeth in the laſt ſinner: and they that come to be a part of that City, ſhall receive the Curſed priviledges of that City; they have a Community of plagues by partaking the fellowſhip of that Community. Neither are men in danger only of partaking their plagues, by partaking the Community of Aſſociation, but becauſe by the Community of Aſſociation uſually comes the Community of Infection. So the aſſociation of a bloody Society often infects men with a bloody Conformity. *Romiſh* Religion (if it ſhall be called Religion) herein is moſt contrary to true Religion. For whereas true Religion turneth cruelty into meekneſs, and makes the Lion to ſleep with the Lamb, this Religion hath turned Lambs into Lions, and made men of excellent natures to become Savage and Cruel. There are too many examples to prove this Truth, and we need not to ſet ſail for the fetching of them; for even in this Land to the foulеſt Treaſon upon Earth, hath this Religion perverted the faireſt diſpoſitions. And howſoever the fact being by Gods mercy defeated, now it is ſtiled by ſome the deed of deſperate and forlorn perſons (for ſuch facts *Non laudantur niſi peracta*) yet theſe men neither in eſtate nor diſpoſition were ſuch, but in both eminent; and I pitty much that ever it ſhould come to paſs, that ſweet diſpoſitions ſhould be made cruel by any thing called Religion. But as pittiful as it is, yet true it is, That a Popiſh Proſelyte, being tranſplanted by a *Ieſuite*, doth too often prove a ſtock on which Murther and Cruelty is grafted. Let us therefore fear the Communion of this bloody City, leſt we get a Communion of their bloodineſs, which if we do, let us look for a communion of their plagues, let us expect a part in all the vengeance belonging to innumerable Murthers. Then may we fear, that the blood of former days ſhed in this Realm, will light upon us, when we partake with the Doctrine that ſhed it. If the Son ſee his Fathers ſins, and avoid them, they ſhall not be imputed to him. But if a bloody Father, bring a bloody Son, then the bloodineſs of the Father deſcends on the Son. In *Ioſiahs* time after *Manaſſes* bloodineſs, the deſtruction of *Iſrael* was ſtayed, and he had a promiſe of ending his days in peace, which he did, for no man fought againſt him, but he ſought war againſt himſelf. But when *Zedekiah* raigns that cuts *Ieremies* Roll, and caſts him into Priſon, when *Iehoiakim* is full of blood and violence, when the Prophets are miſuſed, and there is no Remedy, Then comes the blood of the Fathers upon a bloody poſterity, and *Ieruſalem* is carried away into Captivity. So, if if we joyn hands with a bloody Doctrine, then let us look

Yea, tainting with an infection of cruelty and bloodineſs.

Iſaiah 11. 6.

Sir E. *Dig.* Knight *Amb.* *Rook* Eſquire.

Ezek. 18. 14.

Jer. 36. 16. and 38. 5. *Jer.* 22. 17. 2 *Chron.* 36. 16.

for a ſhare in the whole reckoning of blood which that Doctrine hath ſhed. Our ſins are great and grievous, but yet in this ſin, let us give *Rome* leave to outcry us, that the greatneſs of their cry may cover ours, and ſtop it from hearing. And indeed, though our ſins be grievous, yet their ſins herein have an eminence, becauſe theirs are ſins of Antiquity, and ſins of Doctrine; Ours, though grievous, are latter, and of fleſhly Corruption, not of Doctrine and Inſtruction. We are naught as we are men, not as we are Proteſtants; Their bloodineſs and Idolatry hath been theirs, as they are Papiſts. Let us take heed then that we bind not ſin unto ſin, ſince one ſin will not eſcape unpuniſhed. Let us not joyn the ſins of Antiquity to the ſins of latter Ages, nor the ſins of Doctrine to the ſins of natural Corruption.

A third dangerous Folly.

Sect. XI.

To run from God preſerving, unto God deſtroying.

A Third Dangerous Abſurdity, is, to forſake the Religion wherein God hath given us miraculous deliverances, and to run to that Religion which in the ſame deliverance of us God hath blaſted with fatal overthrows. This was the folly and deſtruction of *Amaziah*, that he would ſeek after the Gods of that People which could not deliver their own people out of his hand. What a madneſs is this to fly from ſtrength unto weakneſs, from ſafety into danger, from Gods protection into Gods deſertion, to reſt on the help of that to which God hath ſhewed himſelf an Enemie? Surely if all the Nations of the earth would fly from God to Superſtition, this Kingdom above all other ſhould ſay with *Ioſhua*, I and my people will ſerve the Lord. For our deliverances have been ſo eminent, that they cry aloud, The hand of God and not of Man. Is it beyond belief if it had not been ſeen; That half of an Iland ſhould ſtand ſtrongly as it hath done, amid great oppoſitions and many Treaſons, without any notable ſupply or help from any other Nation. Yea, it is ſtranger, that it ſhould be more then able to help it ſelf, and have a ſupererogation of help for others. For the help of this Kingdom over-flowed to *Henry* the fourth of *France*, and to the diſtreſſed Provinces of the *Low-Countries*; yea, it maintained and ended a moſt conſuming War in *Ireland*. And in the middeſt of publike oppoſitions, a multitude of private Treaſons iſſued out of Hell, againſt the perſon of the moſt glorious Princeſs of the world: Yet was ſhe ſafe in the midſt of dangers; yea ſafe without danger. For though their malice reached at her, yet ſhe was in no danger, becauſe their chain

2 *Chron.* 25. 14.

Our being this day, is no other but a fruit of Gods wonderful deliverances.

chain was ſo ſhort, that ſhe was out of their reach. God at once defended her, and limited them: yea, he over-threw them in their own miſchiefs, ſo that upon the matter, ſhe only was in ſafety, and they onely were in danger. Thus was ſhe kept ſafe by God in keeping ſafe his Religion, and oppoſing Superſtition: while *Henry* the fourth affording great favours to the *Ieſuites* parted from his heart to them, the blood whereof before, their Doctrine had ſpilled. He was once hurt in the mouth, and thereupon ſet up a Pyramide for a memory of their deteſtation. He pulled down that Pyramide, for their gratification, and then the knife that before could but ſtrike out his teeth, had leave to take away his life. This was he told of before by a kind of prophetical Narration, yet would he needs be favourable to his own Enemies. But before we paſs farther, theſe premiſſes offer ſome profitable Concluſions, which we may do well to receive. A firſt Concluſion would be this, That to truſt to God and not to any carnal Policy is the greateſt ſafety. The foreſaid experience confirmeth it, the Scipture runs wholly for it, and *David* is an eſpecial Preacher and Example of it. A ſecond is this, That God is moſt our friend and defender, when we moſt hate and reſiſt that which he hates: an irreconciliable Enemy is then moſt harmleſs, when he hath no power of hurting. If at any time he hurt not, by not-hurting he endeavours that he may hurt the more hereafter; An Enemy ſeems not to hurt, while he is gathering of men, and muſtering of his forces, but even then when he hurts not, he is commonly in the way to do the more hurt. Implacable enmity hath miſchief ſtill for the end of it, ſo that the very ſmiles and benefits of it are dangerous, and aim ſteadily to this end. A third Concluſion, That there is a main difference of goodneſs between our Religion, and that of *Rome*; and of Gods diſpenſation to either: The Religion of *Rome* in the Queens time, made her own Subjects traytors, and ſent forth Aſſaſines againſt her, but God wholly defeated them. Our Religion never ſuborned private Aſſaſines againſt any King, but God gave us publikely great ſucceſs and advantage. Wherefore let me here note, that our Religion agrees better with the ancient Religion of the Sea of Rome, then the Religion of preſent Rome. For this was the Religion of *Gregory* the Great. If I would have to do with the death of the *Lombards*, the Nation of the *Lombards* this day had been without a King. But becauſe I fear God, I fear to meddle with the death of any man.

Le Franc. Diſcourſe 3 an excellent Treatiſe proving the infallibility of the *Ieſuites* treachery, where they are admitted.

Three Concluſions Inferred from the premiſſes.

1. *Pſal.* 18.8, 18, 30, *&c.*

2. Concluſion.

3. Concluſion.

Neither hath God alone defended us in the days of that happy Queen; for even in the raign of our King, we have received a miraculous deliverance. It was God that deliver'd us, & he deliver'd us ſo, that he would be known to be our deliverer. For when God ſends a delivery by the hands of our Enemies, the delivery that cannot be imputed to our Enemies, muſt be imputed unto God. Our Enemies would have deſtroyed us; God would preſerve us, and God reſolving to preſerve us, performs it by our Enemies that would deſtroy us. By Traitors he ſends notice of the Treaſon, and ſo defeats the Treaſon by the ſame that ſhould effect it. And he that was wonderful in ſending the words,

The ſtrange preſervation from the Powder treaſon. Strange, becauſe done by contrary means.

was wonderful in giving the Interpretation. And as once the Words on the Wall were by God unuſually written, and by him in *Daniel* ſtrangely interpreted; ſo it pleaſed God that directed the Letter, to give his Majeſty an unuſuall interpretation of it, ſo that Gods wonderful Providence by that Letter, ſpake to them to whom the Letter meant not to ſpeak, and ſpake a meaning in the words, in which the Letter had no ſuch meaning. So are there two Senders and two Inditers; God ſends the Letter one way, the Traytors another; God writes one ſenſe in the words, and the Writer another. A ſtrange delivery, both in reſpect of the prodigious danger from which we were delivered; in regard of the means of delivery: and laſtly, in regard of the opportunity of it. For our delivery from danger was almoſt in the time when we ſhould have been delivered into it.

It perſwades us to continue our ſafety by the ſame means, which then gave us our ſafety.

And now let this great example of Gods wonderful preſervation, make us ſtrongly reſolute in the Truth which he defendeth: and confident in God ſuch a Defender of the Truth. Let us be aſhamed to be afraid, ſince our fear can but betray us, and make us weaker, and ſo more ſubject to that which we fear. We ſee here, was no fear, nor preventions carnally politick, the Baſtard-iſſues of fears: and yet while we feared not, nor by fear prevented not, we were delivered from a deſtruction moſt fearful. Yea, whatſoever plots, either fear, or policy ſhall hereafter unlawfully actuate, let it ſtill be remembred, That a delivery, wherein there was neither fear nor policy, gave us our being. And in that delivery it was the Truth to which God gave our lives as a prey; wherefore it ſtands us upon, to preſerve confidently that Truth, by which our lives have been preſerved. To run to Popiſh ſuperſtition, is to run to deſtruction. Let us therefore abide rather with the *Iſraeliets* then with the *Egyptians*; with thoſe that were miraculouſly delivered, then with thoſe that ſtrangely periſhed. I will add for a Corollary ſome ſentences of *Gregory* the great, which I deſire the Reader to give to them to whom moſt fitly they belong. Surely, to me it ſeems he had in his Noſtrils a ſtrong ſavour of *Antichriſt*, as if he were not far from the place where he wrote.

Sect

Sect. XII.

Some marks of Antichriſt *diſcovered by witneſſes, not to be refuſed by* Antichriſt.

Antichriſtus veniens ipſas etiam ſummas hujus ſæculi poteſtates obtinebit; qui duplici errore ſæviens conatur ad ſe corda hominum, & miſſis prædicatoribus trahere, & commotis poteſtatibus inclinare. Greg. Mor. lib. 23. cap. 23.

Antichriſt when he comes, ſhall be powerful with the Princes of this world; and raging with a two-fold wickedneſs, endeavours to bow the hearts of men to him, both by emiſſary Preachers, and by incenſed Princes.

Quale illud tempus perſecutionis apparebit quando ad pervertendam fidelium pietatem alii verbis ſæviunt, alii gladiis? Quis enim etiam infirmus Leviathan iſtius dentes non deſpiceret, ſi non eos per circuitum poteſtatum ſæcularium terror muniret? Id. ibid.

How great a perſecution will that be, when ſome ſhall rage with words, and ſome with ſwords, to overthrow the godlineſs of the Faithful? For what man though he were but weak, would not deſpiſe the teeth of this Leviathan, if the terrour of ſecular powers did not fortifie them?

Bene eundem Antichriſtum Pſalmiſta deſcripſit dicens, Sub lingua ejus labor & dolor; ſedet inſidiis cum divitibus in occultis. Propter enim perverſa dogmata ſub lingua ejus labor & dolor eſt; Propter Miraculorum verò ſpecies ſedet in inſidiis; propter ſæcularis autem poteſtatis gloriam, cum divitibus in occcultis. Quia enim ſimul & miraculorum fraude, & terrena poteſtate utitur; & in occultis & cum divitibus ſedere perhibetur. Greg. ibid. Pſal. 16.

Well did the Pſalmiſt deſcribe the ſame *Antichriſt*, ſaying: Under his tongue is labour and miſchief; he ſitteth in ambuſh with the rich in ſecret places. For by perverſe Doctrine, labour and miſchief is under his tongue. By the ſhew of miracles, he ſitteth in ambuſh. By the glory of ſecular Power, he ſits with the rich in ſecret places. And becauſe he uſeth both the deceit of miracles, and worldly power, he is ſaid to ſit both in ſecret places and with the rich.

Prædicatores Antichriſti quomodo veram numiſmatis qualitatem tenent, qui in his quæ agunt intentionis rectæ vim neſciunt, quia per hæc non cæleſtem patriam, ſed culmen gloriæ temporalis exquirunt? Quomodo à moneta figura non diſcrepant, qui ab omni pietate juſtorum juſtos perſequendo diſcordant? Quomodo in ſe integritatis pondus oſtendunt qui non ſolum humilitatis perfectionem, ſed neque ipſam primam ejus januam contigerunt? Hinc ergo hinc electi cognoſcant quomodo eorum ſigna deſpiciant, &c. Greg. Mor. 32. lib. 32. where he ſhews that miracles muſt be tried like money.

How can the Preaches of *Antichriſt* have the quality of currant money, who in their actions have not the power of a right intention;

on; ſince by them they do not ſeek the heavenly Countrey, but the top of temporal Glory. And how do they not differ from the Image of true coin, who by perſecuting the Righteous, differ from all Godlineſs of the Righteous? How do they ſhew the weight of ſoundneſs: when they attain not the perfection of humility: yea, they have not touched her firſt and uttermoſt Gate? Hence, hence then let the Elect know, how they may deſpiſe their miracles, &c.

Moral. lib. 12. cap. 5. *Sicut incarnata Veritas in prædicatione ſua, pauperes, idiotas & ſimplices elegit; ſic è contrario damnatus ille homo, quem in fine mundi Apoſtata Angelus aſſumit, ad prædicandam falſitatem ſuam, aſtutos ac duplices atque hujus mundi ſcientiam habentes electurus eſt.*

As the incarnate Truth, in his preaching choſe poor, unlearned, and ſimple men: ſo on the contrary, that Man of perdition, whom the Apoſtate-Angel ſhall put on in the end of the World, to preach his falſe-hood, ſhall chooſe crafty and double-hearted men, and ſuch as ſhall be skilful in worldly policy.

In fine Mundi Satan hominem ingrediens quem ſacra Scriptura Antichriſtum appellat, tanta elatione extollitur, tanta virtute prineipatur, tantis ſignis & prodigiis in ſanctitatis oſtenſione elevatur, ut argui ab homine ejus facta non valeant, quia cum poteſtate terroris, adjungit etiam ſigna oſtenſæ ſanctitatis.

In the end of the world Satan entring into the Man, whom the holy Scripture calleth *Antichriſt*, is lifted up with ſo great pride, doth reign with ſo great power, is exalted in the ſhew of holineſs by ſo great ſigns and wonders, that his deeds may not be reproved by any man: becauſe with terrifying power, he conjoyneth the ſigns of ſeeming holineſs.

Greg. Epiſt. lib. 4. ep. 38. *Tu quid Chriſto univerſalis ſanctæ Eccleſiæ capiti in extremi judicii es dicturus examine, qui cuncta ejus membra tibimet conaris univerſalis appellatione ſupponere? Quis rogo in hoc tam perverſo vocabulo niſi ille ad imitandum proponitur, qui deſpectis Angelorum legionibus ſecum ſocialiter conſtitutis, ad culmen conatus eſt ſingularitatis erumpere, ut & nulli ſubeſſe, & ſolus omnibus præeſſe videretur?*

What wilt thou anſwer in the trial of the laſt Judgement, unto Chriſt the Head of the holy univerſal Church, who wouldſt bring all his members into ſubjection to thee by thy Title of Univerſal? I pray thee, who is herein ſet before thee to be imitated, but he that deſpiſing the Legions of Angels, which were placed in fellowſhip with him, ſtrove to aſcend into a Top of Singularity, that he might appear to be under none, and to be alone above all?

Epiſt. l. 6. ep. 30. *Ego fidenter dico, quia quiſquis ſe Univerſalem Sacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit, quia ſuperbiendo ſe cæteris præponit.*

I ſay confidently, that whoſoever doth call himſelf Univerſal Biſhop, or deſires to be ſo called by his pride, he is a fore-runner of Antichriſt, becauſe by pride he lifts himſelf up above the reſt.

Let

Let Saint *Hierom* before him in time, but below him in Eccleſiaſtical dignity, ſpeak a little after him.

Tantum ut Romanum Imperium quod nunc univerſas gentes tenet, de medio fiat, & tunc Antichriſtus veniet, Fons Iniquitatis. Hier. ad Agaſ. qu. 11.

It remains that the *Romane* Empire which now commandeth all Nations, be taken out of the way, and then Antichriſt ſhall come, a Fountain of wickedneſs.

And that you may ſee what is become of the *Romane* Empire, let *Bellarmine* though a Cardinal, yet leſs then a Saint, ſpeak after *Hierom.*

Annon Gothi, Vandali, Hunni, Longobardi Romanæ Vrbis Imperium fere ad nihilum redegerunt? Bel. de Rom. Pon. l. 2. cap. 2.

Have not the *Goths, Vandals, Hunns, Lombards* brought the Empire of *Rome* almoſt to nothing?

Latini non amplius regnant in toto orbe terrarum, ſed Turcæ ſunt qui veriſsime regnant, & apud nos Hiſpani & Galli, non Latini. Bel. de Rom. Pont. lib. 3. cap. 10.

The *Latines* do no longer Reign over the whole world, but the *Turks* are they which may be ſaid moſt truly to reign; and among us the *Spaniards* and *French-men*, not the *Latines.*

Let a Ieſuite and no Cardinal attend a Jeſuite and a Cardinal.

Romanus pontifex utriuſque Regni, terreſtis & cœleſtis claves accepit. Azor. inſtit. moral. par. 2. lib. 10. cap. 2.

The Pope of *Rome* hath received the Keys of both Kingdoms, the Earthly and the Heavenly.

An eigth Sin.

Sect. XIII.

Monſtrouſneſs of Apparel, &c.

ANother ſin which preſents an ugly ſight to the face of Heaven, is Monſtrouſneſs of Apparel. Monſtrous it is even in the ordinary ſenſe of the Word. For, when we ſee a thing exceſſive in meaſure, or extraordinary in ſhape, we account it a Monſter. So the Poet deſcribing a Monſter, he doth it principally by theſe two Epithites, *Informe & ingens*, Huge and unſhapely. Either of theſe ſtick as faſt to our Faſhioniſts, and therefore makes them to be Monſters. And firſt deformity cannot be avoyded; for if there be an unſhapely ſhape in the World, then have they found it, and worn it, while they have found all ſhapes and worn them all. Beſides, if little be handſom, then great is deformed; if great be handſom, then little is uncomely: and yet by following the Tide of Faſhion, men fall both into the great and little deformity; for ſometime both men and women ſwell in Ruffs, and Puffs, and Gowns, and Garments; yea, Beards and Curles; and ſometime

1. In uncouth deformity,

time they ebb away into nothing, and are in all these like a tree whose branches are newly polled, even a stump and no more. The Taylor like a Conjurer brings them from a large circuit into a little circle, and there binds them up for a season. But another most palpable deformity in Apparel, is Nakedness, where to speak truly, we must say that it is a fault wherein apparel lacks apparel. Is it not pity that men & women of very good degree, should not be able to buy themselves Cloths? or is it not more pity, that if they can, they are so foolish that they will not? And surely, how can they escape the title of Folly, since they imitate the shape of Madness, and like the Beggars of *Bedlam*, go with naked arms, and naked bodies. The men have torn their cloths all to pieces, and have gone in their shirts, onely some rags of stuff have fluttered about their backs. The women hold out their breasts as though they were ready to give suck; but Lust is the babe, which they foster for his father the Devil. These patterns of flesh are hanged out, that when lust comes by he may call in for a Chapman; for, if thou wilt not sell, why dost thou set out thy patterns at the shop-windows? An ancient Father gives better counsel: *Nullo modo permittendum est mulieribus ut nudam aliquam partem corporis offerant viris, ut ambo prolabantur; hi quidem, ut qui ad videndum invitentur, illæ verò quæ in se virorum intuitum attrahant.* It is by no means to be permitted unto women to shew unto men any naked part of their body, lest both offend: the men in being provoked to behold their Nakedness, and the women in tempting men to behold it. Surely, a good Woman is a private good, reserved from all, except preserved for one: and even her face, which Use and Nature allow to be seen, should be modestly shewn. The rest of the body should be like Christs Spouse, the pattern of Purity, even a Garden shut up, and walled about. As much of it as thou dost publish, in so much thou art common: and if single, thou hast in so much lost thy virginal reservedness: and if married, thy husbands particular interest: the first thou shouldst keep for thine own sake, and the second for his sake, whose only thou shouldst be. Leave off then this naked foolishness, which makes only for thy shame; Neither let Nakedness be the Ladies pride, which is the Beggars disgrace. Yea, it is more disgraceful in the Lady then in the Beggar, as a want affected is far worse then a want necessarily endured. And take heed lest God send thee or thine a true nakedness instead of a false one, as he did heretofore to the women of *Israel*, which were as fine as most of our fine Ones. In the mean time we see God hath met our Nakedness with a suitable Judgement. For, nothing is more contrary to Nakedness then Cold and Rain; and these heretofore have met this unmodest Nakedness, even in the strength of Summer, against the nature of the Time. Yea, Poverty grows on, that may cure a counterfeit Nakedness with a true one. But yet behold, another special Monster of Apparel; and that is, when Apparel goes about to make an alteration of sexes. For such a hideous confusion hath Impudence attempted; and by a curious invension hath wittily found out the chiefest fashion of Loathsomness.

Pride in Nakedness is Madness.

Tempting Nakedness is an Agent for the Devil.

Clem. Alex. ped. lib. 2. cap. 2. Cypr. de discipl. & habit u. Virg. Impudice tu nemina conspicis, sed ipsa conspiceris impudice: oculos tuos turpi oblatione non polluis; sed dum oblectas alios, ipsa pollueris. Cant. 4.14.

In the Virgin it giveth away part of her virginity. And in the wife part of her husbands Property.

Esay 3.17.

Monstrousness in perverting of sexes.

This

This Earth that beareth and nouriſheth us, hath been turned into a Stage, and women have come forth acting the parts of men. It ſeems this Monſter was ſeen at *Rome* in Saint *Hieroms* time, for he ſaith, *Virili habitu, veſte mutata, erubeſcunt eſſe quod natæ ſunt, crinem amputant & impudenter erigunt facies Eunuchinas.* Wearing mans apparel, and changing their garments, they are aſhamed to be that which they were born, they cut off their hair, and impudently look up with their Eunuches faces. But let us withal remember, that in *Hieroms* time *Rome* alſo was taken; And as when ſtrange and uncouth birds do come into the Countrey, the people take it for a ſign of ſome plague that will follow; So may we juſtly think that theſe prodigious apparitions, and monſtrous ſhapes, are both the cauſes and ſigns of enſuing miſery. But ſee with *Solomon* the fooliſhneſs of madneſs. A man by creation is the moſt excellent creature. A woman by creation is inferiour to the man. The excellency wherein Man excelleth the Woman, is the knowledge and power of goodneſs; Therefore if women would be taken for men, they ſhould ſtrive to do it by a likeneſs of wiſdom and goodneſs. But now while they do it in folly and vanity, they go fartheſt from them, when they ſtrive to come neareſt them. Surely, it is very far from the power of a Taylor or a Barber to make a fooliſh woman reſemble a wiſe man. What an endleſs Maze of Vanity is this, that after the change of all faſhions, Nature her ſelf is grown out of faſhion, and violent hands are laid on the Creation? Is it not time that the univerſal Fire ſhould cancell all creatures, when the chief of creatures cancel their own creation? Surely, it ſeemeth to me that theſe ſins againſt nature, as the ſins of *Sodom* above all other ſins, that run not immediately againſt the Deity, cry aloud for brimſtone, and fire, and utter deſtruction. For why ſhould they be any longer, who themſelves will no longer be that which they are? Why ſhould the Heaven, the Sea, and the Earth keep their courſes ſteadily, to maintain a Creature that runs all out of courſe? A ſtrange Patience of the Almighty, that order ſhould continue the nouriſhment of diſorder, and Nature ſhould go on to maintain them that ſin againſt Nature. But let all Unnaturaliſts be fully aſſured, that Damnation ſleepeth not, though preſently ſhe ſtrikes not; the blow is the greater, the longer it is coming: God ſhall take part with his Creation, and juſtifie it againſt all that violate it: yea, he ſhall condemn ſuch, and caſt them far below beaſts and unſenſible Creatures: For theſe have generally kept their courſes and kinds, but Man, who by his Reaſon ſhould beſt have kept his courſe, he hath moſt forſaken it: yea, he hath made head againſt it. For the height and perfection of Vice is no now other but a main oppoſition againſt Nature, and a turning of kinds out of kind, by abominable Pride and Luxury.

Ad Euſtoch. de cuſtod. Virg.

Ad principiam epitaph. Marcel.

Eccleſ. 7. 25.

Unnatural ſins haſten the end of Nature it ſelf.

The top of ſin to which aſpireth mans ambitious wickedneſs.

A ſecond kind of monſtrouſneſs hath been deſcribed, to be exceſſiveneſs of meaſure, or an unmeaſurable greatneſs. This great exceſs in Apparel hath been too apparent; for it was made of purpoſe to be ſeen, and yet the more it is ſeen, the more is our ſhame and vanity ſeen.

2. Kind of Monſtrouſneſs; Exceſs.

Hoſpitality, Charity, yea, the Patrimony it ſelf hath been cut up into Clothes; for an exceſs both in coſtlineſs and variety hath diminiſhed Houſe-keeping, Alms, yea, ſometimes clothes hereby have taken away the maintenance of Clothes. Vertues by ſtarving themſelves have nouriſhed Vice, and that which ſhould have lived is dead, that what ſhould have dyed, may live. Beſides, this exceſs of Apparel hath removed the whole Land out of his place, and lifted it out of the hinges. For by the ambition of clothes there is a general remove, and the Lower is ſtept into the place of the Higher, and each goes about to be like them who are unlike him. Beſides, the whole ſhape of this Nation is changed, and clothes are no longer interpreters of the wearers, but need themſelves an interpretation. So that if a man that forſook this land ſome fourty years ſince, ſhould now return again; in good manners he could not but ſay, your Lordſhip to a Gentleman, and your Worſhip to the Son of a Farmer. But (which is another miſchief) if by an interpreter he once be brought to know a man, the next time he meets him, he hath need of a ſecond interpretation, for the old man is loſt in ſome new diſguized faſhion. Such a confuſion hath this vice bred, That by it both men and their degrees are grown out of knowledge; for unknown they are both to themſelves and others. Surely if ever that were true which *Huntingdon* ſpeaks, That the vanity of mens minds ſhould expreſs it ſelf in the ſtrangeneſs of Apparel, theſe are the times wherein, as we have committed the ſin, why ſhould we not expect our deſerved puniſhment? Our Anceſtors were wiſe in ſeeking Remedies for this Vice; and I wiſh it were ſeconded; and that it would pleaſe Authority to enjoin ſome rules of diſtinction, and that the ordinary ſort of men might be tied to our own Clothes, eſpecially now when our own Clothes lack money to buy them, and men lack money to buy the Clothes of other Countries. Why ſhould ſuch buy the ſtuffs of other Nations, when our own will very well become them, the Poor ſhall be kept in bread by their work, flocks and paſtures ſhall at leaſt keep their value, and the Land ſhall keep her money? It is a moſt proper Cure, when in one Act a vice and a Loſs are removed; for the removing of the Vice is the true way of removing the Loſs. For, till God be pleaſed by the removing of Vices, it is in vain to talk of the removing of Loſſes. But if no other Remedy be given, Poverty, the natural Remedy of Pride, I think at laſt will cure it. And that either a particular poverty, which is commonly the fruit of prodigality: or a general, while needleſs Commodities abroad fetch away the money that we need at home. In the mean time this is moſt certain, That the wrath of God, and the puniſhments of that wrath are denounced againſt this Monſter of Apparel. The changeable ſutes ſhall be taken away, and inſtead of a Girdle ſhall be a Rent, inſtead of welſet hair ſhall be baldneſs. Yea, God threatneth this ſin by the Prophet *Zephany*: ſaying, In the day of the Lords ſacrifice, I will puniſh all thoſe that are clothed with ſtrange Apparel. And that we may know what kind of day that day of the Lord is, he gives us the ſight of it. That day is a day of wrath,

Which hath bred a diminution of neceſſary duties.

The true way to remove Loſſes, is to remove vices.

Iſa. 3. 2, 24.

Zeph. 1. 8.

wrath, a day of trouble and distress, a day of darkness and gloominess, a day of clouds and thick darkness. And because these general vices are usually accompanied with a general security (for if men did generally fear, they would not generally sin.) Even to such fearless men thus setled on their lees, and that say, the Lord will do neither good nor evil to them, it is said, Even their goods shall become a bootie, and their houses a Desolation. *Ver.* 12, 13, 15.

I must stop my self from running on in a boundless waste of sin, for sin is almost boundless and gives me no stop. And though this Land be an Iland, bounded by the Sea, yet even in this Iland our Sins are a continent. For a limit of their extent will hardly be found. I wish we might at length find them bounded with a Sea of penitent tears. In the mean time it sufficeth if I have said enough in that which is too much, though I have not said all: Surely, this is enough for my present purpose, If I shew sins enough to deserve our Miseries: But I think those which I have shewed are so much enough, that they are enough to bring the Torments of Hell upon Earth, or to carry down the dwellers on Earth alive into Hell. We may rather wonder at the Mercy of God in sparing, then at his Justice in punishing: how it can be that he punisheth no more, rather then that he punisheth so much: Therefore, let us confess with *Daniel*, The curse is come upon us, because we have sinned against God. And with *Maurice* the Emperour, when before his face his Children were slain, Righteous art thou O Lord, and Just are thy Judgements. *Dan.* 9. 11. *Niceph. Callist.*

Too many other sins to be found easily in our selves, and by the discoveries of others. See diseases of the Time. M. *Brinsleys* third part of true Watch. Mr. *Dikes* deceitfulness of heart, &c.

Sect. XIIII.

A fault of the vulgar.

But before I pass to a farther Consideration, I must needs meet with an ill custom of the Vulgar. When Miseries are upon them, they have commonly mutinous and tumultuous thoughts: and from thence issue their censures of government, their outcry for want of Laws, or want of keeping them. In this is a fault, and I desire they may know it. For whether their censure be true or false, they are in either to be blamed: If it be false, an apparent falshood is an apparent fault, and therefore needs not to be proved. but if it be true, they are too blame in the undue effects that issue from it. For besides that, Mutiny is an ill remedy of Misery, the greatest Misery being a bad help of the lesser; they are too blame in this, That they look so far from them, and above them, for the finding and amending of faults, which they should have done most aptly at home. For if sins be the radical cause of Miseries, then it is also the Cause of the Causes of Misery. So, if faults in government be the causes of Misery, sin may be thought to be the cause of those Causes: Accordingly *Solomon* saith, That for the sins of the Land, the Princes are many, that *Pro.* 28. 2.

Against mutinous speeches and scandalous libels. A Madness of the Vulgar, who having drawn Miseries on them by sins, murmur against their Miseries, but not against their Sins.

is, becauſe a Land is wicked, it is puniſhed with a confuſed government. And when God was angry with *Iſrael*, then he left *David* to a ſin, that by the occaſion of *Davids* ſin, the ſins of *Iſrael* might be puniſhed. Hereupon the *Gregory* the Great inferreth, That according to the qualities of the Subjects, are diſpoſed the acts of the Rulers; ſo that for the ſin of the Flock, there may be a fault in the life of a good Shepherd. If this be true, let the people amend the faults in themſelves, which they ſeek to amend beyond themſelves, and by quitting their own evil, eſcape that evil which dependeth upon it. If the ſins of *Iſrael* be the cauſe of the ſins of *David*, the taking away of the ſins of *Iſrael*, had been the readieſt way of preventing that ſin of *David*. Therefore, if thou wilt have any thing amended abroad, amend it at home in thy ſelf; for there is thy work which properly belongs to thee. But if thou look to faults abroad, and leaveſt faults at home, which may be their cauſes; ſurely, wonder not if the faults abroad be not mended, while the faults at home which cauſed them be nouriſhed. Leave then the Governours to their Lord and Governour, who if they offend, can puniſh them himſelf. Therefore *Gregory* ſaith of *David*, beauſe he of his own will growing proud, was not without fault, therefore he alſo received the puniſhment of his fault; for the raging wrath that ſtroke the Bodies of the people, ſtroke the Heart of the Governour. But which is far more conformable on all ſides, Let the amendment of thy heart pleaſe the heart of God. For, God being pleaſed, frames the heart of Governours, that they ſhall be pleaſing to God, and from the abundance thereof ſend forth that which ſhall be pleaſant to the hearts of the people.

2 Sam. 2. 31.

Moral. lib. 25. cap. 14.

Ex quorum cauſa peccavit, ſaith Gregory.

Moral. in Iob. lib. 25. cap. 14.

7

The third Consideration.

Puniſhments for ſin, call for converſion from ſins.

A Third Conſideration may be this. That the puniſhments of God for our ſins call upon us for a turning from our ſins unto God. Our merciful God, compaſſionate to Mankind, pours not out his wrath all at once, but ſends leſſer chaſtiſements before, to prevent the greater; and ſhoots off ſome warning Pieces, to make us ſtrike the Sail of our carnal ſwelling, before he begin mainly to fight againſt us, by a deſtroying and deſolating Battery. *Sequitur terrorem benignitas, &c.* Terrour is accompanied with Mercy, and to whom vengeance is due for their ſins, there is yet allowed a bleſſed Confeſſion of ſins in Repentance. For God doth not preſently kill, but firſt ſpeaks in his wrath, and holding back awhile the full ſtroke of puniſhment, doth only trouble in his diſpleaſure.] Even unto *Pharaoh*, a meer ſtranger unto God, that asked who was God, yet God retains this order of his diſcipline, and by leſſer plagues gives him many warnings, to leave his ſin of retaining

Hillar. in Pſa. 2.

God by leſſer puniſhments cals upon us, that by converſion we ſhould prevent the greater.

Iſrael;

Iſrael; neither do the greater plagues, or his final overthrow over-take him, untill all the degrees of former plagues be in vain ſpent upon him. Yea, God himſelf opens to us this method of his Chaſtiſements, when he tels the *Iſraelites* many times in one Chapter, That having puniſhed them ſore for their ſins, if they will not hearken and be reformed thereby, he will puniſh them yet ſeven times more; whence it plainly appears, that the fruit expected of his former puniſhments, was a reformation of thoſe ſins for which they were puniſhed. *Elihu*, the Spokeſman of God unto *Iob*, tels him and us, what is meet to be ſaid unto God in affliction; It is meet, ſaith he, to ſay thus unto God, I have born Chaſtiſement, I will not offend any more. Finally, the Apoſtle telleth us this uſe of Gods chaſtiſements; we are chaſtiſed (ſaith he) that we might profit thereby; and the profit he deſcribeth to be this, That we might be partakers of Gods holineſs. As this hath been taught by God, ſo hath it been practiſed by the godly; for by Gods chaſtiſements they have turned from the ſin for which they were chaſtiſed. Before I was chaſtiſed, ſaith *David*, I went aſtray, but now do I keep thy Law. The very rehearſall of Judgements upon ſin, worketh in *Ioſiah* a publique reformation of ſins. And *Solomons* Wiſdom, which is a kinde of paraphraſe of Scripture, herein agreeable to the Scriptures, hath this obſervation: Thou chaſteneſt them by little and little that offend, and warneſt them by putting them in remembrance wherein they have offended; that leaving their wickedneſs they may believe in thee, O Lord. Yea, the very Hypocrites and Heathens believed, that converſion from ſin was Gods end in his puniſhments for ſin. Therefore the falſe-hearted *Iſraelites*, being oppreſſed by the *Philiſtines* and children of *Ammon*, run unto the Lord; ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved *Baalim*; And they put away their ſtrange gods and ſerved the Lord. The *Niniviteſ*, though Gods judgements were peremptorily pronounced againſt them, yet they ſo far take notice of this purpoſe of God, that by puniſhments threatned or impoſed, God aimeth more at the deſtruction of ſins, then of ſinners; that notwithſtanding, *Ionahs* peremptory affirmation, they will ſtill retain a hopefull dubitation. Accordingly runs the Kings Proclamation, Let them turn every one from his evill way, and from the violence that is in their hands; Who can tell if God will turn and repent, and turn away from his fierce anger, that we periſh not? Thus we ſee that God hath a meaning of converſion in his puniſhments, and that Man in them hath heretofore rightly underſtood this meaning of God. God doth not meerly afflict, as *Elihu* truly teacheth; but by affliction doth inſtruct us; his Rods do give us knowledge, and open the Ears that were ſealed. Gods chaſtiſements are like *Sampſons* Lion, which though at firſt they come terribly upon us, and with a ſhew of devouring, yet after they yield us the Hony of Inſtruction and Reformation, if we look neerly unto them. The Apoſtle puts this difference between the Father of Regeneration, and the Father of Generation; Our ſpirituall Father

Taught by God. *Levit.* 26.

Iob 34.31.

Heb. 12.10.

Practiſed by the godly.

Wiſd. 12.2.

Yea, by Hypocrites.

Iudg 10.16.

And Heathens.

Heb. 12.

Father doth punish us for our profit, the carnal Fathers sometimes for their pleasure; God delighteth not in torments or death, no not in the death of a sinner, but in the death of his sins. What remaineth, but that as God intends his chastisements, and as holy Men, yea, Heathens have truly construed them, so we also rightly consider, receive, and apply them. Let us hear Gods voice in his punishments, let us understand and obey it, and let his Correction bring forth Coversion. But I defer the Exhortation unto the Conclusion.

The fourth CONSIDERATION.

Man turning from sin, Gods wrath returns from punishing.

LEt us pass yet to a farther Consideration of Gods judgements, and then we shall find a fourth Truth, That when Man by Repentance turneth from sin unto God, God turneth his wrath and the punishments of that wrath from Man. As sin drew the wrath, and wrath the punishments, so by taking away the sin, the wrath is taken away, and by taking away the wrath, the punishments are also removed. The whole quarrel between God and Man is sin; therefore where sin is removed, God hath no quarrell with us, we are at peace with God, and that peace is so far from being a cause of punishments, that it is the very Fountain of blessings. This Truth hath passed unto us without all let and contradiction, upon the Current of the Scriptures. For, therein God hath often by words proclaimed it, and in deeds performed it. In *Leviticus*, when God threatned to pour the full Vials of his fury on the *Israelites*, even when they pine away in their iniquities, yet he promiseth that upon confession of their sins, humiliation for sin, and justifying of God in his punishments for sin, he will then remember his Covenant with their Fathers. By *Ezekiel* he telleth us, Repent and turn your selves from all your Transgressions, so iniquity shall not be your ruine; yea, he gives us there particular cases of this Doctrine. If the Son see his Fathers sins and considereth, and doth not the like, he shall not die for the iniquity of his Father, he shall surely live. Yea, the same Man that hath committed iniquities, if he turn from his sins which he hath committed, & do that which is lawful and right, he shall surely live, he shall not die. Yea, all the transgressions that he hath committed shal not be so much as mentioned to him. In *Ieremy*, there is a passionate conference between God and *Ephraim*, which is a lively Table and Representation of Gods dispensation unto man, formerly expressed in these passed considerations. First, *Ephraim* acknowledgeth to God that his chastisements were upon him. Thou hast chastised me, O Lord, and I was chastised. Secondly, that his sins were the cause of his chastisements: He confesseth that he was like a Bullock, unaccustomed to the yoke. Thirdly, he shews the operation of Gods chastisement in him; it stirred him up to call on God

Assured to us by *Gods* faithful promises.

Levit. 26.

Ezek. 18. 30.

Vers. 14.

Vers. 21.

Ier. 31. 18.

God for the grace of Repentance, Turn thou me, and I shall be turned: And fourthly, the tenderness of Gods mercy to *Ephraim*, being penitent in most affectionate words; *Ephraim* my dear Son, and a pleasant Child, since I spake to him I do earnestly still remember him: Therefore, my bowels are troubled for him, I will surely have mercy on him. This one president, if there were no more, doth sufficiently give a perfect platform of the Cure of our Miseries, either to the Teacher or the Practiser. The wrath and punishments which sin hath twisted together, Penitence untwineth and dissolveth. Sin calleth for punishments, Punishments call for conversion from sin, and conversion from sin expelleth punishments. Infinite it were to accumulate Gods Promises of mercy to repentance, or examples of such Promises performed. Back-sliding *Israel* under the *Iudges* often fell back to their sins, yet often returning from their sins, were delivered from their miseries. Yea, even *Ahab* by the out-side of repentance, which he wore on his body, in his garment of sack-cloth, and gesture of going softly, deferred the rooting out of his Family for the term of his life. When *Manasseth* had laden himself, and *Iudah* with the roaring sins of blood and Idolatry, yet *Manasseth* by repentance is unladen himself, and to *Iudah* it is offered by *Ieremy*, That yet they should hearken and repent, that God might repent of the evil, which for their evil doings he purposed to do unto them. Accordingly in *Iosiahs* time, which was a time of reformation, God spared *Iudah*, though burdened with these sins for one and thirty years. And yet to say the truth, it seems that *Iudah* all that while was but outwardly reformed, and inwardly rotten. Such a blessing to a people is a godly Prince, striving for a true reformation, though attaining but to a seeming one. Yea, it seems that God did not punish *Iudah*, untill they committed sins like to those of *Manasseth*. So doth *Tremellius* interpret that place; yea, *Ieremy* affirmeth the substance of this interpretation. For he saith it was well with *Iosiah*, who did Justice and Judgement, but the eyes and the heart of *Iehoiakin* the son of *Iosiah* were not but for his covetousness, for to shed innocent blood, for oppression and for violence. Behold a true pattern of the sins of *Manasseth*; but that yet we may be sure to finde none of them wanting, let us hear the Scripture plainly affirming, He did evill in the sight of the Lord, according to *All* that his Fathers had done. And what follows immediately thereupon, In his daies *Nebuchadnezzer* came up, and *Iehoiakin* became his servant, and when he rebelled against him, the Lord sent the *Chaldees*, *Syrians*, *Moabites*, and *Ammonites* against him; yea, he sent them against *Iudah* to destroy it. Thus we see that Repentance for sin preserveth a Kingdom, though tainted with crimson, and crying sins; but the same Kingdom returning from Repentance unto sins, and by new sins resembling the old, beareth the burthen in a fearfull destruction both of the new and the old. Neither hath the mercy of God extended it self onely to the penitence of the *Iews*, and the Children of the Covenant, but even to *Nineveh*, a City of the Hea-

And by the performance of those promises.

Ier. 26. 2, 3.

Ier. 25. 3, 5, 7. *Zeph.* 1. 1. & 3. 1, 2.

2 *King.* 24. 3. *Ier.* 22. 15, 16, &c.

2 *King.* 23. 31.

Heathen, and ſtrangers to the Common-wealth of Iſrael. Yea, by fact he there approveth what by word elſewhere he publiſheth, That the ſentence of puniſhment, though outwardly never ſo poſitive, and reſolutely affirmative, yet inwardly it hath an implied negative, upon the condition of converſion and amendment. The Lord ſaith by *Ieremie*, When I ſhall ſpeak of a Nation, and of a Kingdom, to pluck up, and to pull down, and to deſtroy it, behold a peremptory ſentence of deſtruction; if that Nation againſt whom I have pronounced it turn from their evil, I will repent of the evil I thought to do unto them; behold a Negative of that Affirmative upon a Condition. God in his deed to *Nineveh*, is as good as his word by *Ieremy*, and as he is yeſterday, to day, and the ſame for ever, ſo at the beginning of daies, to day and for ever, He ſpeaks the word and it is done, his words are moſt certainly turned into works. A Nation, not the Nation, not the Nation of the *Iews* only, but any Nation of the *Gentiles*, *Nineveh*, *Tyrus* and *Sidon*, yea *Brittain* it ſelf, hath an aſſured intereſt in this promiſe of God; If we repent of the evill of our doings; God will certainly repent of the evil of our ſufferings. *Neque enim Deus hominibus ſed vitiis iraſcitur, quæ cum in homine non fuerint, nequaquam punit quod mutatum eſt.* God is not angry with men, but with ſins; which ſins when they are removed, he puniſheth not a man for the ſin which is not in him.

Gods threatnings, though never ſo affirmative; yet upon a condition, have an implyed Negative, *Ier.* 18. 7, 8.

Hierom. in Daniel 4.

Sect. II.

The ſum of the Premiſſes caſt up, ariſeth to a perfect Medicine of our Miſeries.

NOw if this four-fold conſideration of Gods Judgements hath diſcovered to us theſe Truths, that the wrath of God, and the puniſhments of that wrath are upon us, That this wrath and puniſhments are upon us for our ſins, That theſe puniſhments which are upon us for ſins, call for repentance, And that Repentance removeth the puniſhments, What doth offer it ſelf here plainly, as the fruit of this Conſideration, but an excellent cure of our Miſeries? Repentance which our Miſeries call for, is an abſolute Remedy to remove and heal our Miſeries. *Ita fit ut qui in nobis abutendo ſanitate, infirmitatem peperimus per infirmitatem ſanitatis beneficia reparemus. Et qui per lætitiam in tribulationis incidimus per tribulationem ad lætitiam recurramus.* By Repentance it will come to paſs, that we who by the abuſe of our health have gotten diſeaſes, may by our diſeaſes again recover our health: And we who by our Mirth are fallen into Sorrows, may again by our Sorrows recover our Mirth.

And it is Repentance.

Fulgen. Epiſ. ad Venantium.

But as the former truths have been copied to us out of the infallible Word of Truth, ſo from thence alſo let us take the true pattern of an healing Repentance: There ſhall we ſee that platform of Repentance, by which God hath been pleaſed, and miſeries

Whereof the moſt perfect Receit is preſcribed by God himſelf; and hath bin found good upon proof.

ſeries removed, and let us firmly believe that the ſame preſcription is left for a perpetual Remedy, and is now as able to cure as ever; For the Word of God and the mercy of God endures for ever. For one entire place, there is ſcarce a fuller to be found then that in *Ioel*; Turn unto me, ſaith the Lord, with all your heart, with faſting, with weeping, and with mourning. And rent your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. And the manner of the Faſt he deſcribeth, Blow the Trumpet in *Sion*, ſanctifie a Faſt: call a ſolemn Aſſembly: Gather the People: ſanctifie the Congregation: aſſemble the Elders: gather the Children, and thoſe that ſuck the breaſts: let the Bride-groom go forth out of his Chamber, and the Bride out of her Cloſet. Let the Prieſts, the Miniſters of the Lord weep between the Porch and the Altar, and let them ſay; Spare thy People, O Lord, and give not thine heritage to reproach, that the Heathen ſhould rule over them; wherefore ſhould they ſay among the people, Where is their God? Then will the Lord be jealous for his Land, and pity his People. This is the Repentance which God telleth us is acceptable Let us therefore conſider it, do it, and be confident of acceptation..

Ioel 2. 12. Such a one is in *Ioel*, upon which God promiſeth to take pity on his people.

Sect. III.

Sound Repentance is found to have in it: First, A confeſſion of ſins.

And if we will by the direction of this place jointly with others take a view of the main parts of Repentance, we ſhall eſpecially diſcover theſe. We muſt confeſs our iniquities; confeſſing we muſt loath them, and bewail them; and loathing and lamenting we muſt turn to the contrary Righteouſneſs: and to this we muſt joyn vehement invocation. We may well confeſs our ſins in Repenting them: for we have confeſſed them in acting them: Our ſins, with *Sodom*, were not hid in the doing: let them not with *Adam* be hid in the curing. Yea, thoſe that are more ſecret, God by puniſhments hath now publikely proclaimed: As in *Abſoloms* open Inceſt, *Davids* ſecret Adultery was puniſhed. Wherefore, if we had not ſhame to do that ſin by which God was offended, and we are puniſhed; Let us not take ſhame to tell what we have done by a confeſſion, wherein God is appeaſed and we are eaſed. Shame properly belongs to ſin done, though denied: but ſhame belongs not to ſin undone, though confeſſed. And ſurely, what by corruption hath been done, by repentance is undone. In confeſſing our ſins, we accuſe our ſins rightly as the cauſes of our puniſhments, and we glorifie God, clearing him and his Juſtice in puniſhing. This is that which God calleth the accepting of his puniſhment, which is one condition of removing it; for we cannot but approve and accept that puniſhment, which we confeſs hath been juſtly deſerved. Accordingly *Daniel* begins with con-

Lev. 26. 41.

 feſſion,

feſſion, and therein gives the ſhame to Man, and glory to God. Confeſſion by *Solomon* is made the firſt ſtep to Gods favour; and
1 *John* 1. 9. Saint *John* ſaith, If we acknowledge our ſins, God is faithful and juſt to forgive our ſins. Let us therefore open our diſeaſes to our Phyſician, and let us not be aſhamed to be healed. For certainly, except we acknowledge our ſickneſs, the Phyſician that came only to heal the ſick will not heal us, being healthy in our own opinion. Let us therefore confeſs our ſickneſs, that we may be healed, and not cover it with the ſhew of health, that we may never be recovered. When we confeſs our ſins unto God, we tell God no more then he knows before; for our ſins as all things elſe are naked before his eyes: But by the telling of our ſins, God knows that we know them to be ſins, without which knowledge and acknowledgement, there can be no converſion, and without converſion there can be no cure. How can any turn from thoſe deeds which they acknowledge not to be ſins? and how can that be amended which is not known to be a fault? Then is a man wakened and ceaſeth to dream when he telleth his dreams; and when we tell the vain fantaſies of our ſinful actions, it is a ſign we are departed from them. Therefore Confeſſion muſt be the firſt ſtep to Converſion, and by Converſion unto Healing.

Sect. IV.

Secondly, a deteſtation of ſin: and from thence a revenge on our ſelves for doing that which we deteſt.

TO this Confeſſion of ſins, ſhould be joyned a Deteſtation of the ſins confeſſed. We muſt deteſt the ſins that we have done, and our ſelves for doing them; and out of this deteſtation muſt ariſe an anger; yea, a reſolution of revenge againſt our ſelves. That our ſins may appear loathſom, we need no more but in one view to look upon them, and look upon Gods Law; and the purity of the one will ſhew us plainly the filthineſs of the other. And if we cannot well diſcern the uglineſs of our ſins, Let us view the ſhapes which the ſervants of God have drawn of them, whereof ſome mo-
* Diſeaſes of the time, &c. dels are given in this Treatiſe, and elſewhere * enlarged. Surely, there is nothing more ugly then a ſinner. For the face and character of his Creation is like a face whoſe parts are either ſcratchd away, turned up-
To deteſt ſin, we muſt ſee it, as God ſees it. ſide down, or covered with moſt loathſom corruption. This ugly deformity the Lord ſeeth plainly, and ſheweth it to us by moſt forcible compariſons. He expreſſeth the loathſomneſs of Sinners, by the moſt loathſom eſtate of a Child in the blood of his birth. *Ezek.* 16 Again,
Iſa. 1. 6. A ſinful Land is compared to the body of a Man from the head to the foot turned into one ſcab or ſore; ſo that Sinners are as ugly as a
Iſa. 64, 6. man covered over all with bliſters, ſwellings and corruption. Again, if the Righteouſneſs of ſinful man be compared to a cloth of extreameſt pollutions, what compariſon can we fit for his ſinfulneſs? Let

us

us then look on our ſelves, with the ſame eyes that God looks on us, and then ſhall we ſee our ſelves juſt as loathſom as God doth ſee us. A ſpiritual eye-ſight, quickened by the eye-ſalve of the Spirit, will make both us and *Laodicea* plainly to behold our Blindneſs, our Nakedneſs, and our Miſery. If a Drunkard with ſober eyes could ſee himſelf drunk, he would appear to himſelf as a moſt lothſome and beaſtly apparition. If a Swearer, with a temperate ſoul, and awful of his Creator, could hear himſelf ſwearing, curſing, and tearing his Maker and Saviour, he would think he heard a mad man, and one far madder then he that curſeth his Father, and draggeth his Mother by the hair of her head. Surely, the greater the Father, the greater the madneſs of the Son that diſhonours and deſpiſeth him. If a Faſhioniſt ſhould with an ordinate and compoſed judgement, ſee himſelf feathred, and fluttred, and ragged, and turned into a block, upon which muſt be ſet an hundred ſhapes, and moſt of them ugly ones, he could not but think himſelf ſome great Mans Fool, or an Ape that changeth himſelf into a thouſand poſtures. If the Grinder of the Poor with an unpartial eye (and ſuch is the ſpiritual) could behold his grating and eating of the Poor by fretting Oppreſſion, if he did but ſee how his heart pants for the day that approacheth, and his bread diminiſheth, by the day when it is approached, how the childrens faces are both made moiſt with tears, and yet dryed up by the blaſting breath of the Extortioner, which firſt nipped the heart of their Father, he would appear to himſelf worſe then a Canibal; for the Canibals kill men commonly before they eat them, but theſe eat men alive; yea, they begin firſt with the Heart, and by eating up their Heart, after eat up their Bodies. The like ſhapes would other ſins repreſent to their Sinners, if the eye of the Sinner could be ſpiritual, and ſee plainly its own ſins; for in ſuch ſhapes as I have deſcribed, and far more ugly do they appear to God, and to the Men of God. But this indeed is the reaſon why we ſeem to our ſelves beautiful when we are moſt deformed, becauſe we look on fleſhly works, with the eyes of fleſh; and how can Like loath his Like? If an old Crow look on a young one, the ſight doth exceedingly pleaſe him, for his own Kind ſeen with his own eyes is moſt handſome to him. But if a Dove find a Crow in her neſt, no doubt in the eyes of a Dove a Crow is a right ugly ſight. Let us therefore, with the pure eyes of a Dove, look on our Ravenhude ſins; let us look on our fleſhly corruption with ſpiritual diſcerning, and certainly as God the chief and ſoveraign of Spirits ſeeth, ſo we in our meaſure ſhall ſee; and by our ſeeing we ſhall ſee in the ſins of the fleſh a moſt lothſome corruption. To give us but a little pledge of this Truth, take but a natural Man with the ſmall piece of Gods Image, given in the Creation, and left by the Fall, and behold him in the Chamber of Death, when the fleſh being quieted and deaded by weakneſs, gives the Soul leave in ſome ſmall meaſure to uſe her own Light, and therewith to behold the ſins done in the body. For then doth ſin appear out of meaſure ſinful, and it looks juſt in its own

That is, Spiritually. *Rev.* 3. 11.

This true ſight of ſin hindred, by looking on the works of the Fleſh with the eyes of the Fleſh.

Proved by experience; ſince the ſpectacles of the fleſh being taken off from the Soul by ſickneſs, ſin appears truly ſinful.

uglineſs. *Tunc veras voces emittunt pectore ab imo.* Then a man beholdeth the crookedneſs of his actions with a right eye, ſhews and ſhadows being taken away, and Truth remaining. *Secum reputat & conſiderat, num quempiam aliqua affecerit injuria, atque ita qui multa ſe in vita improbe geſsiſſe invenit, ut e ſomno perinde atque pueri ſolent identidem evigilat, meticuloſuſque eſt, & cum ſpe mala vivit.* Then doth a Man truly weigh and conſider the wrongs which he hath done, then doth he truly find that he hath committed many evils, and then doth he ſpend the remainder of his Time in wretched deſpair. But let us prevent this fearful and late ſight of our ſins by a timely diſcovery performed by the Spirit. If this work be done in our lives, then will our deaths be pleaſant and cheerful; our work being done before hand in our lives, we ſhall have leiſure in our ends to think on the joys of Heaven, the terrours of Hell being put away by a preventing examination. It is a woful thing to have much work to do, when the power of working is almoſt done. Yea, it is a pitiful Caſe, when to the terrour of Death, ſhall be joyned the terrour of an affrighting Conſcience; whereas on the other ſide, a comfortable Conſcience is an abſolute Remedy for the terrour of Death. There are late and lamentable ſights of ſins which he that had ſeen before, and cured, he needed not at the hour of death, with horror to have ſeen them. Let us therefore in the time of our life, which is called *To Day*, and by the Light of the Spirit which is the Day-ſtar of our life behold, the uglineſs of our ſins, and by ſeeing them put away both them and their terror. Let us not defer this ſerious buſineſs to the Night of Death, wherein men cannot well work, and wherein ugly ſights do uſually moſt affright us. But let us in our lives with *Iehoſhua* put off the rags of our filthineſs, and with the invited Gueſts put on the wedding Garment, that when the Bridegroom calls, we may have no other buſineſs, but to enter with him to his eternal Joys.

Iuſtin. Mar. Orat. ad Græcos, ex Platone.

Sect. V.

Anger and Revenge, the true iſſues of Deteſtation of ſin.

A Natural and kindly iſſue of this deteſtation of ſin, is an anger or indignation with our ſins and our ſelves for ſinning. The penitent ſinner is at ods with himſelf for his ſins; yea, he hateth himſelf, and from this Indignation, ariſeth a deſire of Revenge upon himſelf for ſinning. A commendable wrath and an excellent revenge. He confeſſeth himſelf worthy of all the puniſhments of God, becauſe he hath offended him, and taking Gods part as it were againſt himſelf, he pronounceth ſentence of puniſhment againſt himſelf, and executeth it roundly. His body he appointeth to the puniſhment of ſack-cloth, aſhes, watching, labour and faſting, or other Aſperities; on his heart he puts the ſack-cloth of compunction and ſorrow.

Revenge two-fold.
1. Outward.
2. Inward.

row. And indeed this inward ſack-cloth is that which gives worth to the outward; for the hanging down of the head without the humbling of the heart, is to God a deteſtable ſacrifice. It can hardly be, that a heart duly humbled, ſhould not communicate ſome humbling to the body; but if it might be, it were far better that the heart ſhould be humbled without the humbling of the body, then that the body ſhould be humbled without the humbling of the heart. But it is fitteſt that ſince both have ſinned, both ſhould be humbled; ſo to avoid the fault of the ſuperſtitious, that with a proud and ſupererogating heart, have a faſting body; and to avoid the diſſoluteneſs of the Licentious, that ſay they are grieved in heart, when the grief of the heart imparteth not it ſelf to the body, that had a chief part in the ſin. The Law of ſin *Paul* calleth the Law of the members. Why ſhould not then the members alſo be puniſhed, wherein is the Neſt of the law of ſin? Luſt when it defiles the ſoul by ſin, the ſin of Luſt is commonly uſhered with ſome filthy pleaſure. Now when Repentance goes about to cleanſe the ſoul by a godly ſorrow, it purgeth away the filth which ſinfull pleaſure hath left behind it. Yea, it is not only content to ſweep the filth of ſinful luſt out of the ſoul by the beſom of ſorrow, but by it, and exerciſes ſutable to it, it would ſweep it out of the body alſo, if it were poſſible, and ſo make all clean by ſweeping all filth out of doors. Therefore as by ſorrow it caſteth the dregs of ſinful Luſt out of the heart, ſo by faſting and other mortifying exerciſes it ſeeks to drive it out of the body, that both ſoul and body may be clean. Neither let the Papiſts have any advantage on us in the exerciſes of humiliation, but only in doing it more arrogantly, and more indiſcreetly. To do it for Merit, or to diſable the body, Let theſe be their priviledges; But in doing it for a penitent humiliation, and with a meaſure that keeps the body ſerviceable to the ſoul, true Doctrine gives them no precedence.* And therefore, though they brag to their Diſciples of their Religion as the onely teacher of Diſcipline, and accuſe ours as the teacher of Licentiouſneſs, they deceive and are deceived. Licentious men there are on both ſides; and as ſome of ours puffe themſelves up with Liberty after ſinning, ſo ſome of theirs glut their fleſh before their penance for ſin; witneſs the moſt mad Licentiouſneſs that commonly fore-runs their Lenten-faſting. Upon this is grounded an *Apothegm of an Heathen, that the Chriſtians are mad one time of the year, untill one come and caſt aſhes on them, and then they recover their wits again. But there are among us holy and devout men, that practiſe and approve a revenge on the fleſh, and even in theſe times deſire it; For, moſt true it is, that either for the weakning of ſin in us, or for humbling us, having ſinned, the puniſhment of the fleſh is an excellent Medicine. But of a voluntary puniſhment for ſatisfaction to Juſtice, I have no intelligence; I have received from a better Pope then ever was ſince him, to the contrary, *Confeſſionem noſtram ex puro corde deſiderat, & cuncta quæ delinquimus relaxat, &c.* God deſires the confeſſion of our ſins from a pure heart, and then he forgives all our offences. The

Both fit and uſually neceſſary.

And therefore no prehemi-nence in doing it to be allowed to Papiſts, but onely in the pride and indiſcretion of doing it.

Voluntary penance, no ſatisfaction to Gods Juſtice. *Greg. Mag. Hom. in Evang.* 33.

Mercy

Mercy of the Redeemer hath tempered the rigour of the Law; for in the Law it is written, He that offendeth, let him dye the death, or be overwhelmed with ſtones. But our Maker hath appeared in our fleſh, and to the confeſſion of ſins (*Non panam ſed vitam promittit*) he doth not promiſe a puniſhment but life; he receives a woman confeſſing her wounds, and ſends her away whole. And again, *Non in fletibus noſtris, non in actibus noſtris, ſed in Advocati noſtri allegatione confidamus*, Let us not truſt in our tears, nor our works, but in the Mediation of our Advocate. Let us therefore be humbled by outward humiliation, thereby to cleanſe our filthineſs, but not truſt in it as a ſatisfaction that merits forgiveneſs. This were in humbling not to be humble, but to be proud upon our humbling. Again, in humiliation every one that is weak may have reſpect to his weakneſs. *Ne dum hoſtem oppugnant civem perimant*, But let men take heed, that herein their favour of themſelves be cauſed by the weakneſs of their bodies, and not by the weakneſs of their anger againſt ſin; In good duties let us be fervent, and only ſlow unto evil.

In *Ezek Hom.* 17.

Faſting ſtrange only to carnal men.

What though carnal liberty by Diſ-uſe hath made ſome ſtrangeneſs of it, while it abhorreth to diminiſh one morſel of pleaſure, for any degree of ſpiritual; yea, eternal conſolation? Yet the upright in heart mourn and pine in ſecret for the ſins of the time; yea, *David* a King, he humbled his ſoul with faſting, and *Iehoſaphat* a King, faſted; yea, *Ahab* a wicked King, faſted, and by it for a time deferred the wrath of the Lord.

But profitable even to keep us from faſting.

And I muſt needs tell thee that loveſt the eaſe of thy fleſh, when wrath is upon us, it is moſt for the eaſe of thy fleſh to puniſh thy fleſh. For we ſee that a ſhort faſt hath procured a long time of plenty and fulneſs, and ſo for faſting, our eating may be the longer continued. If I ſay that the faſt of Eighty eight hath left us alive this day, to enjoy that portion of Gods bleſſings which is now allotted us, I think I might do it by the warrant of great example, and no man can confidently deny it. But under the ſtandard of the Scriptures I may march valiantly, becauſe unreſiſtably. In the ſtory of *Jehoſaphat*; firſt is the faſt, and then the deliverance; In the propheſie of *Ionah*, firſt is the faſt of *Nineveh*, and then the deliverance, and without theſe deliverances, both the ſtomack and the meat had been loſt. In the propheſie of *Ioel*, firſt a Faſt is preſcribed, then a Bleſsing is promiſed. Yea, in this very point of plenty is the bleſsing promiſed, He will ſend them Corn, and Wine, and Oyl, and they ſhall be ſatisfied therewith. A ſhort emptineſs, ſhall bring a long fulneſs; and therefore faſt, that ye mey be full, for in this point alſo, Bleſſed are they that hunger, for they ſhall be filled. True it is, that turning muſt be joyned with faſting, but faſting alſo by Gods own preſcription is fit to be joyned with turning. And why ſhould we not willingly faſt, ſince we ſee it ſo inſeparably attended with deliverances and plenty? We may be confident in Mercy, ſince it may not be thought, that what hath never failed others, ſhould now begin to fail us. We have read that the wrath of God endureth but a moment, but we read that his Mercy endureth for ever. Surely, God is not changeable in his Mercy, wherefore let us be the ſame with others in our humiliation, and let us be aſſured that God will be the ſame for ever, in his Mercy.

Ioel 2. 15, 18, 19.

Ioel 2. 12.

SECT.

Sect. VI.

A clearing of the Doctrine of Humiliation.

BUt here by the way, I deſire to prevent Error, and to put Truth in the ſtead of it, in this Doctrine of Humiliation. To this end I would ſhew how God comes to be pleaſed with Man, by theſe exerciſes of revenge upon ſin in our bodies. So that the licentious Man ſhould not think them unprofitable in true Penitence, nor the Juſticiarie believe them to be ſatisfactions unto Juſtice. True it is, that with this exerciſe of humiliation God is pleaſed, and his wrath for ſin appeaſed, but not as it pays the price of ſin, but as it is the abolition and expulſion of ſin. God is ſatisfied with the man humbled for ſin, but not with that humiliation as a ſatisfaction to his Juſtice, but as a condition accepted by his mercy and goodneſs. It is the blood of Chriſt only that payes Gods Juſtice the juſt price of puniſhment for our ſins; but the puniſhment of our ſelves is a part of our penitence, and penitence fitteth us for the receit of the merits and ſatisfaction of Chriſt Jeſus. For Chriſt that payed an equal price for our ſins by his Death doth not impart this ſatisfaction of his Death, but to thoſe that by his Spirit are made conformable to his Death. As Chriſt dyed for ſin, ſo Chriſtians muſt die to ſin, and therefore by one Spirit Chriſt gives us both the Death to ſin, and the Death of ſin; Now in this Humiliation and ſelf-judging for ſin, we give his Spirit leave and power to ranſack our hearts, and to kill the ſin that offended God; yea, by the ſame we expreſs and teſtifie our hatred of that ſin, and our converſion to God. And we being thus conformed to the death of Chriſt, the death of Chriſt doth give it ſelf to us, or rather to God for us. For his juſtifying Death is imparted by a mortifying and ſanctifying Spirit; our penitent converſion is the condition of Gods abſolution; and then the Death of Chriſt is the ranſom of our ſins, when the Spirit of Chriſt in Penitence purgeth the ſin that defileth us. For as * elſewhere I have ſhewed, in ſin there is guilt and a blot; The ſoul is thereby guilty, and thereby filthy. Now, God hath ſo ordered it, that the taking away of the filth ſhould go with the taking away of the guilt; and therefore Chriſts juſtifying blood is given us by the ſanctifying Spirit; and with the taking away of the filth, the taking away of the guilt is conjoyned. The Parable of Chriſt, with ſome likeneſs, and ſome difference, may make it more clear to lower capacities. The Father hath two Sons, and the younger cals for his portion and ſpends it: yea, he makes a debt beyond it, and ſets it on his Fathers Account. Afterward, he is ſorry for his prodigality, he returns to his fathers houſe, and there deſires his eldeſt brother to mediate for him. The Brother intreats the Father; he offers payment of the debt; only he intreats mercy and pardon for his Brother. The Father looks as well for amendment, as for ſatisfaction, and will not accept this elder Sons ſatisfaction, untill he be aſſured of his younger Sons penitence and converſion. To teſtifie this, it appears to the father that he hateth his former life, becauſe he hateth himſelf for it;

1. For the licentious; that by knowing the benefit of it, they do not undervalue it.
2. For the ſelf-ſaving Papiſts; that by knowing the proper work of it, they do not appoint it to do that for which Chriſts blood was appointed.

* Art of Happineſs. *lib.* 3. *cap.* 7.

it, and out of that hatred he puniſheth himſelf with faſting, lying on the ground, and humbling himſelf to an equality with ſervants. Upon this penitent humiliation, his brothers ſatisfaction is accepted. It is the elder brother that ſatisfies, but the penitence of the younger makes him capable of that ſatisfaction. So after our ſins, Chriſts blood is ſtill the propitiation of our ſins, but by ſerious penitence (the fruit of his mortifying Spirit, and whereof theſe exerciſes of humiliation are fruits) that propitiation is made ours, and is received for us. This is no new Truth, but hath been anciently known and approved.

Baſil. regul. contr. 10. & 12. *Pœnitens anima damnatam priſtinam vitam odio perſequi, & ipſam memoriam execrari debet. Deinde comminationem æterni judicii ac ſupplicii pro timoris Dei doctrina complecti, & tempus pœnitentiæ tempus eſſe lacrymarum cognoſcere, certa quod mundatio peccatorum ſit per ſanguinem Chriſti in amplitudine Miſericordiæ & multitudine Miſerationum Dei.* The penitent ſoul muſt hate and deteſt his old ſinful life. Next he muſt receive the threatnings of eternal condemnation and puniſhment, as a Doctrine of the fear of God; and he muſt be aſſured that the cleanſing of his ſins is by the blood of Chriſt, through the largeneſs of Gods mercy, and the multitudes of his compaſſions. And again, *Perſuaderi poteſt anima, &c.* A Soul may perſwade her ſelf that her ſins are forgiven her, if ſhe can behold in her ſelf the affection of him that ſaid, I have hated Iniquity. For, he that ſent his only Son for the forgiveneſs of our ſins, hath done his part, that the ſins of all might be forgiven. But becauſe the Pſalmiſt ſings both of Mercy and Iudgement, and thereby teſtifies that God is both merciful and righteous, it is needfull that the Doctrine of the Prophets and Apoſtles, concerning Repentance, be applyed by us; that ſo both the Judgements of Gods Righteouſneſs and Mercy, may be fully beſtowed upon us unto the forgiveneſs of our ſins.] Whereof this ſeems to be the ſenſe. That the honour of Gods Righteouſneſs would be endangered, if he ſhould accept Chriſts ſatisfaction for impenitent ſinners; but if by penitence we hate our iniquities, then both his Righteouſneſs and Mercy agree to forgive us. *Hierom* alſo moſt plainly, *Quod autem Scriptum, &c.* That place of Scripture, And the blood of Chriſt ſhall cleanſe us from all ſin, doth belong both to the confeſſion of Baptiſm, and to the Mercy in Penitence. *Gregory* the Great thus, *In aſſiduis fletibus, in quotidiana noſtra pœnitentia, &c.* In our continual tears, and daily penitence, we have a Prieſt in Heaven that makes interceſsion for us. Of whom it is ſaid by *Iohn*, If any man ſin, we have an Advocate with the Father, even Jeſus Chriſt the Righteous, and he is the propitiation for our ſins.

Hier. adver. Pelag. l. b. 2.

Gregor. in Ezek. Hom. 7.

SECT.

Sect. VII.

A third part of Repentance, Turning from Sin unto the contrary Righteouſneſs.

TO the deteſtation of ſin, and revenge on our ſelves from ſinning, muſt inſeparably and principally be joyned a converſion from ſin unto Righteouſneſs. This turning is that which ſanctifies our confeſsion, deteſtation, ſorrow and humiliation, without which all other actions or paſſions of Repentance are but dead ceremonies; bodies without ſouls: for, turning is the very life of them all: Then onely do the puniſhments of ſin take their leaves of us, when we are thus turned from ſin. For, this turning ſets our ſouls in joynt again, which ſin hath diſplaced; yea, having ſet us in tune within our ſelves, it tuneth us alſo at once to our Maker: And when we are in Harmony with our Maker, and in Harmony within our ſelves, then follows a ſweet Harmony and agreement with the Creatures: ſo we ſee the true way how to have peace with the Creator, our own ſelves and the Creatures. If God be with us, how can any thing be againſt us, how can we be tormented by any thing? Therefore let us faſten our eyes and hearts on this turning, as the very key that openeth the door by which we paſs from Miſery unto Felicity. For on this ſide of that door is Darkneſs, Wrath, and Iudgement, even ſin, and the puniſhments of ſin; But on the other ſide is Light, Joy, the moſt glorious Countenance of a pleaſed Creator: In ſum, The moſt excellent gifts, Holineſs and Happineſs. Turn unto me and be ſaved all ye ends of the Earth, ſaith the Lord. And again by *Ioel*, Turn to the Lord your God, for he is gracious and merciful, ſlow to anger, of great mercy, and repenteth him of the evill. And by *Ieremy*, Return ye back-ſliding children, and I will heal your back-ſliding: what remains but that we give the ſame anſwer which there is given: Behold, we come unto thee, for thou art the Lord our God. Yea, let us continue our ſong unto God, Truly in vain is ſalvation hoped from the hills, and from the multitudes of mountains: truly in the Lord our God is the ſalvation of Iſrael. For ſhame hath devoured the labour of our Fathers from our youth: their flocks and their heards. And then God will continue his promiſe of Mercy: If thou wilt return, Return unto me; and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove. Take to you words, ſaith *Hoſea*, and turn to the Lord; ſay unto him, Take away all iniquity, and receive us graciouſly, ſo will we give the calves of our lips. And if we take words unto us, The Lord will take words unto him, I will heal their back-ſliding, I will love them freely, for mine anger is turned away. Seeing then we have ſuch promiſes, let us by true turning and repentance, cleanſe our ſelves from all filthineſs of the fleſh and ſprit, perfecting holineſs in the fear of God. Let us confeſs, and with mourning deteſt, and deteſting

The only conſumatory means to ſet all in order.

Eſa. 45. 22.

Ioel 2. 13.

Ier. 3. 22.

2 *Cor* 7. 1.

forsake the sins of the Time, and the sins of our persons. *Nullus id quod peccatum esse confessus est deinceps debet admittere, quia confessio peccati professio desinendi est.* When we have confessed our sins, we are bound to forsake them, because the confession of sin is a profession of forsaking sin.

Hillar. in Psal. 137.

Sect. VIII.

This turning from sin to be done; First, In our selves.

NOw toward the forsaking of sin, let us observe this order; first, to forsake sin our selves, and next to draw others to forsake it. First, let every man according to the King of *Ninevehs* proclamation, put away the evill that is in his own hands. Let us first be turned our selves, and put away the beams which are in our own eyes. Let every man sit in Iudgement on himself, and take a survey of his life, and examine by what sins he hath offended, and from those very sins let him turn with full purpose of heart never to do them again. Let there be a solemn hatred, a dissention; yea, an utter separation between our souls and our sins; and let us cast them out as garments that carry in them the infection of the plague; yea, of all Gods plagues and punishments. As we would shut out Poverty, Anguish, Death, and Hell it self, so let us shut out our sins; for our sins bring in all these with them inseparably attending them. And when we see, feel or hear of any of those punishments which are now upon us, or may hereafter afflict us, let the punishment presently bring thee into remembrance of thy sin; and as much as the punishment is grievous, so much let the sin that caused it be loathsome. For punishments and sins are like counterparts each to other; and in one is expressed the shape of the other. Our sins are that part which we present unto God, and punishments are the part which God delivereth unto us; and such a loathsom look as the punishments express unto us, such and a more loathsome look do our sins present unto God. So in the one we shall read the other; in our punishments we shall read our sins. But if we blot out that counterpart of our sins, God will also blot out that counterpart of his Iudgements; and untill then, let us complain of our sins, and not of our punishments; of our sins that wilfully continue them, and not of the Iudgements which are necessarily continued by our sins. For surely it were pity, that sin should prosper and grow greater by impunity. Let our malice therefore be converted from any thing that punisheth us, to the sin by which it came to punish us; and let us be assured, that when we are turned from sin, the creatures shall be turned from punishing. In our self judging, let us take greatest notice of our greatest sins, and next of our strongest sins, which though lesser in shew, yet coming thicker by their usuall prevailing, must have a great strength of opposition and repentance. We must turn greatly from our great sins, and weep bitterly for them; we must strive mightily with our strong sins,

We should shun sins as we do punishments, since Gods Iustice ties them together.

ſins, and beſeech the Lord thrice for them; yea, let us not leave prayer and unutterable groans, until the houſe of *Saul* grow weaker, and the houſe of *David* grow ſtronger. Let the Drunkard ſtrive to turn from his drunkenneſs, & though he find it a little hard in the beginning, yet at length he ſhall feel it more eaſie; and that a cuſtom of Sobriety, is far more comforable to be kept, then a cuſtom of Beaſtlineſs. The dry ſoul is the wiſeſt and beſt ſoul, and ſo moſt fit for divine contemplation, not being dimmed by the ſmoaking vapors of drink, which like a groſs cloud do cover it with drakneſs.] Let the profane Blaſphemer ſtrive a little with his cuſtom of Swearing, and he ſhall finde that it is as hard for a man to ſwear that diſuſeth it, as it is for him not to ſwear that hath long time abuſed it. Let the Extortioner by turning merciful, once taſte the ſweetneſs of Mercy, and of that Manna of Charity, which is the very hony of Heaven, and he will ſay, that the taſte of brotherly love is far ſweeter then the taſte of the heart-blood of his brother. Let the ſacrilegious perſon ſtrive to turn from his Covetouſneſs, and ſee what odds of comfort there is in the ſoul of him that hath given of his own to the Church, or given freely to the Church the things of the Church, and of him that hath ſtarved the Church or a Church-man, and he will not ſpare the Heaven of a good conſcience for all the earthly benefits that have Hell by their ſides. Yea, let every ſinner look upon his every ſin, either in this Treatiſe named, in others juſtly reproved, or in his own Conſcience regiſtred, and he ſhall gain thereby to himſelf the joyes of a good Soul, and ſhall procure to himſelf and us all, a freedom from the evil of puniſhments. Neither let us onely ſearch out our ſins and forſake them, but let us ſtrive to plant in our ſelves a ſolid and powerfull goodneſs. For ſuch a goodneſs is only able to keep out ſin, when it is thruſt out, ſince we have to do with ſtrong temptations, and a ſtrong tempter. Thin and ſhadowy holineſs, and a ſhew of goodneſs, betrayes us to all offers of ſin; and let it be ſufficient that hereby we have already received ſo many hurts, armed with too ſleight an armour for a Chriſtian ſouldier, even with a talking and not a walking holineſs. But let us ſtrive by all means to fortifie the ſpirit in us, by which we are fortified againſt the ſpirit which is in the world; and let us not leave praying, faſting, reading, meditating, untill we feel the pulſes of the ſpirit beat ſtrongly, whoſe ſtrength is the great preſervative againſt ſin, and the main ſtabliſher of our feet in the way of peace and holineſs.

Clem. Alex. ped. lib. 2 cap. 2. Cuſtom in goodneſs, will make goodneſs more roundly pleaſant, then cuſtom of ſinning doth make ſin pleaſant.

A powerfull goodneſs ſhould be placed in the ſtead of ſin ſupplanted.

Sect. IX.

Secondly, We ſhould procure others to turn from their ſins.

NEither muſt we move our ſelves only to confeſs, deteſt, and forſake ſins; but we muſt endeavour to draw others alſo to the ſame duties of Repentance. There is among us a Natural communion, a Po-

Bound thereunto by a threefold band.

litick communion, and a Spirituall communion. We are of one fleſh and blood, of one Common-wealth, of one Communion of Saints. And each of theſe Communions are forcible motives and reaſons, that incite us to communicate goodneſs each unto other: The members we are of one Nation, of one Kingdom, of one Church: It were a monſtrous thing if the hand ſhould not ſet a plaiſter on a bruiſed foot, nor the head ſtudy a remedy for a ſickly body. Yea, there is yet another Community, and that is, a Communion of Miſery, and this uſually procures mutuall Pitty, and this pitty ſuccour and relief. As the good thief reſcued Chriſt from the reviling of the bad one, ſaying; We all are under one condemnation; So ſhould we ſay, Generall puniſhments have inflicted generall ſmarts, and loſſes; Let us therefore ſtrive to ſave one another with compaſſion, and to pull one another out of the fire of Gods Indignation. If you ask where this ſhould begin, I will tell you where it hath begun. When a generall Danger threatned *Iudah*, *Iehoſhaphat* the King of *Iudah* feared, and ſet himſelf to ſeek the Lord, and proclaimed a Faſt throughout all *Iudah*. When *Ioſiah* heard but the threatnings of God againſt ſins, and knew that thoſe ſins were committed, to which thoſe threatnings did belong, the King ſtood in his place, and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments, and his Teſtimonies, and his Statutes, with all his heart, and all his ſoul, and cauſed all that were preſent to ſtand to it. When *Ionah* did but pronounce the ſentence of Deſtruction upon *Nineveh*, (we hear of no plagues preſent upon it, no Enemies undermining it by policies, nor oppugning it by force) the King of *Nineveh* aroſe from his Throne, he laid his Robe from him, and covered him with Sack-cloth, and ſat in Aſhes, and it was proclaimed through *Nineveh*, by the King and the Nobles; Let neither Man, nor Beaſt, Herd nor Flock, taſte any thing, let them not feed nor drink water. But let man and beaſt be covered with ſack-cloth, and cry mightily unto God; yea, let them turn every one from his evill way, and from the violence that is in their hands. And as ſure as they repented, ſo ſure they were preſerved. Now St. *Paul* ſaith, That the things which were written heretofore, were heretofore written for our inſtruction. Surely, the greateſt power worketh greateſt effects, and a Reformation is never ſo publike, as when they that have the moſt power on the publike, ſet it on work. The Magiſtrate by good Laws, by cauſing good execution of good Laws, and by good Example is a moſt Catholike Reformer. The people took notice of *Davids* faſting for the murder of *Abner*, and it pleaſed them; for whatſoever the King did, that pleaſed the people. And not only the higher Magiſtrates are cauſes of Reformation, but the Lower in being carefull to ſuppreſs Vice by lawful puniſhments, and to ſtrengthen vertue by lawfull incouragements. Yea, their examples alſo may communicate, either much goodneſs, or much infection. Next to the publike Magiſtrate, the Miniſter is a moſt publike Perſon. Therefore it concerns him alſo to tell the people their ſins, and to call them from their tranſgreſſions. *Ezra* the High Prieſt prepared his heart to ſeek the Law of

Yea, a fourfold.

St. *Iud.* 22, 23.

1. Heretofore begun by the Magiſtrate.

2 *Chron.* 20.

2 *Chron.* 34.

Ionah 3. 6.

Rom. 15. 14.

2 *Sam.* 3. 35, 36.

2. The Miniſter ought to call others to turn from their ſins.

the

the Lord, and to do it, and to teach in Israel Statutes & Judgements. Yea, he rent his Garment for the sins of the People, and called them to the reversing of their sins, untill the fierce Wrath of the Lord should be turned away from them. Yea, this hath been the main office of the Priests, and Prophets of God, to turn them from their sins, and so to turn away the punishments belonging to their sins. These are the watchmen set upon the Tower of divine Speculation, looking afar off to see both the sins of the People, and the punishments of God coming for their sins, and to give notice of both to the people. Thus standing in their watch, if with the servant of *Eliah* they see but a little cloud arising, they call to *Ahabs*, to sinners, to escape betime from the Tempests that will follow. In *Esay*, a Watch-man standeth in the watch-tower and speaks unto sinners. The Morning comes, and also the Night, if ye will enquire, enquire, return and come. *Ieremy* was set in a watch-tower, and then the Word of the Lord comes to him, Make your ways good, and your actions right; And think not to steal and kill, and swear falsly, and to worship Idols, and to trust in the Temple of the Lord; for as I destroyed *Shiloh* for the wickedness of Israel, so will I destroy the Temple for the wickedness of *Iudah*. *Ezekiel* is set on a watch-tower to receive the Word from God, and to deliver it to the people. If God say to the wicked he shall die, the Prophet himself shall die, if he do not tell this Message of death to the wicked. *Habbakuk* stands in his watch, to hear what the Lord wil say unto him, & having received the Word of the Lord, he proclaims it to the people. Woe be to him that covets an evill Covetousness, to set his nest on high above the reach of Misery. Wo be to him that builds a City with blood, and that establisheth it by Iniquity. Wo be unto him that giveth drink to his Neighbour, adding his Bottle, and making him drunk, that he may behold his shame; Yea, Christ Jesus himself the Mediator of the New Testament, and our chiefest King, Priest, and Prophet, to the Scribes and Pharisees expresseth their sins, and denounceth the woes belonging to them. And Jerusalem her self with tears he calleth to repentance, offering to gather her under the wings of an Almighty protection; Our Saviour would, but Ierusalem would not. Saint *Peter* also, an excellent Schollar of that highest Teacher, tells the Jews plainly, that they have denied the holy One, and desired a Murderer, and killed the Prince of Life, and withall he cals them to Repentance and Conversion, that their sins may be blotted out when the time of refreshing shall come. Now, whereunto doth all this amount being cast up into a sum? That it is the office of the Ministers to see the sins of the people, to see Iudgements of God coming upon those sins, and by Repentance to call the people from their sins, and so to save them from the Iudgements. Therefore even at this day must the Ministers be Seers, they must see sins, and see judgements. And they must be cryers as well as Seers; for when they see the sins, they must give Men notice of the punishments that attend them; and when they see the plagues, they must give men notice of the sins that cause them; yea, when they see both, as at this time, they must give notice of both. Even now is the word *Clama* sent out to the Ministers, to cry aloud & spare not

Ezek 7.10. and 9,10.

For the Minister is a Watchman to discry both Sins and Iudgements.

Esay 21.11.

Ierem 7.

Ezek. 3.17.

Hab. 2?

Acts 3.

The Ministers must be Seers and Cryers.

Esay 58.1. *Ezek.* 11.25.

even,

even to lift up their voice as a Trumpet. Wherefore, let them not be silent, nor hold their peace for *Sions* sake, lest the Prophet die for not speaking, and the People for not hearing: Better it is to cry aloud a cry of penitence that brings forth safety and rejoycing; then to cry bitterly hereafter in a cry of torment, when there shall be none to deliver. Therefore, let each Pastor of a Flock take heed to the Flock, whereof the Holy Ghost hath made him Over-seer, and in his Flock search and discover the sins that are there most dangerous, and shew his Flock both the sins and the danger. Let him call upon them strongly for repentance, even this three-fold duty of Repentance: Confession, Detestation, and Coversion, by them striving to dismount the sins of the Time, which like so many Canons are planted against us, being full charged with the Iudgements of God. There is none that spareth his flock more, then he that spares the sins of his flock least. You see a strong Ground and impregnable Examples, warranting this Action. And if carnall Security could truly say (as it is ready to say any thing; yea, to sin quietly unto Death, rather then to take the pains of Repentance) that there is no fear of such a wrath, as speculative men may forge out of the strength of Imagination, yet this is all the danger of this side, That by perswading Repentance, men are less sinful, more just, and more safe; whereas on the other side, If our Sins, & Gods Iudgments be so neer together, as the foresaid Proofs do inforce, the danger of unrepentance is no little one, but an utter overthrow, and an abomination of desolation. Let us therefore strive by the profitable practice of penitence, to make our selves assured of safety, rather then by an unprofitable Impenitence to hazard an utter ruin and destruction. Repentance is a thing never to be repented of; But hardness of heart, and a heart that cannot repent, heapeth up wrath against the day of wrath; And then there will be no place for repentance, yea, though thou shouldst seek it with tears. Next to the Minister, let us speak to the Master of a Family, who is a kind of publike private person. For an House is a little Church, and a little Commonwealth; and of many such little Churches, and little Commonwealths, doth the great Church and the great Commonwealth consist. Accordingly in this little Church, the Master of the Family hath leave to reform by instruction, and in this Commonwealth he hath power to reform by Correction, when Instruction will not serve. *Abraham* is loved and commended, because he will command his children, and his housh ld after him to keep the way of the Lord. *Iacob* also purgeth and reformeth his house, putting out the strange gods that were therein. *Ioshua* is resolute, though all *Israel* be contrary to him, he and his house will serve the Lord. *David* promiseth reformation in his house, as well as in his Kingdom. He that worketh deceit shall not dwell in my house, he that telleth lyes shall not tarry in my sight. These patterns should the Masters of the Families propose; which if they were followed, the reformation of all particulars would be a reformation of the generall. Therefore let every man see what swearing and blasphemy, what drunkenness and luxury, what extortion and oppression;

Repentance is ever safe, Impenitence ever dangerous.

2 *Cor* 7. 10. *Rom.* 2 5. *Heb.* 12. 17.

3. The Master of a Family ought to turn sin out of his Family.

Prov. 23. 13. *Prov.* 29. 19. *Gen.* 18. 19.

Gen. 35. *Josh.* 24. 15.

Psal. 101.

By reforming every house, a whole Kingdom would be reformed.

oppreſſion; yea, what any ſin is in his houſe, and caſt out from it the ſin, leaving the perſon; or the ſin with the perſon, if the perſon will not leave the ſin. The houſe of the wicked, ſaith *Solomon*, ſhall be overthrown; but the Tabernacle of the Righteous ſhall flouriſh. Wilt thou then keep that wickedneſs that may be the overthrow of thine houſe, and not make Righteouſneſs thy Gueſt, which will make thy houſe to flouriſh? Again, as wickedneſs makes one houſe to decay, ſo many wicked houſes together by proportion make a Land to decay; ſo by not reforming thy houſe, thou art an undoer of thy family, and a Traitor to thy Countrey. Laſtly, let every friend to his friend, every neighbor to his neighbour (yea, though he but be ſuch a neighbour as the Jew was to the *Samaritan*) let him by admonition and inſtruction call him to reformation. If thou ſeeſt thy enemies Ox go out of the way, thou muſt turn him into the way; how moch more thine enemies ſoul, wandring in the way that leadeth to deſtruction? Yea, for thine own ſake thou ſhouldſt do it; for by his ſin, the Land and thou in the Land may perhaps be puniſhed; but by reforming his ſin, the Land and thou in the Land may be ſpared. But if the wicked will not be reclaimed from his wickedneſs, let the righteous mourn for the wicked, and ſtrengthen each other in Righteouſneſs. Let them mourn for the wicked, that ſo all ſins may be repented, if not by the ſinners themſelves, yet by the righteous, which lament, even for this that ſinners do not lament. Let that which wanteth in the wicked, be made up by the godly, and let them mourn a double mourning, one for their own, and another for other mens ſins. So ſhall no ſins be left unrepented; & hereby ſhall they at the leaſt have this benefit, they ſhall be Gods marked mourners, and they ſhall be like the marked poſts of the *Iſraelites* in *Egypt*; Gods plagues ſhall paſs over them. Let the godly alſo ſtrengthen each other in goodneſs and godlineſs. For the godly are the buttreſſes of a Kingdom; and the more ruinous a Kingdom is, the ſtronger ſhould the buttreſſes be that ſupport it. Ten ſuch Pillars would have ſupported *Sodom* from falling, and their prayers would have cryed louder in Gods ears for mercy, then the ſins of thouſands did for vengeance. And if they cannot ſave a multitude of ſinners, yet themſelves ſhall be ſaved from wrath in the day of wrath. When the wicked were ſtout againſt God, they that feared the Lord, ſpake often one to another, the Lord hearkened and heard it, and a Book of remembrance was written before him for them that feared the Lord, and thought upon his name. *And they ſhall be mine*, ſaith the Lord, *in the Day that I make up my Iewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him.*

Prov. 14. 11.

4. Each man ſtrive to turn his Friend and his Neighbor.

5. If the wicked fail, let the righteous turn the more ſtrongly. And double his mourning.

Ezek. 9. 4. And ſtrengthen each other in holineſs. *Mal.* 3. 16.

SECT.

Sect. X.

To Repentance muſt be joyned vehement Prayer.

Joel 2. LAſtly, to our Repentance let us joyn undeniable prayer. I call it undeniable, becauſe it was never known that prayer joyned to Repentance was denyed. Therefore in *Ioel*, when God ſhews how he may be overcome, having enjoyned Penitence, even a confeſſion of ſin, and a deteſtation of ſin (expreſſed in faſting and weeping) and a converſion from ſin unto God, he alſo adds: Let the Prieſts and the Miniſters of the Lord between the Porch and the Altar ſay, Spare thy people O Lord, and give not thine heritage to reproach, that the Heathen ſhould rule over them. Wherefore ſhould they ſay among the people, Where is their God? And ſee what follows immediately, Then will the Lord be jealous for his Land, and pitty his people. The prayer of a penitent heart is a moſt acceptable Sacrifice; yea, it is an acceptable Sacrifice offered up by an acceptable Sacrifice. For, firſt a penitent heart it ſelf, as *David* ſayes, is by excellence the Sacrifice of God; and next the calves of our lips are an acceptable ſacrifice of that ſacrifice. So the penitent heart, which of it ſelf is a ſacrifice, is to prayer an Altar. An excellent Altar from which aſcends a ſacrifice of ſweet ſavour into the preſence of the Almighty. Therefore *David* rightly orders his ſong, when he ſaith, firſt, *Depart from evill and do good, ſeek peace and purſue it.* And when he ſeconds it thus: *The eyes of the Lord are upon the righteous, and his ears are open to his cry.* The children of Iſrael had mocked with God oft in a falſe and ſhort repentance, ſo that God had put them off with a deniall, yet putting away their Idols, and to their repentance joyning vehement invocation, they were heard in that which they feared. So true is that of *Elihu*, *The penitent man ſhall pray unto God, and he will be favourable unto him, and he ſhal ſee his face with joy.* It is ſin only that clogs our prayers, and keeps them from aſcending unto God. The ſtinking ſmoak of our ſins infects the ſmoak of our prayers, and makes them unſavory in the noſtrils of the Almighty. If therefore our ſins be put away, and a pure heart ſend up pure prayers, let it be confident, for there is no doubt of hearing. The Lord hath ſaid it, whoſe word is ſtronger then the Covenant of the Sun and Moon. *Then ſhalt thou call, and the Lord ſhall anſwer, thou ſhalt cry, and the Lord ſhall ſay, Here I am.* Wherefore let us depart from evill, and then confidently call upon the Name of the Lord. Let us be as ſure of Hearing as we are of Repenting and Praying. *Iuxtà Iohannis vocem:* 1 Joh. 3. *Tunc cor fiduciam in oratione accipit, cum ſibi vitæ pravitas nulla contradicit, & bonorum operum ratio orationi convenit.* According to Saint *Iohns* Doctrine, 1 *Joh.* 3. Then is the heart confident in prayer when it hath not the check of a wicked life, but good works do accompany good prayers.] If it be thus, Then do we know a ſure way to preval with God, and what remains but that we prevail? Let us never complain of God but of our ſelves, if we be not ſaved, for God hath promiſed deliverance to the prayer of the penitent; Let us therefore never leave repenting, and praying, for we may be aſſured that the end will be prevailing. This is the way, let us walk in it, yea

Pſal. 51.

Pſal. 34. 15, 16.

Iudg. 10. 15.

Iob 33.

Iſa. 58. 9.

Hieron. in Lament. cap. 3.

When we know a way to be healed, it can be nothing but our own ſloth, that keeps us from healing.

yea let us lie down in it, and with the woman of *Canaan*, let delays or ſeeming denials increaſe the ſtrength of our Cries, for there is no doubt but Importunity will prevail; and if our prayers mount up unceſſantly to God, our Saviour will come to us aſſuredly with health under his wings.

The fifth Consideration.
Neceſſary, if not made unneceſſary by the former.

But if the preſent puniſhments do not bring forth this fruit of Repentance, whereof they are in travell, then muſt we needs enter into a fifth Conſideration, and that muſt be this; That where Gods leſſer puniſhments prevail not to amendment, there the greater will iſſue forth and prevail unto Deſtruction. This is a moſt lamentable Cure of our ſins, and far more bitter then that potion of Repentance which men ſo much abhor. Repentance with ſome ſorrow bringeth forth joy, but in Deſtruction, ſorrow brings forth onely ſorrow. God himſelf gives us the Character of it, A trembling Heart, and failing of eyes, and ſorrow of heart. Thy life ſhall hang in doubt before thee. In the Morning thou ſhalt ſay, Would God it were Even, and at Even thou ſhalt ſay, would God it were Morning. This is the fruit of Impenitence, and not without reaſon, ſince God hath proclaimed, If yet we will not be reformed by leſſer puniſhments, but walk contrary to God, Then will God walk contrary to us, and puniſh us ſeven times more for our ſins. If men obey being chaſtiſed (ſaith *Elihu*) they ſhall ſpend their life in proſperity, and their years in pleaſures; But if they obey not they ſhall periſh by the ſword, they ſhall dye without knowledge; the hypocrites in heart heap up wrath, they cry not when God bindeth them. Here is a plain diſcovery of the end and iſſue of two contrary paths. The path of Repentance leads to pleaſure and proſperity; But unſenſible and unfeeling obſtinacy, to Death and Deſtruction. There is before us Life and Death; which ſhall we chuſe, or rather how ſhall we ſtop or ſtay in the choice, ſince there is ſo notable a difference, that even blindneſs it ſelf herein may be a chooſer? O let us make right uſe of the leſſer puniſhments, even by repentance to remove them, and not by Impenitence to change them into greater. I muſt confeſs, that both Repentance and Impenitence remove Gods leſſer chaſtiſements; Repentance removeth them, by removing the cauſes of them, and thoſe are our ſins. But impenitence removeth them by removing the effects, which God would have produced by them. For God by theſe puniſhments would have wrought in us Repentance, but Impenitence ſuffers not God to have this end of his puniſhments. And then doth God alſo remove his Chaſtiſements; but this eaſe is the greateſt Miſery of all, and it were better to be ſtill chaſtiſed then to be thus eaſed. While the Rod is burning, the Sword is whetting, and chaſtiſements are then changing into utter deſtructions. A moſt fearfull ſpeech is this, why ſhould they be ſmitten any more? they wax worſe and worſe. The hard-hearted ſinner may think that he hath gotten an excellent advantage by his profiting in ſin, when ſinning more, he ſhall be ſmitten no more. But let him take that which follows, and then he will wiſh he had ſtill been ſmitten as before. Your Countrey is deſolate, your Cities are burnt with fire, your Land ſtrangers devour in your preſence, and it is deſolate as over-thrown by ſtrangers. A pittifull priviledge,

Deut. 28. 65.

Levit. 26. 16, 17, 18.

Iob 36. 11.

The twofold path of death and life ſet before us.

Impenitence removes Gods chaſtiſements, but by a moſt fearfull removing.

Iſa. 1 5, 7, 8.

viledge, Not to be ſtricken any more, but in ſtead thereof to be ſwept away by an utter Deſolation. Let us not rejoyce, but tremble at ſuch ſun-blaſts, which are followed with theſe raging ſhowres of wrath and vengeance. If the drops of his wrath have thus afflicted us, how will the great ſhowres of his Indignation waſte us? *Stilla ad Africum, &c.* Drop thy word to the South. Drop thy word, ſaith *Hierom*, that the whole wrath of God ſeem not to be powred out, but ſome drop or part of it. But if a drop be ſo full of terrour, how terrible ſhall we think are the whole ſhowres of his wrath?] Let not then the drops ſeem little to us, leaſt we feel the ſhowres too great for us. The beſt and ſafeſt way is to make our ſins, and Gods Iudgements appear in their true greatneſs; for when we truly ſee their greatneſs, that ſight in penitent men makes them both to grow leſſer. But when they both ſeem leſs then they are, then they both grow bigger. Neither let us be ſo nice and ſelf-loving, as to think that the puniſhments which we have ſuffered, are not great enough to inforce a general humiliation. For one or two of theſe puniſhments, have been a ground ſufficient for the Prophets of God to call for a publike penitence. *Ioel* calleth for Lamentation and Faſting, becauſe Gods army the Canker and Caterpiller had deſtroyed their fruits. And *Haggai* calls the people to the Conſideration and amendment of their ways, becauſe they ſowed much and reaped little, and put their wages into a broken bag. And a reverend Father of the ancient Church upon a tempeſt of hail, calls on the people to poſſeſs their ſouls in tears, to ſanctifie a Faſt, and to amend their lives. Let us therefore *be* no wiſer then the Prophets and Saints; yea, let us be no worſe then the Scribes and Phariſees, whom *Iohn* Baptiſt termed a generation of Vipers, and yet were forewarned to flie from the wrath to come. Let us make profit of Gods chaſtiſments, and let that profit be Repentance, and the profit of Repentance will be the removing of the chaſtiſements. Let us ſpeak unto God in the words of *Ezra*, After all that is come upon us for our evill deeds, and for our great treſpaſs, ſeeing that thou our God haſt puniſhed us leſs then our iniquities, and haſt given ſuch deliverance as this, ſhould we again break thy Commandments, &c? Wouldeſt thou not be angry with us till thou hadſt conſumed us? Since Gods puniſhments have been leſs then our ſins; yea, he hath giveu us many deliverances, ſhould we partake with ſins and ſinners any more, that ſo by increaſing our ſins we may increaſe our puniſhments, untill they amount to a finall deſtruction? It is meet to be ſpoken to God (ſaith *Elihu*) I have born chaſtiſement, I will not offend any more. If it be meet to be ſaid, let us ſay what is meet to be ſaid; but let us ſay it truly, or elſe we do not meetly ſay what is meet to be ſaid. Let us from the heart make a Covenant with God, and ſay, we have born chaſtiſement, we will offend no more. Let us be contented with theſe puniſhments which we have already received, and let us not by continuance in ſins make them too little for us. Let us rather pray unto God; Let not all our trouble ſeem little unto thee, which hath come upon us, but give us ſo great a Repentance, that may make our troubles ſeem great unto thee, and grow leſſer upon us.

Hieron. in Eccl. lib. 1. cap. 1.

Sins and puniſhments by ſeeming little grow greater, & by ſeeming great grow leſſer.

Ioel 1. 12, 13. & 2. 25.

Greg. Naz.

Ezra 9. 13.

Ezra 9. 32.

O Lord, hear; O Lord, forgive; O Lord, hearken and do it.

FINIS.

THE ONLY
REMEDY,
That Can Cure a People,
When all other Remedies fail.

Hos. 6. 1.

Come let us return to the Lord: for he hath torn us, and he will heal us.

LONDON,
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R E M E D Y.

That Can Cure a People.

TO MY COVNTRY.

BRethren, my hearts deſire for this our Iſrael, is, that it may be ſaved: ſaved temporally, ſaved eternally. And from the abundance of this deſire in my heart, my mouth ſpeaketh. True it is, that I am not willing to encreaſe the unneceſſary burthen of words, under which the world groaneth; yet therefore neceſſary words may not be retained. And as I ſaid in the former, ſo may I not ſay yet in this latter? is there not a cauſe? Is there not yet a cauſe to take more phyſick, as long as there are yet more diſeaſes? Nevertheleſs, theſe are thrifty additions, both in meaſure and manner. That is added which ſeemeth to be neceſſary; and where things are already done, men are directed to fetch new health out of old Medicines. But indeed a Medicine ſhould not be accounted old, as our Faſhioniſts term oldneſs, as long as new health is to be gotten out of it. In bodily ſickneſs, a man will not loath a Medicine that can cure him, becauſe he knows it: much leſs will he avoid to be throughly recovered by it, becauſe in part thereby he hath been already recovered. And leaſt of all ſhould any man think, that the reading of a Receit without the taking of it, is able to cure him. This were to uſe it for a Charm, and not for a Medicine. Yet the faſhion of men now adayes, is in theſe kinds moſt unreaſonable, and moſt lamentably to their own loſs; For they read things

profitable

profitable, only for pleaſure; and ſo being content with a vaniſhing ſhadow, they willingly loſe a ſolid and ſubſtantial good. The pleaſure of newneſs, or ſome handſom ſhape, wherein wholeſom matter doth appear, is the tentation of their reading. But this is the very folly of children, who love to play with guilded Pills, becauſe they are guilded, but will not take them as Pils, or means of health. Surely, I wiſh that theſe men who profeſs to hate oldneſs, would hate this faſhion; for it is an old one, even as old as the captivity of Iſrael. *Thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an Inſtrument: for they hear thy words, but they do them not.* But though this wantonneſs may fall out in health, yet it ill becomes ſickneſs. Wherefore let men conſider whether they have any grief, or not: and if they have, let them leave their playing with phyſick, and fall to taking of it. Eſpecially phyſick, which is ſo confirmed by proof, that of all thoſe that have taken it ſoundly, none did ever periſh.

Ezek. 33. 32.

To

THE ONLY REMEDY.

AFter a terrible Tempeſt, a dark and diſcomfortable Storm, where neither Sun nor Stars appeared, *Paul* ſtood forth, and ſaid, Sirs, you ſhould have hearkned to me, and ſo have ſaved this harm and loſs. After many dark and diſcomfortable ſtorms, I may likewiſe ſay, you ſhould have hearkned to the Word of God ſpoken by the ſervants of God, and then no doubt much loſs and harm had been ſaved. There hath been Counſell heretofore given, to make uſe of old Chaſtiſements by Repentance, that ſo the need of New might be ſayed. I will inſtance in one particular application of this Counſell, for the preventing of the New Peſtilence, by making uſe of the Old, a year or two before the New came. And that I may be ſure to make a right relation of it, I will here inſert the words wherein it was delivered. *The puniſhment which I ſpake of, is the Peſtilence, which almoſt devoured our chiefeſt City, and with the ſickneſs of the Head, the body of this Land was alſo diſtempered. I doubt not but ſome that have forgotten it, will be moſt angry to have it remembred; but it were better to have a profitable remembrance of the ſame Plague, then to have a revengefull remembrance by another. It is the forgetfulneſs of Gods old Chaſtiſements that makes us ſo ſoon to have need of new ones*, &c. If this Counſell had been followed, I verily believe the Old might have been a preſervative againſt the New, and God having attained his End by the former, he would have ſaved the latter. And if we conſider how it was ſtayed, we may well think, that the ſame Repentance and Humiliation may prevent a plague, which can ſtop it when it is come. But this is the Miſery, that though nothing in the world is more weighty then the Word of God, and thoſe admonitions which are raiſed from that word, yet there is nothing in the world more lightly

1. The neglect of premonitions makes us to fall into judgements. *Acts* 27.

Oyl of Scorpions. Sect. 2.

lighty esteemed by sensual, carnall and foolish mankind, yea, the folly of mankind, which sets her own colours on the wisdom of God, makes such monitions to look like folly: & so *Lot* telling his sons in law of the jugdement of God ready to light on *Sodom* for her sins, seemed unto them as one that mocked. Yet it is most true, that the Word of God is Fire, and sinners are but stubble: and as a man of stubble should fear the breath of a Furnace, so & much more should a sinner fear the Word of Gods mouth when it pronounceth judgements against him; For our God is a consuming Fire: But because this fear is too far from us, therefore judgement laies hold on us, yea Iudgement upon judgement, that so the Lessons may be beaten into us by feeling, which we will not learn by hearing: Because we are like the deaf fishes, that move not for any voice, but onely leap when they are in the net of Gods Iudgements; therefore Gods wrath is not turned away, but his hand is stretched out still.

Gen 19.14.

But though the counsel of God hath been heretofore neglected, and we have been too careless of warnings, to our loss and harm; yet even by these losses ler us learn to be more carefull hereafter. By the chastisements of Gods wrath that are past, let us learn to flie from the vengeance to come. So shall a light arise to us in the midst of darkness, yea, the darkness it self shall become to us a means of light, while by chastisements we learn that which freeth us from chastisements. So shall the words and warnings of God sent by his Messengers, be turned to our health and safety, whereas being despised, they add more to our sins, and so to our punishments. For where Gods word doth not quicken, there it doth kill; being still either a quickening word, or a killing letter. And as fire, that which it doth not purifie by melting, it doth commonly consume by burning; so the Word of God, whom it doth not cleanse by melting in Repentance, it doth lay hold on to fret and consume unto ruine and destruction.

Gods great goodness is to be observed, which commonly sends warnings before judgements.

2. But if we hearken to the warnings of God, besides the benefit of present safety, God will continue to give us such warnings, and so continue our safety. For such is the great goodness of God, towards them to whom this goodness is precious, that he is slow to anger, and his anger goes on slowly to punishment; and commonly between the wrath and the punishment, there are certain forewarnings, that so the wrath may be stayed, and the punishment prevented. How often would he have gathered Israel under his wings, as a Hen gathereth her chickens? *The Lord God of their Fathers sent to them by his messengers, rising up betimes, and sending them, because he had compassion on his people.* Neither hath he compassion on that people only, but in this point of goodness, God who is a God of the Jews, is a God of the Gentiles also. To the Ninevites a Prophet was sent to give them notice of a destruction approaching toward them. And *Nebuchadnezzar* being yet a man, was foretold of his being a beast, that he might break off his sins by righteousness, and his iniquities by mercy. Neither hath he left these parts of the world, without testimonies of his goodness; for even the ends of the earth have seen the salvation of God. Surely the men of this Nation have

2 *Chron.* 36.15.

have Prophets of their own, that have ſpoken to them, in the word of the Lord, and from thence have both piped forth the mercies of God, and mourned forth his Judgements. And if we look up to former Ages, and believe the Records which we read of thoſe times, we may read of *Gildas*, that forewarned the Brittons of their deſtruction by the Saxons. And I have heretofore remembred that Record which ſpeaketh of a man of God, that named the ſins of the Saxons, or Engliſh, for which they ſhould be puniſhed. And if we look abroad, even before this great deſolation of Germany, we may find a premonition given to that Nation. The noble and learned *Camerarius* in his Hiſtorical Meditations, hath a chapter under this title; *Of Drunkenneſs and the evils that come thereby*. This chapter he begins with the loathſome ſtory of a Gentleman neer Norimberg, who at his marriage, cauſed a prize of Drunkenneſs to be played. For he propounded a reward for him that could beſt deſerve that Wo, which is denounced againſt them that are mighty to drink wine. And theſe wages of iniquity were won by one that drank the ſixth part of a Pipe of wine. Hereupon he inferreth, *Such deteſtable, and drunken tricks are not to be tolerated in a well-govened State or Kingdom, much leſs among thoſe that are called Chriſtians: and it is greatly to be feared, they will draw down a ſudden deſtruction upon Germany.*

Huntingdon. lib. 6. in eyl of Scorp. pag. 73.

Lib. 5. cap. 14.

Eſay 5. 22.

Behold their ſin pointed out to them, and a judgement attending at the heels of their ſin. And O that they had known the things which belong to their peace, and that their ſin had not been ſo rooted in the people, that the people it ſelf muſt be rooted up, to pull up that ſin by the roots. For ſo ſtands the caſe, when the people and the ſin are ſo knit together that the one will not part from the other. Though Iſrael had ſinned, yet Judah ſhould not have tranſgreſſed: Though the ignorance of Popery might have foſtered ſuch a ſin; for, *they that are drunk, are drunk in the night*: yet the light of the Goſpel ſhould have ſhamed it out of ſight: for they that walk in the day, ſhould walk decently; not as fools, but wiſely. And as no man that doth evil cometh to the light: ſo no man that cometh to the light ſhould do evil, becauſe the light diſcovereth and reproveth his evil: And how can the Light look upon this evil, but it muſt needs reprove it? An evil to which the Goſpel of Light is moſt contrary, as the increaſing of Light is to the diminiſhing of light; as the lifting up of a man into the ſtation of Saints and Angels, is to the debaſing of a man below the ſtate of brutiſh beaſts. A ſtate wherein a man is neither good for God, for the Common-wealth, for his family, for his ſoul, for this world; but only for hell. But if there be yet any of thoſe beaſts, that after the Lion hath roared in the Thunder of war, are not yet afraid to continue in this ſin, I pray God to awake them by his ſpirit, which only openeth the ear to hear, what God ſpeaketh to the Churches, in the Language of his Chaſtiſements. And being awaked, I pray that they may take this ſin for which this great Tempeſt is upon them, and caſt it into the Sea: For then the ſtorm may ceaſe, and the Guilt of ſin, with the

1 Theſ. 5. 7.

Romans 13. 13.

Micah 7.8. sin it self, may be buried in the Sea. *For God retaineth not his Anger for ever, because he delighteth in Mercy. He will turn again, and have compassion on them; He will subdue their Iniquities, and cast all their sins into the Depths of the Sea.*

And now to shut up this point of Gods merciful Dispensation, in forewarning men of Evils to come: It is so manifest, that they who scarce acknowledge the cause, yet confess the effect. The great Achitophel of these latter times, that makes little odds between God and Nature, Intelligences and Angels, Soothsayers and Saints, yet he acknowledgeth, that by Saints as well as by Soothsayers, such warnings are given. And when you hear him speak, imagine you heard the Devil confessing Christ. His words are these: *I know not whence it cometh, but it is evidently seen, both in ancient and modern stories, that there never cometh destruction, desolation, or any other grievous Harm, upon a City or Countrey, but there are holy Personages to whom it is revealed long before.*

Machiavels Discourse upon T. Livy, lib. 1. cap. 56.

Iudgements peremptorily foretold, yet do not still peremptorily binde.

3. But if it be replyed, That forewarnings of judgements, if they be true, they are of little use, because they are sure to come to pass, and so a man gains but the longer knowledge of his misery by knowing it before it come. To this I might answer, That a wise Man doth thereby rather increase his Fortitude then his Sorrow: yea by the increase of inward strength, he diminisheth his sorrow. For the soul being strongly resolved before hand to suffer what will certainly come, she putteth on patience, and patience putteth off sorrow. But I say rather that those fore-warnings which are sent by God, though seeming to shut up a Nation round about with a wall of Brass, yet they have generally a secret Door and Issue for those that are shut up. With how many prophecies were the Jews hedged in, and by how many Prophets? yet even at the last cast, when the sword was whetting, and ready to strike, a Door was opened to them, *Amend your ways, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath pronounced against you.* What could be more peremptory then the prophesie of *Ionah* against the Ninevites? A day was prefixed, which stood before them, & seemed to inclose them, that they should never go beyond it. Yet their faith had espyed this door of Mercy, as it were by a little Crany; *Who can tell, if God will turn and repent, and turn away from his fierce anger that we perish not?* Behold a strange Faith, that so much believed in Gods mercy, that it seemed to doubt of his truth. Nay, far be that from so excellent a Faith. They believed both the Truth and Mercy of God; for they so much believed and hoped in his Mercy to penitent sinners, that they believed that the same Mercy had left some secret way of Truth by which it might pass unto them, and they go forth unto it. And in this point their faith seemeth to exceed the faith of the Prophet. For the Prophet thought his own honour would be lost, if so peremptory a sentence were not peremptorily performed: But these men believed it stood well with the honour of God, that a peremptory sentence upon penitence might be dissolved. And indeed,

Ier. 26.13.

Ionah 3.9.

deed, theirs was true faith, and his thought was but an errour. For the word of God, whose Truth is a true ground of Faith, is the very foundation of that which they believed: *At what instant, I shall speak of a Nation, and concerning a Kingdom, to pluck up and to pull down, and to destroy it: if that Nation against whom I have pronounced, turn from their Evil, I will repent of the evil that I thought to do unto them.* Thus we see in the denunciation of Gods Judgements, there is an implied Reservation, and this Reservation is the Door at which the Ninevites, and other believing penitents may find a way to escape. Yea, the peremptorines of the sentence which seemeth to hedge us in, may be the very means to bring us to the way of escaping. For the peremptorines of a sentence, strikes the sentence strongly, as it were a spur into the sides of resty and dull flesh and blood, and stirs up mankind hardly to labour for that Issue, which seems so hard and almost impossible to be found. And indeed this finding, God usually propoleth as the scope of his warning. He tels us of Judgements coming, that we may find the way to avoid them. If he meant to destroy, his readiest way were not to forewarn. It was *Sauls* case, when he was neer to the period of Ruine, *The Lord answered him not, neither by dreams, nor by urim, nor by Prophets.* Let us therefore account premonitions to be Summons unto Jugement, but yet by a silent and implied Reservation, offering us Mercy: And between the time of denunciation and full of performance, let us think that offer continued to us. For the Time of warning is commonly a time of Truce between God and Man, and a time of Respite between Wrath and Punishment. Therefore is it called The day of a person, or people, even a day of Grace, wherein judgement is suspended, and may be prevented. And if in this their day, those things are not hid from their eyes, which may make their peace with God, the peace of God will preserve them from the Judgements of God. Wherefore let us not think that every forewarning is a binding: for a prediction ordinarily bindeth no farther then mens impenitence bindeth it. For in it self, a premonition, is an offer of loosing, as well as a sentence of binding. There is a gate of Mercy in it, and man hath a Key wherewith to open it. Yea the Judge himself, who seems to inclose us in prison, cals upon us to make use of it, and by the hardness and difficulty of escaping, stirs and spurs us up to an earnest seeking of the means of our Freedom.

Jer. 18. 7.

1 Sam. 28. 6.

Luke 19. 42.

4. If any man ask what is the Key, by which this gate is opened: he may plainly see it in the places alledged: In every one of them it is Repenting, and Turning from evil wayes. But flesh and blood replies in the language of *Belial*: For as the men of *Belial* said of the King whom God had annointed, Shall this man save us? So flesh and blood saith of the means which God hath sanctified, Shall such an ayery and invisible thing save us? Yet most true it is that invisible things must save us, or we cannot be saved. Spiritual things are invisible, and spiritual things must save us. And no

Spiritual helps are the true helps, to set us at liberty from Judgements.

1 Sam. 10. 27.

wonder, for ſpiritual things work our eternal ſalvation: and if they can work the greater, why ſhould they not be able to work out the leſſer ſalvation? When a queſtion is made concerning the great Salvation, *Men and Brethren, what ſhall we do to be ſaved?* The firſt word of the Anſwer, is, *Repent.* And why ſhould not the ſame anſwer ſerve for a leſſer ſalvation? Again, if we look upon the way wherein we came to be bound, we ſhall find a ſpiritual way to be our onely way to looſing. If we look to heaven, we ſhall finde it is God that binds us there; and God is a ſpirit. Now, according to the reaſon of Chriſt himſelf, if God be a Spirit, it is a ſpiritual means that can only be powerful with a Spirit. And if we look below, we ſhall finde it is ſin that provoketh God to bind man; and ſin is a ſpiritual diſeaſe, even a depravation of the Image of God in the ſoul and ſpirit of Man, or a fruit of it. Now it is plain, that a ſpiritual remedy can only cure a ſpiritual diſeaſe. The ſoul will not be fed by the food of the body, neither by bodily phyſick will it be cured; Wherefore in regard of God who is offended, and in regard of thy ſin that hath offended him, behold the word of God, turning thee from carnal, and viſible, to ſpiritual, and inviſible Remedies: *Will the Lord be pleaſed with thouſands of Rams, or with ten thouſands of Rivers of Oyl? ſhall I give my firſt-born for my tranſgreſſion, the fruit of my body for the ſin of my ſoul? He hath ſhewed thee O man, what is good; and what doth the Lord require of thee, but to do juſtly, and to love mercy, and to humble thy ſelf in walking with thy God?* Neither hath God herein given meer words, but his deeds have been as good as his words. The Scripture is full of examples, that this means which the world thinks to be weakneſs, hath been ſtrong unto manifold ſalvations and deliverances. Yea the deliverances have in ſome ſort born the reſemblance and proportion of the means. A piece of deliverance, hath followed a piece of repentance: and ſuch was that of *Rehoboam*, whoſe heart was not perfect with the Lord; and a temporary deliverance, a temporary repenance; and ſuch was that of *Ahab*: and a full deliverance a ſound and full repentance; and ſuch was that under *Aſa*.

Acts 2.37,38.

Joh. 4.24.

Micah 6.7.

2 Chron. 12.7, 12, 14. 1 Kings 21.29. 2 Chron. 15.8, 15.

For ſpiritual helps are the true helps, yea they are the helps of the temporal.

5. Wherefore I ſaid to the fooliſh, Deal not fooliſhly, and ſpeak not with a ſtiff neck: Say, not *Aſhur* ſhall ſave us, and we will fly into Egypt. Natural helps are like the Egyptians, who are weak for that very reaſon for which thou thinkeſt them ſtrong, and the inviſible means are ſtrong for that very reaſon for which thou thinkeſt them weak. And herein let God himſelf be judge between us: *The Egyptians are men, and not God; and their horſes fleſh, and not ſpirit.* Wherefore behold the iſſue; *When the Lord ſhall ſtretch out his hand, both he that helpeth ſhall fall, and he that is holpen ſhall fall down; and they all ſhall fail together.* Men and horſes are things viſible, God and ſpirits are things inviſible; and therefore do viſible men fail to help, becauſe they are not equal in power to the inviſible God; and therefore horſes fail, becauſe they are not equal to ſpiritual and inviſible ſtrength. Wherefore henceforth

Iſa. 31.3.

forth do thou eſpecially chuſe thoſe helps which are ſpiritual and inviſible, becauſe they are ſtronger; and believe more ſtrength to be in the weakneſs of God, (which therefore only ſeems weakneſs, becauſe the ſtrength of it is not perceived by the fleſhly eye) then in the ſtrength of man. And if thou ſeeſt not the ſpiritual things to be ſtrongeſt, do not blame them for weakneſs, but thy ſelf for blindneſs: and pray to God to open thy eyes: for then ſhalt thou ſee a moſt mighty power in them: and that when ſpiritual helps are on our ſide, *There are more with us, then there are with them* that have earthly and viſible helps. Wherefore henceforth far be from us the truſt and reſt in natural things, which is the common and firſt refuge of fleſh and blood when it is preſſed with troubles. And let thoſe thoughts and words be loathſom to us, which ordinarily iſſue from this fleſhly blindneſs and error. One thinks, that Armies can ſubdue all enemies, and another that Parliaments can cure all Politick diſeaſes: a third (and I wiſh it had not been ſpoken before the late peſtilence in my hearing) that the new River had waſhed away the plague for ever from the City. But I think, I need not to tell them that they are deceived. And no wonder: for all outward helps, are but the body of help: but ſpiritual helps are the ſoul of help: and as the body without the ſoul is dead, ſo all bodily helps, without ſpiritual help, are without life and power. Wherefore we muſt ſtrive by putting our ſelves into a right ſpiritual eſtate, to get the favour of the Higheſt ſpirit, that he may breath life into theſe dead helps; and then they ſhall have life and ſtrength as well as the dead bones, when he ſaid, *Come from the four winds, O breath, and breathe upon theſe ſlain that they may live.* This is the true order to come by the ſpiritual helps, to the uſe of the temporal, to begin with God, and to end with man. In this caſe we muſt proceed *Deſcendendo*, not *Aſcendendo*; we muſt get help firſt from the Creator, and then we may deſcend to the uſe of the creature, but we muſt not begin to ſeek help of the Creature, and then think we may be either confident or careleſs of the help of the Creator. It is the main wiſdom, and ſucceſs of the Creature, to go with the Creator. He that goes without him, goes without ſtrength; and he that goes againſt him, runs againſt the rock of Omnipotence, and is ſure to make moſt horrible ſhipwrack. Wherefore *Moſes* ſaith wiſely; *If thy preſence go not with me, carry us not up hence.* There is no going nor ſtirring, if God go not without us: But if God be with us, who ſhall be againſt us? If God be with us, we may be ſaved without Means: for God is able to ſave being alone. He can alſo raiſe up Means where are none, and he can bleſs the Means where are ſome, and he can make the Means of our deſtruction to become the Means of our preſervation. The laſt ſeemeth moſt difficult, yet doth he often do it. The Syrians had brought a moſt deadly famine upon Samaria, ſo that the ſame bowels were fed by that which received life from them: And by the ſame Syrians Samaria was ſo delivered from the famine, and ſtored with plenty, *that a Meaſure of fine flour was ſold for a ſhekel.* The ſame Egyptians which kept Iſrael

2 *Kings* 6. 16, 17.

Ier. 17. 5.

Ezek 37. 10.

Exod. 33. 15. *Rom.* 8.

2 *Kings* 6. 7.

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in a moſt cruel bondage were made to be the men that ſhould be ur-
Exod. 12.33. &c. gent upon Iſrael to haſte away out of bondage, yea they ſuffered them not to go empty, but ſpoyled themſelves, to enrich thoſe whom they had ſpoyled. Even Death it ſelf, which the Devil intended to have made a Gate to eternal deſtruction; the out-ſtretched arm of
Rev. 14.13. God hath made a Gate to eternal ſalvation. So that *a voice is heard from heaven ſaying, Write, Bleſſed are they that dye in the Lord.* Now if God be ſo abſolute a Lord of all things, that of contraries he can produce contraries, we may ſee that he hath taken all truſt from the creature, and reſerved it to himſelf; and that the power which is in the Creature, being given it by him, can at his pleaſure be taken away from it, and a contrary power put into it. Therefore our eyes are to be fixed on God, and to look up firſt to him, to ſee whether he will ſuffer the Creature to retain the power of Help, which he hath given it; yea, and when helps fail, to ſee whether he will raiſe up helps, yea farther whether he will help without helps, and yet fartheſt of all, whether he will turn our hinderances and puniſhments into helps. And thus depending on God, and laying the foundation of our hope and help in the name of the the Lord, we may ſafely and comfortably uſe the means which he giveth us. And if he give means, with a bleſſing put unto them, they may be of abſolute neceſsity, when they have received ſuch bleſſing and power from him. Many points of this doctrine are to be found in the voyage of *Paul*. Natural helps can
Acts 27. do nothing without God; ſo the Mariners could not ſave *Pauls* company: for they are loſt in regard of Natural helps, whom God of his meer grace beſtoweth upon *Paul*. Yea natural helps, being oppoſed againſt ſpiritual, are ready helps to deſtruction; ſo the Maſter and owner of the ſhip being believed againſt *Paul*, become the means of the ſhips deſtruction. Natural helps, if they be not ſtayed and held by ſpiritual helps, will then run away from us, when we have moſt need of them: ſo the Mariners would have run away, when they might have ſtood moſt in ſteed, if *Paul* had not ſtayed them. Spiritual helps, are they that ſave us when natural helps do fail us; ſo the love of God to *Paul* ſaved both him and his companions, when they were deſtitute of the help of man. And laſtly when ſpiritual help and bleſſing is given to the means, then the means can ſave us, yea then the means are ſo neceſſary, that without them we cannot be ſaved. So when God is pleaſed to give ſucceſs to the ſervice and help of the Mariners, then they are uſeful to bring the ſhip where the paſſengers may be ſaved: Yea, they are then ſo neceſſary, that without the Mariners, they cannot be ſaved. Thus we ſee that ſpiritual helps, are the ſtrong helpers, and outward helps are themſelves holpen by them. Spiritual helps are the foundation, and temporal helps are a building upon that foundation. Wherefore if we will be wiſe builders, firſt let us be ſure to make the foundation ſtrong, and then may we hopefully rear up the walls. Let us by penitence draw neer unto God our Rock, and being ſpiritual, fetch ſtrength and help from the Almighty Spirit. Then may we ſay, and not

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till then, The Lord is my ſtrength and my ſhield, my heart truſted in him, and I am helped. Yea he is a Sun as well as a ſhield: and when this Sun returns, then there comes a ſpring upon a Nation. *Pſal.* 28. 7. *Pſal.* 84. 11.

6. Being thus put upon ſpiritual helps, and particularly upon Repentance, as upon that which reconcileth to us the ſtrong and All-ſufficient helper, let us give all diligence to make this repentance ſure unto us. And ſure it is made to us, by making it our own: and it is made our own, when we our ſelves do practiſe it. For then repentance only can heal us, when by particular applying it to our own ſouls, we make it our repentance. And as it ſhould be a ſure repentance, ſo ſhould it be a full repentance; For then is it moſt ſure in it ſelf to heal us, when it is moſt entire and perfect. And ſo being ſure in it ſelf, and ſure to us, I hope we may be ſure to be ſaved. Now to come to this fulneſs of repentance, let us view the parts of it, yea let us view ſome Acceſsions, and neceſſary improvements of it, yea let us ſee the Crown and conſummation of it. And let us not only ſee, but do, that we may be bleſſed in the Deed of it. Sure and found Repentance is a ſure and found help. A firſt part of it is the ſight and acknowledgement of ſin.

The parts of it, I have heretofore ſhewed: They are a ſight and Acknowledgement of Sin, a Deteſtation of Sin, and a Turning from Sin to the contrary Righteouſneſs. And firſt the Sight and Acknowledgement of our ſin is abſolutely neceſſary. It is neceſſary in reſpect of God, and in regard of our ſelves. In reſpect of God it is neceſſary; for thereby we give the glory that is due to the Juſtice of God: When we ſee our ſins and acknowledge them, we confeſs that God is juſt in his puniſhments, and that he hath rightly afflicted us. *We have ſinned* (ſaith *Daniel*) *and have done wickedly, and have rebelled, even by departing from thy precepts and judgements.* And thereupon he inferrs, *O Lord, righteouſneſs belongeth to thee, but to us Confuſion of Faces, as at this day.* And a little after; *Therefore hath the Lord watched upon the Evil, and brought it upon us: for the Lord our God is righteous in all the works that he doth: for we obeyed not his voice.* Thus from the Acknowledgement of ſin, ariſeth Glory to Gods Juſtice in puniſhing Sins; and this Glory he expecteth before the Sinner be diſmiſſed. He will have an acceptation of his puniſhments, as of things juſtly due unto us: and it is an excellent degree toward Mercy, to ſay with the penitent Thief on the Croſs, *We are righteouſly here, and receive the reward of our deeds.* Yea, with that holy Man, *Thou, O God, haſt puniſhed us beneath our Iniquities.* But if this be the fruit which God expecteth of his puniſhments for ſin, that his Juſtice ſhould be ſo far approved, that the puniſhments ſhould be accepted, how contrary an effect do men commonly return to God; who inſtead of acceptation, return nothing but murmuring and repining? They employ their thoughts moſt on the ſtones that are caſt at them, and they bound their imaginations with the evils that preſs them. And they are ſo far from this right fruit and uſe of them, that they neither ſee them as puniſhments for ſin, neither do they ſee the Juſtice of God in ſend- Oy ſof Scorp. *Dan.* 9 5,7,14. *Luke* 23.41. *Ezra* 9.13.

ſending theſe puniſhments, yea they do not ſee God at all in them; but (which is moſt lamentable, and fearful, becauſe it is the very character of the wicked ones) *God is not in all their thoughts.* But while thus we look downward to Effects, without looking up to Cauſes, we look on our puniſhments, rather like beaſts then men. And whatſoever toil we take about the Effects, if we do not remove the Cauſes, it is but loſs of labour. But how can we remove the Cauſes, when we do not ſee them? Sin is that which moves Gods Juſtice to puniſh us; and God will have his Juſtice approved and accepted in the puniſhment of Sin, before he will remove thoſe puniſhments. And if it be our own ſin, and the Juſtice of God that lay theſe evils upon us, I wonder what good thou doſt toward the cure of theſe evils by biting the ſtone that by theſe is thrown at thee. For if thou ſhouldſt bite it to powder, as long as the Juſtice of God remains unappeaſed, becauſe thy Sin remains unacknowledged, the great God of Juſtice, who in Mercy can turn ſtones into children of *Abraham*, in Juſtice can turn any ſons of *Adam* into ſtones to batter thee. Yea, I will tell thee farther, that as long as thou ſtandeſt off from God, and doſt not take notice of him, and much more while thou ſtandeſt out againſt God, and only ſnarleſt at his puniſhments, he will defend even his puniſhments againſt thee. The puniſhments of God, while they are in Gods buſineſs, and till they have done their errand, are the ſervants of God, and God will maintain them in that ſervice, until it be done. Therefore whatſoever become of *Nebuchadnezzar* when his work is done, yet in doing of Gods work, God himſelf doth call him, *My ſervant Nebuchadnezzar*. And for this very reaſon, when God bids *Shimei* to curſe *David*, *David* durſt not to meddle with him; for he knew, he that ſet him on work was to be feared, and could not be reſiſted: but as long as God pleaſed to employ *Shimei*, *David* thought it fitter to ſubmit himſelf unto God, and ſo to appeaſe him, then to fly into the face of his chaſtiſement, before he was appeaſed. When a Father corrects his ſon for a fault, if the ſon inſtead of confeſſing and amending his fault, and thereby acknowledging the juſtneſs of his correction, do nothing elſe but fly upon the Rod, and tear it in pieces, doth not this increaſe his fault, and ſo increaſe his puniſhment? Wherefore lift up thy head, and look on thy Chaſtiſements, like a man, and not like an unreaſonable creature. Come down by the Cauſes, to cure the Effects, having in the Effects beheld the Cauſes. When thou ſeeſt the Rod, ſee withal who hath appointed it. It is God that ſendeth it: *For is there any Evil* (of puniſhment) *and the Lord hath not done it?* And why are the Evils of puniſhment laid upon us, but becauſe of our ſins? *We wait for light, but behold obſcurity: for brightneſs, but we walk in darkneſs*, &c. The Cauſe is annexed: *For our Tranſgreſſions are multiplied before thee, and our ſins teſtifie againſt us.* So to take the right courſe, we muſt begin with the firſt Cauſe, and take notice thereof: and that is our Sin. Therefore it follows, *Our Tranſgreſſions are with us, and as for our Iniquities we know them.* We muſt know our ſins, and by acknowledgement of our ſins, give glory to Gods Juſtice in the puniſhing of our ſins. And when by this

Pſalm 10.4.

Ieremiah 25,9. & 27,6 & 43, 10.

2 *Sam.* 10.

Amos 3.6.

Iſa. 59 9.

Verſe 12.

this Confeſſion Gods righteous judgements are approved and accepted, this is a right ſtep, and a good degree of Repentance, toward the abolition both of ſins and puniſhments.

Another reaſon of ſeeing and confeſsing our ſins, is in regard of our ſelves. For how ſhall we come to loath and forſake thoſe ſins; which we do not know and acknowledge? And if we do not come to forſake them, we can never come to be cured of them, and the evils that attend them. Therefore *Solomon* maketh his Cure of ſins to begin in Confeſſion of ſins; and ſo he goes on to forſaking, and ſo to the finding of Mercy. And ſurely, if we did clearly ſee them, they would appear moſt loathſom to us, and we ſhould plainly find, that the ſight of ſin is the way to the deteſtation of ſin. But ſin being a ſpiritual defect, or ſpot, it muſt be ſpiritually diſcerned. And for lack of this eye, it comes to paſs, that ſin doth not appear out of meaſure ſinful. For if a clear, ſpiritual eye, did ſee the ſpots of ſin in the glaſs of Gods Law, it would appear as black as an Æthiop, and as loathſom as Leproſie: Yea, the righteouſneſs that hath but a taint of it, would ſhew like filthy clouts, and the ſoul would hate even a garment ſpotted with the fleſh. But becauſe we are darkneſs, therefore all colours are alike to us; for darkneſs takes away the difference, even of contraries. Therefore Laodicea, when one of her miſeries is *blindneſs*, ſhe thinks her ſelf rich, and to have need of nothing, though indeed ſhe be miſerable, and poor, and naked; and what is the reaſon? becauſe being blind *ſhe knows it not*. Therefore her way to find her own miſery, that ſo ſhe may be cured of it, is to beg of Chriſt Jeſus that eye-ſalve, with which her eyes being anoynted, ſhe may ſee. And when ſhe ſeeth, ſhe cannot but ſee her nakedneſs, and ſeeing it, ſhe cannot but loath it, and loathing it, deſire to be cloathed with the grace and righteouſneſs of God in Chriſt Jeſus.

Prov. 28. 13.

Rev. 3. 17.

7. But of the true ſight of ſin, I have elſewhere more fully ſpoken, and likewiſe of the deteſtation of ſin. Yet this I add, That if we cannot deteſt ſin *à priori*, by looking it in the face, and ſeeing the ugly and hideous ſhape of it, yet let us deteſt it *à poſteriori*, by ſeeing, yea by feeling the miſerable effects and conſequences of it. All the torments of a diſtracted ſoul, the rack of the conſcience, the terrours of hell in the mind: All the diſeaſes of the body, fevers, peſtilences, and rottenneſs of the bones; All the fearful ſtorms that light on the things of this life, lightning and tempeſt, cold and fire, wrack of eſtates by Sea or Land, they are ſome ſmall reſemblances of ſin: the evil of doing, being a little (though not at full) repreſented in the evils of ſuffering. If then there be ſuch a loathing and deteſtation of ſuch evils being ſuffered, know; that the evils are more loathſom for which they are ſuffered: for God doth not go beyond juſtice in the puniſhment of mankind, yea, he is yet far ſhort of it. For after all theſe evils, attending ſin here on earth, *the Lord ſhall come in flaming fire, taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction.* Wherefore as deep as the loathing and hatred of all pains and torments, both on

Oyl of *Serp.* A ſecond part of Repentance, Deteſtation of ſin.

Lev. 26. *Deut.* 28.

2 *Theſſ.* 1. 8.

earth, and in hell, doth enter into thy heart, ſo deep let the deteſtation of ſin enter; yea a little farther, as an evill cauſe deſerves ſome more hatred, then that evil which is made by it. And indeed thou muſt take notice, that this deteſtation muſt go deep with thee, even to the bottom of thy heart; for it being the needle which makes way for converſion from ſin, that converſion will not come, but where this deteſtation hath gone before. And here ſhould I come to ſpeak of the true expreſſions of this hatred of ſin, in ſelf-revenge, by faſting and other exerciſes of humiliation: but of theſe alſo I have already ſpoken; only in ſome other place I may have occaſion to ſpeak of the excellent uſe and power of faſting, being joyned to the ſubſtantial parts of repentance.

A third part of Repentance; Turning from ſin unto the contrary Righteouſneſs.

8. And now come we to the turning from ſin, unto the contrary righteouſneſs: and I would to God we were indeed come home unto it. For this is the main work of repentance, that ſets the ſoul, yea all things in joynt again, and makes a full agreement between God and us; for ſin having ſeparated us, the wall of this ſeparation being drawn down, there is enterconrſe between God and us. The Image of God in us looks chearfully upon God, whoſe Image it is, and God looks chearfully on this Image, becauſe it is his. Likeneſs breeds love, and on the love of God attend all bleſſings, and the removing of all curſes. And indeed why ſhould we not leave ſin? what is there in it, or with it, that we ſhould not leave it and loath it? Surely if we look nearly and clearly upon ſin, we ſhall ſee all the reaſon that may be to caſt it from us, and utterly to abhor it. Among others, let us conſider the deformity of it (mentioned before) the vanity of it, and the miſery of it. The deformity of it ſhould eſpecially be looked on, as that whereby God is offended; and the offence of God ſhould chiefly be regarded. Surely ſin is an ill-favoured thing: and it cannot be otherwiſe; for it is contrary to the moſt abſolute pureneſs, beauty and glory of the Deity; it croſſeth the will of God, the Rule of righteouſneſs; it croſſeth and oppoſeth God who is light, becauſe it is darkneſs; it is a blot and ſpot upon the Image of God, and it cannot but be a thing odious and hatefull to God, to ſee his Image and ſuperſcription blotted and defaced; it turns men into a generation of Vipers, it makes men ravening Wolves, it makes them like the Horſe and Mule, which have no underſtanding. *Eſay* 1.3. Yea, it makes them worſe then the beaſts that periſh: For the Ox knoweth his owner, and the Aſs his maſters crib; but Man by ſin caſts off his owner and Maſter, even the high Lord and Maſter of the whole Creation, becauſe the ſole and whole Creator of it. And what do we now, to ſave this ſin from death and deſtruction, which makes us fit for nothing but the wrath of God, and the plagues that attend it? And if we behold the vanity of ſin, that may make us weary of it, and willing to forſake it. For the main cauſe of keeping our ſins, are certain pleaſures with which the Devil hath baited them; and we ſo love this bait, that we take down the hook with it, and by taking it, we are taken. And indeed if we could ſee ſin ſtripped of this pleaſure, that is, the hook with-

without the bait, we ſhould both fear and hate it. And of this men have ſome ſight, in the end of pleaſures, and in the day of ſickneſs, and death. But look upon them now in the very time of thy health, if thou canſt but bring thy fleſh a little on ſleep, while thy ſoul is waking. For if thy fleſh would be quiet, while thy ſoul is in this contemplation, thou mighteſt anſwer, out of thy own knowledge, unto this queſtion of the holy Ghoſt, *What fruit have ye of thoſe things whereof ye are now aſhamed?* Take all the pleaſures that are paſt, and ſqueeſe them with all thy might, and ſee what drop of fruit thou canſt wring out of them. They are paſt and gone, and there remains no one jot of them, but they are periſhed with the uſing. And as theſe have dealt with thee that are paſt, ſo ſhall they ſerve thee that are to come. There is nothing left of the former, neither ſhall there be of the latter, but they ſhall be all ſwallowed up of one emptineſs and nothing. But inſtead of the pleaſure of ſin which is vaniſhed, thou mayeſt have a ſting of ſin that will not eaſily vaniſh; and this meer naturall reaſon hath told us.

Rom. 6. 21.

Col. 2. 22.

Habet omnis hoc voluptas,
Stimulis agit fruentes;
Apiumque par volantum,
Ubi grata mella fudit,
Fugit, & nimis tenaci
Ferit icta corda morſu.

Boeth.

And if the pleaſure of ſin vaniſheth, and the ſting remaineth, how much better is the labour of righteouſneſs, whoſe labour vaniſheth, but the comfort and reward of righteouſneſs for ever abideth? But if nothing elſe, yet let the miſeries of ſins, which are ſo many blows of an offended God, beat us from ſin. When we ſee it attended with Plague, Famine and Sword, with Sickneſs, Death and Hell, with unſucceſsfulneſs in Armies and Navies, with terrous within, and without, at home, and abroad, yea, with all the evils of ſoul, body and eſtate; then let us hate it, if not for it ſelf, yet for the fearfull conſequences, and followers of it. Yea let us haſten from it, as *Lot* was haſtened out of *Sodom*; for to haſten out of ſin, is to make haſte from fire and brimſtone, and from all the torments that may be inflicted by an omnipotent wrath.

9. But if we mean throughly to leave ſin, we muſt leave ſinfulneſs; we muſt not pluck off the branches, but pluck up the roots of it. We muſt not heal ſin downward, but upward; we muſt go to the bottom of it, and begin to purge and heal it at the bottom, and ſo come forward to make it whole at the top. If we pull up the root of it, the branches will die; but if we do but break off the branches of it, the root will bud again, and bring forth both branches and fruit. The tree of knowledge of good and evill that brought in luſt to be the law of our hearts, which is a contrariety to the law of God; muſt be pulled up by

To leave ſin throughly, we muſt root up ſinfulneſs.

the roots. And why ſhould it not? For when this is done, a man is in no worſe caſe by it, then *Adam* was in his perfection, even when he was happy, and before his unhappineſs. Yea, thou ſhalt hereby free thy ſelf from a moſt miſerable bondage; and ſo let thy liberty, as well as the excellency of this eſtate, move thee. Thou art now a ſlave to thy luſt, even an Egyptians bond-ſlave; if it bid thee go, thou muſt go; if it bid thee come, thou muſt come; and wouldſt thou not rather chooſe to be free from ſo blinde, and baſe, and imperious a maſter, to ſerve the higheſt, and moſt glorious Creator, even the true and living God? True it is, that ſinfulneſs is rooted ſomewhat ſtrongly in thy nature, but there is a mighty power that is able to root it out, even the ſame power that firſt created Nature, and that can raiſe the dead, yea which raiſed Ieſus Chriſt. This mighty power and out-ſtretched Arm, is that which helpeth ſouls in their paſſage from Egypt, and gives them ſafe conduct into the glorious liberty of the ſons of God. Wherefore fear not to incounter the power of ſin, and to caſt off the yoke of it; for thou haſt a mightier power to make good thy freedom, even a power againſt which *Pharaoh* and his hoſts, the divell, ſin, and the gates of hell ſhall not be able to prevail. *The Lord in his mercy leads forth the people whom he hath redeemed, and guideth them in his ſtrength unto his holy habitation.*

Eph. 1. 19, 20.

1 Ioh. 4. 4.

Exod. 15. 13.

When ſin is put off, righteouſneſs muſt be put on.

10. Neither muſt we only put off ſin, but we muſt put on righteouſneſs. There are certain fruits which are worthy or ſutable to amendment of life, and theſe muſt be brought forth. For when the Axe of Gods judgements is laid to the roots of the Trees, none but the tree that bears good fruit, ſhall eſcape hewing down and caſting into the fire. But the righteouſneſs of outward works, is neither true nor laſting, without a ſeed and nature of Righteouſneſs. Therefore to make the fruit truly and continually good, the tree muſt be made good. For the good tree only beareth good fruit, and ceaſeth not to bear it. Wherefore as the root of ſinfulneſs muſt be pulled up, ſo a root of Righteouſneſs muſt be planted. As the old man muſt be put off, the new man muſt be put on. This New man is born of the Spirit, as the old man is born of the fleſh. *For that which is born of the fleſh is fleſh, and that which is born of the ſpirit is ſpirit.* And if that which is born of the ſpirit be in us, then have we in us a root of Righteouſneſs. *For the fruit of the ſpirit is in all goodneſs, and righteouſneſs, and truth.* This is the root of the *tree planted by the river ſide, that bringeth forth his fruit in his ſeaſon: his leaf alſo ſhall not wither, but whatſoever he doth ſhall proſper.* This is the ſeed that fals into good ground, yea it makes the ground good into which it fals, *ſo that it bringeth forth herbs meet for them by whom it is dreſſed, and receiveth bleſſing from God.* And indeed no wonder if it receive bleſſing from God, and turn away the curſes of God; for when the heart of man is thus made good ground, fruitfull earth, and a good tree by the vertue of Gods ſpirit, the heart of Man is according to the Heart of God; And from this harmony and agreement, iſſue all bleſſings and bleſſedneſs. There is friendſhip between God and man, when *face anſwereth to face*; the face of mans ſoul, to the face of God, to whoſe Image it was firſt created, and after the fall it muſt be renewed. *Then will God delight*

Mat. 3. 10.

Eph. 4. 22, 23.

Ioh. 3. 6.

Eph. 5. 6.

Pſal. 1. 3.

Heb. 6. 7.

Prov. 27. 19.

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to dwell among us, he will walk with us, he will be a father to us, and we ſhall be his ſons and daughters, ſaith the Lord almighty. The Lord ſhall open to thee his good treaſure, the heaven to give the rain unto thy land in his ſeaſon, and to bleſs all the work of thine hand: And thou ſhalt lend unto many Nations, and ſhalt not borrow: And the Lord ſhall make thee the head, and not the tail, and thou ſhalt be above only, and not beneath, if that thou hearken to the Commandments of the Lord thy God, to obſerve and do them. Infinite is the bleſſedneſs, and infinite are the bleſsings which follow this new creature and Image of God: And places of Scripture are almoſt endleſs that expreſs them. Briefly and for a ſum, *Godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.* Now what ſhall I infer hereupon? yea, let God himſelf make the inference by his bleſſed Apoſtle: *Having therefore theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit perfecting Holineſs in the fear of God.* Let us put on the new Creature, and walk by that rule: *For as many as walk by that rule, peace ſhall be upon them;* Peace between God and us, peace between us and our own ſouls, and peace between us and the Creatures.

2 Cor. 6. 17. Deut. 28. 12, 13.

1 Tim. 4. 8.

2 Cor. 7. 1.

Gal. 6. 16.

11. Having thus put on the glorious and bleſſed Image of God, in our repentance from dead works, and the body of ſin, let us crown and conſummate this happy work with a Covenant. For thus did the antient Converts; they bound up their Repentance in a Covenant, that entring into a Covenant with God, God might enter into a Covenant with them, and ſo the knot of Happineſs and Love might be knit and made ſure between God and Man. The heart of man is very deceitfull and back-ſliding, and it is not enough to put it into the way of agreement with God, but being there, it muſt be bound by ſtrong reſolutions, yea thoſe reſolutions have been bound with an oath. And thus our will binding it ſelf to the will of God, by a ſetled reſolution, and vow, it continues the cloſer and more unſeparable, ſince as ſoon as temptation cometh, it daſheth it ſelf in pieces againſt the Rock of this Covenant. The heart being as it were hardned and ſteeled with Reſolution, is in vain aſſaulted, and the Billow of temptation flying againſt it, *non frangit, ſed frangitur*, the Billow is broken, but the houſe, or the heart fals not, becauſe it is become rocky, being firmly built on the Rock Chriſt Jeſus. Yea Satan ſeeing the ſoul ſetled and reſolved to reſiſt him, flies away, and removes his engines to places and perſons of leſs reſiſtance. But on the other ſide, God ſeeing the heart bent, and reſolved, & bound to a conſtant ſervice of God, he meets it with a conſtant love, and the kiſs of perfect peace is between them. I might bring forth divers examples of Covenants, there was a Covenant, under *Moſes*, under *Ioſhua*, under *Ioſiah*, under *Ezra*; but I eſpecially propoſe the Covenant of *Aſa*, becauſe it was the pattern of a perfect Covenant, and a happy ſucceſs. And becauſe I wiſh the latter, I propoſe the former. This Covenant is thus deſcribed: There came a Prophet and ſpake unto *Aſa*, and all *Iudah* and *Benjamin*: He told them of the miſeries of thoſe which were *without the true God, a teaching Prieſt, and without Law: That forſaking God, they were forſaken of God: And in thoſe times there was no peace to him that*

The Crown of repentance is a Covenant with God.

Deut. 10. 12. Joſh. 24. Ezra 10. 2 Kings 23. 3

2 Chron. 15.

that went out, nor to him that came in, but great vexations were upon all the Inhabitants of the Countries: And Nation was destroyed of Nation, and City of City, for God did vex them with all adversity. On the other side, *The Lord is with them, while they be with him, and if they seek him, he will be found of them.* Yea being vexed for their sins, *When in their trouble they did turn unto the Lord God of Israel, and sought him, he was found of them.* Thereupon the Prophet inferreth, *Be ye strong therefore, and let not your hands be weak, for your work shall be rewarded.* And *Asa* indeed grew strong; for the Scripture saith, *He took courage and put away the abominable Idols out of Iudah and Benjamin; he renewed the Altar of the Lord,* and offered a great sacrifice to God: and to binde up this new obedience, and to make it sure by setting a seal to it; *They entred into a Covenant to seek the Lord God of their fathers with all their heart, and with all their soul.* This Covenant they binde with a high penalty; yea, they binde it farther with an oath. Neither was this oath taken with a grudging, and repining heart, (such as too many of our hearts be, that are affraid to be too far engaged in the service of God, though it be to our own preservation) but knowing that God loveth a cheerfull giver; *They swear unto the Lord with a loud voice, and with shouting, and with Trumpets, and with Cornets.* And when they had sworn, they were not sorry they had done a good deed, (which kinde of repentance to be repented of, is too common among us,) But Israel, yea, *all Israel rejoyced at the oath*: and behold the reason; *For they had sworn with all their heart, and sought him with their whole desire.* And now behold the happy success; *God was found of them, and he gave them rest round about.* Behold here a path that leads to rest. And the men are named, that have already travelled in this path, and by it came unto rest. And wherefore doth the Scripture so punctually trace out this path? but that ages to come might learn by this example, in the same path to come to the same rest. The same seeking the Lord with the whole heart, and binding it with a Covenant, and binding the Covenant with an Oath, or solemn Vow, are things which may be done, and being done, they are followed with rest. What remains to be said, but that rest stands before us, and the way to rest is also open to us, and the Spirit encourageth us by these examples, and saith; This is the way, walk in it, and ye shall finde rest to your souls? If it seem heavy to us, it is because we do not seek God with all our heart, and our whole desire: for we see that they who seek the Lord with their whole heart and desire, rejoyce at the Covenant, yea at an oath upon the Covenant, at a Bond upon a Bond. For they think that all Bonds are little enough to binde the heart to him, whom all the heart doth seek and desire. If a woman do affect a man with all her heart to make him her Husband, surely she will account it a very joyfull thing to be bound to him by a solemn Matrimoniall vow. For it is nothing else but to binde the heart to him above all, whom the heart doth affect above all. It is a pleasure to be bound to that which we love. Wherefore if we love God, we will take a pleasure to be bound to him, yea we will not only cry with the Spouse, Draw me, but binde me to thee with cords of love, and I will

1 Cor. 10. 11.

Cant. 1. 4.

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run after thee. Neither is it any new thing to binde our hearts to God by a Covenant, for it is but a repeating of the ſame Covenant which we made in our Baptiſm: And it bindeth us already, if we do not renounce our Baptiſm, and ſo our Chriſtianity. Yea, the ſame Covenant we renew and repeat in the Lords Supper. For the whole work of Grace working in the Church Militant, is comprehended and bound up in a Covenant, which we read to be thus ſummed up in the Scripture. God forgiveth our ſins, and writeth his Laws in our hearts by his Spirit, and ſo he becomes our God, to direct, protect, and bleſs us, and we become his people, to ſerve, love, and obey him. This Covenant we enter into in Baptiſm, undertaking then to be led by the Spirit of Regeneration, and not by the Fleſh, the World and the Devill. Now the Lords Supper is a ſeconding of this Covenant: Therefore ſaith our Saviour, This Cup is the New Teſtament, or Covenant (for ſo the words are enterchanged, *Heb.* 8.8. & 9.20. & 12.24.) in my blood. And indeed becauſe by the frailty of the fleſh, whoſe reliques remain after Regeneration, though the Reign be aboliſhed, we often go aſide from the Rule of the Spirit, (we go aſide, I ſay, as a ſhip goes aſide and fals off from the rule of the Needle or Compaſs, though the Compaſs be not caſt overboard, neither fall out of the ſhip) therefore this Sacrament is appointed to bring us again into the path of the New Covenant, the guilt of thoſe frailties and errors being waſhed away by the blood of Chriſt, and the ſpot by the ſpirit of Chriſt. Which ſpirit of Chriſt alſo refreſheth and reviveth the Law of God written in our hearts, and ſtrengthens us to a more perfect walking and abiding in this Law. So the Iudgements of God do but call us to the ſame Covenant to which the Sacraments binde us: but indeed they call us to a more real performance of that Covenant, which having undertaken in the Sacraments, yet we have failed to perform. *For this cauſe*, ſaith St. *Paul, many are weak and ſickly among you, and many ſleep.* And the Lord by his Prophet, *Therefore I will bring upon them all the words of this Covenant, which I commanded them to do, and they did it not.* And if he *that deſpiſed Moſes Law, died without mercy; of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was ſanctified, an unholy thing?* And thus while judgements come upon us for the breach and contempt of our Covenant with God, the ſame judgements call us to a Cure by the contrary, that is, by renewing our Covenant again, and ſtedfaſt keeping it. For if we would thus judge our ſelves, we ſhould not be judged of the Lord. Behold, here is life and death ſet before us, and there are examples of both. The breach of the Covenant is judged and avenged with deſtruction: an example of that breach and judgement, are Judah and Jeruſalem, who beſides their many breaches, after many renewings, break one, even a little before their Babyloniſh Captivity. The making of a Covenant with the whole Heart, is followed with Reſt and Proſperity: and an example of that is *Aſa* with all *Iudah* and *Benjamin*. What ſhall I ſay? Chuſe life that ye may live! Every ones heart, I think, ſhould ſay ſo to it ſelf. And the ſpeech of another ſhould be prevented or ſtopped,

Ier. 31.31. *Heb.* 8.10. *Luk.* 22.20. 1 *Cor.* 11.30. *Ier.* 11.8. *Heb.* 10.28. 1 *Cor.* 11.31. *Ier.* 34.10, 11, 1 ,18.

ped, as *Eliſha* put to ſilence the children of the Prophets: *I know it, hold you your peace.* But then I ſay as *Iacob* to his ſons: *why do ye look one upon another? I have heard there is Corn in Egypt: get ye down thither, and buy for us from thence, that we may live and not dye.* Why ſtand ye ſtill gazing on Gods chaſtiſements which ye ſee upon your ſelves and others, and do not go about to cure them? Out *Ioſeph*, even Jeſus that delivers us from the wrath to come, whoſe coat was dipped in his own blood, even the coat of his Humanity, wherein the Divinity was apparelled like a Man, yea like a Servant: He, even he hath provided the food of eternal life, to which all temporal bleſsings are annexed by promiſe for thoſe who in this Egypt, this ſinful land, or world of ſin, do go down to the Valley of Teares, in a full and hearty repentance; what remains, but that with a full and whole repentance, we purchaſe theſe temporal and eternal bleſſings, that we may not dye but live?

Gen. 42. 1.

Phil. 2. 6, 7, 8.

Profitable and neceſſary Aſſociates of Repentance.

11. This full and conſummate Repentance ſhould be followed with Invocation, or we may rather ſay, it doth follow it. For Invocation and Prayer is indeed the natural Iſſue of true Repentance. For ſin being put away by Repentance, which ſtood as a Cloud between God and the ſoul, and did hide the face of God from the Eyes of the ſoul, now the light of Gods countenance ſhineth on the ſoul, and the comfortable beams of his favour do refreſh her. God doth meet the ſoul with a favourable aſpect, from which, gathering courage and comfort, ſhe dares ſpeak unto him, and ſay, *A broken and a contrite heart, O God, thou wilt not deſpiſe: Do good in thy good pleaſure unto Sion, build thou the walls of Ieruſalem.* When the ſoul feels the weight of ſin abated, and lightned by Repentance, hope of pardon increaſeth, and from hope increaſing ariſeth confidence, and then from this confidence ſpringeth up prayer. Again, when the body of ſin is diminiſhed and brought low by Repentance, then the new man flouriſheth and proſpereth. The fleſh and the ſpirit are like two ſeals, whereof one being depreſſed, the other mounts up; and now the fleſh being put down by Repentance, the ſpirit riſeth up and groweth ſtrong; and the ſpirit being ſtrong, uttereth ſtrong cries and grones that cannot be expreſſed. She ſpeaks to God in the very language of Heaven, which fleſh and blood underſtands not; but he knows the meaning of the ſpirit, who gave the ſpirit unto man. There is an Abba, Father, which no man knows but he that hath it: and he that hath it cannot expreſs it: it is like the earning of a Lamb, whereby ſhe owneth her Dam; by which ſhe owneth her, but knows not her ſelf whereby ſhe owneth her. There is a ſecret earning and owning of God for a Father, put into the ſoul of a ſon of God, by the Spirit which new begetteth him, and thereby he cals God Father: and yet not he, but the very ſeed and ſpirit of his Father in him. And when this call aſcends up unto God, it moveth his bowels of compaſsion: So that if a mother could forget her child, yet God cannot forget his ſon. It is it ſelf a forcible motive to bring down bleſsings, and it makes way for other prevailing

Pſal. 51. 18.

Eſay 49. 13.

vailing petitions; and therefore Christ doth set this word of *Father*, as an head on his absolute prayer, that by it the petitions following may pierce like an arrow, and enter into the presence and acceptation of the Almighty, *Wherefore having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water, let us draw neer with a true heart in full assurance of faith.* Having repented, let us ask mercy and forgiveness, and that remission of punishments which follows the remission of guilt. Yea, if our hearts be hard, and cannot repent as we desire, let us ask the grace and spirit of Repentance. For on the one side it is condemned in the Jews, that they pray not for Repentance in their punishments for sin. So saith holy *Daniel*, *All this evil is come upon us, yet made we not our Prayer before the Lord our God, that we might turn from our iniquities, and understand thy Truth: Therefore hath the Lord watched upon the evil, and brought it upon us.* And on the other side, it is said, All things that ye shall ask in Prayer, believing, ye shall receive. Yea, *God will give the Holy Ghost to them that ask him.* Pray then for the Spirit of Compunction and Repentance, of him that hath promised to give it, and pray for the Compunction and Repentance, when thou hast the spirit, making this the burden of thy Psalm, *Turn us again O Lord of Hosts.* And not onely so, but add hereunto, *Cause thy face to shine, and we shall be saved*: that is, pray for Repentance, and having repented, pray for the favour of God, and the Salvation or Deliverance which attend it. And indeed so inseparable is Deliverance from Prayer, that if God doth promise to send a Deliverance, yet he expects that Prayer should come to fetch it of him. God had promised a Deliverance to the Jews from the Captivity of Babylon after seventy years. Yet he saith; *Then shall you call upon me, and shall go and pray unto me, and I will hearken unto you.* And even upon this foundation did *Daniel* build his excellent prayer unto God for his Nation. Wherefore let us take Gods own way which he points unto us, to come to his own Blessings: A way so often beaten and tried to lead assuredly to blessings, and even to the blessing of Deliverance from the punishments of sin, that the story of the Judges is full of continual patterns. These *Nehemiah* summeth up: *When they cryed to thee, thou heardest them from Heaven, and according to thy manifold mercies, thou gavest them Saviours, who saved them out of the hand of their Enemies.* Yea he saith again: *When they returned and cried unto thee, thou heardest them from Heaven, and many times didst thou deliver them according to thy Mercies.* Wherefore since crying to God is the way to deliverance, let us never leave going in this way till we come to deliverance.

Heb. 10. 22.

Dan. 6 13, 14.

Mat. 21. 22. Luke 11. 13.

Psalm 80.

Ier. 29. 12.

Dan 9 2.

Neh. 9. 27, 28.

12. But let us know withall that he which said, *Call upon me in the day of Trouble, and I will deliver thee*, added this also, *And thou shalt glorifie me.* To glorifie and praise God, must be the thing intended by us, when we seek a Deliverance; and performed by us, when we have it. Yea, having received some deliverances, already, let us be thankful for them, and that is the way to get more. For when God hath the fruit of his Mercies, he will not spare to sow much, where he reaps much. First, we must intend the Glory of God in the

To prevail with God, our petitions must aim to Gods glory.

Psalm 50. 15.

Prayers which we make for Deliverance from troubles, or any other bleſsing. Yea, by this very point of Gods glory, let us bind and adjure him: For that is a principal means, by which to prevail with God, to make Gods glory the ſcope of our prayers. Therefore our Saviour, who is the wiſdom of God, makes the firſt petition of his perfect prayer, *That Gods Name may be hallowed*; For he knew, that if in the firſt and chiefeſt place we do deſire Gods glory, all the petitions that come after, and are in order to this glory, muſt needs be effectual and powerful with God. And for this reaſon, ſo many prayers of the Saints in whom the Spirit of Chriſt conformed their prayer unto the prayer of Chriſt, do ſo often adjure God by his great Name, and for his Names ſake, to grant their petitions. So *Joſhua* when he went about to ſave Iſrael, who was now ready to be deſtroyed, he had no mightier Argument, whereby to bind God to preſerve them, then this, *What wilt thou do to thy great Name?* And indeed when you ſtrike on God glory with your petition, you ſtrike on that which is principal in the heart of God, and therefore principally toucheth and moveth him. You adjure him by that which is deareſt to him, even by that which *is his own end*; and is ſo particularly his own, that he will *not give it to another*. His wiſdom he communicates, and his juſtice he diſtributes, and his mercy he beſtows, but his glory he will not give away; for all glorying is excluded; and he that glories, may not glory in his wiſdom, power, goodneſs, or any thing elſe, but he muſt glory only in the Lord. And juſtly is glory moſt precious to him, and he may rightly challenge it as alone due to himſelf; for there is no fit end of God but himſelf. In all his Creation, in the work of Repemption, in the diſpenſation of his providence, and all that he doth both in heaven and earth, God only is a fit end of God, Gods glory of the works of God. He cannot but end in himſelf, what he begun from himſelf; neither can he make a creature his end, whoſe very beginning is from him. Therefore the Scripture rightly infers, *Thou art worthy O Lord to receive glory, and honor, for thou haſt created all things, and for thy pleaſure they are and were created.* And, *of him, and through him, and to him are all things, to whom be glory for ever.* So that as all things are of God, ſo all things are to him, and to him they are by the glory which ariſes from them: for this is the main fruit and return that comes unto God from his works. So that if you come to him this way, you come to him his own way, and he will walk with you in this way, until you come to the wayes end. *But can two walk together, except they be agreed?* If you agree not with God in your petition, can you think to have God to walk with you to the end of your petition? If your end be the Creature, or ſome periſhing uſe of it, and Gods end is himſelf the Creator, do you think God will leave his end, to walk with you to your end? If your end be your own eaſe, or pleaſure, or ſafety, yea, the quiet or ſafety of a Countrey, and Gods end be his own glory, except you level your end to his end, and ſo indeed make yours ceaſe to be your end, by making his end yours (for there can be but one utmoſt end, which indeed alone is an end) do you think your petition can be

Joſh. 7. 9.

Eſay 48. 11.

1 Cor. 1. 30, 31.

Rev. 5. 11.
Rom. 11. 36.

Amos 3. 3.

be pleaſing or available with God, while it goes not to the end propoſed by God? Certainly a Nation is ſo far from being Gods end, that *all the Nations of the earth are reputed as nothing before him*, that is, they are nothing in compariſon of him. When God looks upon man, and himſelf together, Man vaniſheth away into nothing before him. Therefore *Ioſhua*, when he will ſave his Nation, goes not to move God by the way of the Creature, as by ſaying, It is a great Nation, it is pitty ſuch a Nation ſhould be deſtroyed: but he goes to the Creator by his own way, even by the glory of the Creator. But the contrary is the cauſe why we ſo ſeldom thrive in our petitions, becauſe we make man the end of God, and not God the end of man. We will only make uſe of God, to ſerve mans turn, and then it is well enough; but that man, being holpen, ſhould after ſerve Gods turn, we little intend. But let us know, that this is the only way to have our petitions not only denyed, but deſpiſed: Deſpiſed, I ſay, becauſe they have ſuch baſe ends; baſe in compariſon of that great and glorious God, who only is the true end of all his Creatures, and ought to be ſo propoſed, when we ſeek any thing of him for the good of the Creature. But this main end being propoſed, even God and his glory, then we may commendably and hopefully pray for the good of the creature, yea we may bind God in our prayers, and conteſt with him for his own glory. And this kind of petition and prayers are moſt forcible with God: for we may be ſure God will not be wanting to himſelf: his goodneſs, wiſdom and power, ſhall never fail his creatures, when they may advance the creatures to the glory of the Creator.

Eſay 40. 18. *Dan.* 4. 35.

13. In a ſecond place I muſt ſay, it is ſome encouragement to God to grant new petitions, if he have received the glory due to him for granting the old. For how ſhould he hope for more glory of new benefits, if he have not that which is due for the old? That man deſerves not to have a ſecond good turn, that is not thankful for the firſt. But if God have his end, that is, his glory, by his benefits paſt, our petitions may be bold with him for bleſſings to come: for God will not ſparingly ſow, where he doth plentifully reap. It was the barrenneſs of the tree, that brought upon it the fearful ſentence, *Dig it up, why combreth it the ground?* Both the people, and the petitions, can look for little other end, who having received the grant of former petitions, do not return to God the fruits of glory and thankſ-giving. Glory and thankſ giving are the fat of our ſacrifices, and our petitions are lean and ill-favoured, like *Pharaohs* latter kind, that have not this fat. *If ye offer the blind, and lame, and lean for ſacrifice, is it not evil? offer it now to thy Governour, will he be pleaſed with thee? yet I am a great King, ſaith the Lord of Hoſts.* And indeed when we ſpeak to a King, and deſire ſome grace from him, it is an uſual thing to begin with praiſe and acknowledgement of former favours, and goodneſs. *Tertullus* did it to leſs then a King, and *Paul* was not much behind him in the ſame. But he dealt throughly in this kinde with *Agrippa*, and ſo much praiſed him for believing the Scriptures, that he almoſt made him that which was the end of his

Our petitions having prevailed, we muſt give God the glory due for their prevailing.

Luke 13. 7.

Mal. 1.

Acts 24. & 26.

praiſe, even almoſt a Chriſtian. Now if God be a great King, let us give him great praiſes; he deſerves them, and we ſhall be gainers by them. For as his greatneſs is, ſo is his goodneſs; and he that is good in great things, deſerves great praiſes: And if this debt be paid, he will go on in lending. *David* knew this, and therefore when he ſeeks new helps in new extremities, he begins commonly with praiſes for Gods old and ancient goodneſs. *I will praiſe thee O Lord, with my whole heart: I will ſhew forth all thy marvailous works: They that know thy Name will put their truſt in thee: for thou Lord haſt not forſaken them that ſeek thee. Sing praiſes to the Lord which dwelleth in Sion, declare among the people his doings. When he maketh inquiſition for blood, he remembreth them, he forgetteth not the cry of the humble.* And then comes prayer, when praiſe hath made way for it; *Have mercy upon me, O Lord, conſider my trouble, which I ſuffer of them that hate me, thou that lifteſt me up from the gates of Death.* And both praiſe and prayer are followed with ſucceſs; *The Heathen are ſunk down in the pit that they have made. In the net which they hid is their own foot taken. The Lord is known by the judgement, which he executeth; the wicked is ſnared in the work of his own hands, &c.* The Levites alſo after their return from the Captivity, by praiſing God for his old benefits, winde-in their prayer and petition for new. For they knew, that Gods ear is open to due praiſe and thankſgiving; and when it is open to praiſe, then alſo may prayer enter, the door of grace and audience being open. Behold the ſum of both: *Now therefore our God, the great, the mighty, and the terrible God, who keepeſt Covenant and mercy, let not all the trouble ſeem little before thee that hath come upon us.* And ſurely if any Nation, this Nation hath a fair way whereby to come unto God. For no Nation hath received greater favours and more wonderful deliverances; ſo that a large door is open to them, for their petitions to enter, if great praiſe and thankſ-giving, for great bleſſings and deliverances, be (and ſo it ſhould be) ſent before to make way for them. Our Deliverances have been many, and withal ſo eminent, that the eyes of the world have plainly ſeen the great power of God in them: and if others have taken notice of them, how much more ſhould they affect us, who have taſted the ſweetneſs and benefit of them? The deliverance of Eighty Eight, is a thing wondred at by the world: and the Diſcovery of the Powder-Treaſon, very near, if not one with a Miracle. To theſe we may add even very late and New Deliverances, and turnings away of judgements, whereof I deſire to take a more full conſideration, toward the cloſe of this work: it being one main end of it, to continue the memory of Gods goodneſs, and of his wonderful works to the children of men: And not only the memory, but to make the memory uſeful, by giving God due glory for his mercies, and to make us the fitter for new mercies, by a right uſe of the old. For lamentable it is to ſee, how ſoon Gods benefits grow ſtale and dead to us: ſo that we ſhut up our own way to new benefits, and to our prayers that are made for them, by forgetting the old. We are all for craving, and nothing

Pſal. 9. 1, 10, 11, &c.

Nehem. 9.

ver. 32.

Pſal. 107.

nothing for thanksgiving, and therefore our craving is not heard, because it comes without thanks-giving. We separate that which God by his blessed Apostle doth so often joyn together, prayer and thanks-giving. We are all for our selves, and nothing for God: and therefore it is no wonder if God do nothing for us. We are like the Horse-leech ever crying, Give, give: yet this giving which we so much desire of God, we will not allow God to expect from us. There is much odds between giving of benefits and giving of thanks; yet we that expect so much giving of the greater, will not afford the lesser, yea though it be a ready way to procure the greater. In worldly things it is all the wisdom and endeavour of Traffick, by nothing of less price to get a thing of greater value: only in spiritual traffick, and in commerce with God, we will not lay out little things to obtain his great things. But this ariseth much from a poyson in our nature, which loseth the taste of things had, and reacheth out the appetite strongly to things not attained. Now the true way whereby to raise up and to continue thankfulness, is to stir up and continue the true and first taste of Gods benefits. We must have such a taste of them, as we had when we first received them. Yea we should put our selves into the same case of danger or necessity wherein we were before we received them: and then consider, how such a Deliverance doth taste being received in such a danger. If thus thou taste the goodness of God in his mercies, this goodness of God will fill thy soul as with marrow and fatness, and from thence will naturally arise a due eructation of praise and thanksgiving. And thus will be an endless Circle of Blessings. The more blessings God sendeth us, the more shall we bless him; and the more we bless him, the more blesings he will send us. Amen, Amen.

1 Thes. 5. 17, 18. *1 Tim.* 2. 1.

Thus the great help of Miseries hath been presented to view, with his Allies and Associates. A Help which is able to help us, without worldly helps: a Help that helps worldly Helps: and a Help without which no other Helps will help us. For this Help brings us to the strong Helper, and gets him to remove his own judgements. But without this all Helps are vanity, because *they look not unto the holy one of Israel, neither seek the Lord, yet he also is wise, and will bring evil, and will not call back his words, but will arise against the Help of them that work iniquity.*

Esay 31 1, 2.

14. But because this Remedy doth call for Returning: Returning from sin unto God by righteousness, you will ask perchance with the old Jews, *Wherein shall we return?* Surely a question too easie to be answered. We are all in many sins, from which we should return: and the main body of them is so tall and eminent, that like the pride of Israel, *it doth testifie to our faces.* There are particular sins, of which it is rightly enjoyned by that King of penitents, *Let them turn every one from his evil way, and from the violence that is in their hands.* There are also particular-common sins, even sins of particular persons, which by their hainousness bring a common judgement, especially if they be favoured and approved. The sin of *Achan* being one mans sin, brought

The sins from which we should return in Repentance. *Mal.* 3. 7. *Hosea* 5. 5. *Jonah* 3. 8.

brought a judgement upon many, and the ſin of ſome men of Gibeah, approved by a Tribe, brought a judgement upon the Tribe:
Jud. 19. & 20. yea almoſt an utter deſtruction. Concerning theſe, whoſoever have power of Reformation, no doubt God expects it of them: but thoſe that have not this power, let them be ſorry for that evil which they cannot amend. And ſo while they turn their hearts from it and againſt it, it may be God will not puniſh them for that which they
2. Pet. 2. 7. diſallow: yea, let them pray to God to reform it, and in the ſame
Jonah 1. 14. prayer with the Mariners, *We beſeech thee O Lord, we beſeech thee, let us not periſh for this mans life*: for the ſin, or ſinful life of another. There are alſo National, or at leſt common ſins, and indeed there is too great a ſink of theſe ſins in this Nation. The abundance of theſe evil humours, is that which lies heavy upon the heart of this Nation, and makes it ſick at the very ſoul of it. And though many of theſe Diſeaſes have been diſcovered by many, yet few are cured: and ſome there are which can ſcarce be beaten into the notice of thoſe that are ſick of them. Beſides numberleſs others who have ſought the Health of this people by ſhewing them their Diſeaſe, I have loved, if not furthered, the word and work of the great Shepherd: *I will ſeek that*
Ezek. 34. 16. *which is loſt, and bring again that which was driven away, and will bind up that which was broken, and will ſtrengthen that which was ſick.* And to this end I have endeavoured to diſcover their Sickneſſes, and to ſhew them the Remedie. But alas! the Diſeaſes lives, and the Remedies dye: they live that are our deſtruction, and they dye by which we ſhould live: and what will be the end hereof? Therefore mine eye weepeth in ſecret, and my heart is afraid, *Becauſe their ear is uncircumciſed, and they cannot hearken: behold the word of the Lord is unto them a*
Jer. 6. 10. *reproach, they have no delight in it.* Stil the known and notorious ſins
Eſay 13. 22. call one to another, as *the wild beaſts of the Iſlands cry in deſolate houſes*: Luxury calleth to Drunkenneſs, and Drunkenneſs calleth to Blaſphemy, and Blaſphemy anſwers every ſin, that it ſpeaks with. And I wiſh this ſin did not ſpeak to thoſe that ſpeak not to it, but abhor to hear it, and that it did not haunt the paſſenger from one end of the City, yea of the Land, to another. A dry, barren, and ſapleſs ſin; he that would do any thing for God, or for his own ſoul, would ſurely leave ſuch a ſin, which hath no taſte of profit and pleaſure in it: but he that will not leave a few needleſs words for God, will certainly do nothing for him; yea they take a pride in this madneſs. And whereas a man that fears God, fears to uſe his Name vainly, though it were but in the uſual, and unneceſſary forms of admiration; theſe men ſtrive to fill up their ſpeeches with many repetitions of the Name of God: that they may often name him, whom they do not believe to be at all: or if they believe that there is a God, their wickedneſs is the greater, becauſe they wittingly diſhonour him, whom they believe to be God. Let ſuch men walk under what name they will, the name of Heathen is the leaſt that belongs to them. For, can they be other then Heathens, that do not ſo much as ſavour of the Lords Prayer, and the ten Commandments? in one of which there is a Petition that Gods Name

may

may be hallowed, and in the other a Precept, that his Name ſhould not be prophaned. And if there be any odds between ſuch Chriſtians and Heathens, the odds of goodneſs is on the Heathens ſide. For the Heathen knows not this Prayer, nor theſe Commandments: ſo that if he offend, he offends againſt that which he knows not. But theſe falſe Chriſtians, no queſtion, have known them, at leaſt in their childhood, & ſo do offend againſt that which they knew. Now ſince Chriſt hath pronounced a heavier ſentence on theſe then the other, no doubt they are worſe then the other: for he ſaith, The ignorant Heathens ſhall be beaten with few ſtripes, and theſe with many. But againſt this and many other ſins, there hath ſounded out the Word of God ſo often in vain, that it may even now truly be ſaid, *All the day long I have ſtretched forth mine hands unto a diſobedient and gainſaying people.* Which gives cauſe to fear, leſt all the day long God alſo ſtretch forth his hand upon a diſobedient and gainſaying people. And I wiſh yet at length, that though they have not taken it to heart when his hand is ſtretched out unto them, yet they may lay it to their heart when his hand is ſtretched out upon them.

Luke 12.

Eſay 65. 2.

15. The continuing of theſe and other roaring ſins, with an high, wilful, and preſumptuous hand, makes me to doubt that the ſtock of our ſins, even of the ſins of this Nation, grows on to a fulneſs, and that the ſins of our Anceſtors coming down upon us by a continual and unbroken ſucceſſion, the treaſure of wrath grows to a fit and full meaſure for a day of wrath. And if theſe ſins ſhould deſcend upon us, one of them which I ſhould eſpecially fear, is Blood, and eſpecially the Blood of the Martyrs. For this ſin ſtuck faſt to Iſrael, and followed them, even through the days of good *Ioſiah*, and hath this fearful Doom ſet upon it, *That God would not pardon it.* And I ſuppoſe a man may ſee the blood of the Martyrs work on ſome Houſes particularly; and if particularly, why not generally? eſpeciall there being ſuch a bending in many, to touch with the whore, that is drunken with the blood of the Saints. And ſurely her touch doth defile thoſe that are knit to her, with the blood of the Saints. But a Remedy againſt this and other ſins of our Forefathers is given by God himſelf: *If he beget a Son that ſeeth all his Fathers ſins which he hath done, and conſidereth, and doth not ſuch like, he ſhall not dye for the iniquity of his Father.* This is the way which God himſelf hath ſhewed, whereby the ſons may put off the guilt and puniſhment of their father ſins, even by putting off the ſins themſelves. But we muſt know withall, that ſins are never throughly put off, until ſinfulneſs be put off, even the root it ſelf of ſin. But when this ſinfulneſs is put off, then is there a dividing and partition between the Son and the Father, the knife of Circumciſion having cut off that, by which the ſin of the Fathers was derived to the Children. For in Regeneration, which putteth off the old man and the body of ſin, we are cut off from the ſtock of the firſt *Adam*, and grafted into the ſecond *Adam*, and from thence our pedigree is reckoned from the ſecond, into whom we are ingrafted, and not from the firſt, from whom we are cut

Continuance in ſin, binds the ſins of the fathers to the children. Of which a great one is, ſhedding innocent blood.

Eſay 24. 4.

See Oil of Scor. Sect. 10.

The cure of this hereditary evil.

Ezek. 18.

cut off. We are then beheld in him, in whom God is well-pleaſed, and not in him in whom God is offended. Yea inſtead of the guilt of the ſins of our Fathers, the righteouſneſs of Chriſt Jeſus deſcendeth upon us; and we are ſo far from the guilt of thoſe whoſe corruption we have put off, that we are clothed with the righteouſneſs of Him whom we have put on. In the very conception of Chriſt Jeſus, the Holy Ghoſt ſtopped or cut off this ſtream of Corruption, that it ſhould not deſcend upon him; and that not deſcending, neither did the guilt of old ſins deſcend upon him. But what he had in his Birth, we have in our New-birth, when we are New-born of him: For then is the guilt of old ſins cut off, the ſinfulneſs being cut off, by which it ſtreamed down upon us. And thus do we come to the New Co-
Heb. 10.17. venant, whereby the Laws of God being written in our hearts, not onely the ſins of our Forefathers, but our own ſins are put away; for God forgiveth all iniquities, and remembreth ſins no more. And indeed to this very Covenant doth God call us in thoſe places of Scripture, where he teacheth us this way of putting off the ſins of our Fathers. For though he begins in the Law, yet he ends in the Goſpel: And we know that the Goſpel is generally, though ſecretly
Gal. 3.24. intimated in the Law, which was a Schoolmaſter to Chriſt. But here ſomewhat openly we are called to the Goſpel and New Covenant. There are two places wherein God anſwers the Jews that had ſet up a Proverb againſt his Juſtice, *The Fathers have eaten ſowr grapes,*
Ier. 31.29. *Ezekiel* 18. *and the childrens teeth are ſet on edge.* As if they ſhould ſay, We are righteous, and have not eaten the ſowr grapes of unrighteouſneſs, but onely by our Fathers eating, the teeth of us their children muſt be ſet on edge. Surely a terrible tax and accuſation of the Equality and Juſtice of Gods ways, That righteous Children ſhould be puniſhed for the ſins of unrighteous Parents. Hear the Force of their Argument, ſtanding upon this Aſſumption, That they were righteous: God joyns iſſue with them juſt in that point, and tels them plainly, that if they be righteous, they ſhall not dye, but live. And becauſe the Jews by reaſon of the vail on their eyes, ſtill groped for a Legal Righteouſneſs, and (as Saint *Paul* ſaith) *being ignorant of Gods Righte-*
Romans 10.3. *ouſneſs, go about to eſtabliſh their own* (that is, a Legal) *Righteouſneſs*; God knowing their meaning, talks with them in their own language, and accepts their challenge, in their Legal terms. Therefore he
Compare *Ezekiel* 18.5,6, 7,8,9,19. with *Lev.* 18.4,5. & *Gal.* 3.10,12. uſeth the very words of the Law when he anſwers them; ſetting forth to them a Legal Righteouſneſs, and with the very Legal condition, *Do this, and thou ſhalt live.* But at length, becauſe he knew that the Law made nothing perfect, becauſe it was weak, and did not powerfully change the heart, by the change and renewing whereof, ſin with ſinfulneſs may only be put off he removes their eyes from the Law to the Goſpel. And therefore in *Ezekiel*, he cals upon them for a new heart, and a new ſpirit, without which all their legal Righte-
Ier. 31 31, &c. ouſneſs can never put off the ſins of their fathers. And in *Ieremy*, God plainly tels them how this new Heart is to be gotten, even by the grace of the new Covenant, whereby the laws of God are writ-

ten

ten in our hearts; and the heart being changed by this grace, by a blotting out of ſinfulneſs, and writing of holineſs, the guilt of ſins paſſed, both ancient and modern, is all blotted out alſo; for God forgiveth their iniquities, and doth no more remember their ſins; for Juſtification is given together with ſanctification; and where ſanctification is not preſent, juſtification is abſent.

Wherefore, ſince God hath made known to us this ſound and ſufficient remedy, againſt the ſins of our fathers, let us take it heartily, and put away the ſins and ſinfulneſs of our fathers by putting on Chriſt Jeſus, in the new and ſecond birth. For, *there is no condemnation to them that are in Chriſt Ieſus*: but inſtead of the guilt deſcending from our fathers, the righteouſneſs of Chriſt Jeſus ſhall deſcend upon us: for by the obedience of this one, many ſhall be made righteous. For as ſin aboundeth, ſo grace ſuperaboundeth: the breadth of Mercy exceeds the depth of Juſtice: for as Iuſtice goes down to the third and fourth generation of them that hate God, ſo Mercy ſpreads it ſelf abroad upon thouſands of them that love God and keep his Commandments. The righteouſneſs of one, if we be one with that one, ſhall be more available to our juſtification, then the ſins of many from whoſe ſinfulneſs we are derided, ſhal be powerful unto condemnation. *Romans* 8. 1. *Romans* 6.

16. But while we are ſpeaking of the ſins to be put off, there preſents it ſelf to us another ſin, which alſo hath been the ſin of this Nation, and withal we may take notice that it was a ſin of Sodom. This ſin in the Scripture goes under the name of Fulneſs of bread, and in our Language is plainly called Gluttony. And this ſin hath been ſo proper to this Nation, that one puts *Voraces* for an Epithete of *Angli*; and another when he will ſay he is full even to the brim, expreſſeth it thus, *Si ſaoul comme un Anglois: He is glutted like an Engliſh man*. It may be ſome men out of natural Philoſophy, will gather an excuſe, that the cold Climates have need of more food, becauſe the heat being ſtricken in, and ſo by union made ſtronger, expecteth more fuel to feed it, and to draw it away from feeding on that ſtock of natural humidity, which is the Lamp of life. But this only pleads for ſuch a meaſure which preſerveth life: but we ſpeak of a meaſure that oppreſſeth life: A filthy, and unreaſonable, and unmeaſurable meaſure, proceeding of a filthy cauſe, and going on in a brutiſh way, to a dangerous end. The root of this ſin which we ſpeak of, is Concupiſcence, and this Concupiſcence having conceived, infects both us and our meat, and doth ſo turn our table into a ſnare, that it changeth wholſome meat into poyſon, even into the poyſon both of body and ſoul. No reaſon in the world uſeth meat beyond ſtrength; for even that allowance which is for delight, if it go a degree beyond ſtrength, and paſs on to a degree of weakneſs by oppreſſing us, it is fallen into a degree of ſin. Therefore the Wiſe man, when wiſely he judgeth of eating, he deſcribeth that to be the right uſe and limit of eating, when eating is for ſtrength. And indeed that fulneſs to which the luſt of eating being followed doth lead, is a fulneſs by which the ſtrength of the body is ſo far from increaſing, that it

A ſin of our Anceſtors made ours, and made worſe; the name of it is Gluttony.

Eccleſ. 10. 17.

is diminiſhed thereby. Life and ſtrength, like the light of a Lamp, are not fed, but quenched, when that which ſhould feed them doth oppreſs and drown them. And in that caſe food is turned to an end clean contrary to that end for which it was made, being made by us an inſtrument of death, whereas it was made by God to be a nouriſhment of life. Yea it hurts the ſoul alſo; for, beſides the indiſpoſition of the Body, by which it is unfit to ſerve the ſoul, and beſides the thick clouds and vapours, which aſcend from fulneſs, and caſt a miſt about the ſoul, there is a certain ſecret poyſon, that by fulneſs is inſtilled into the ſoul. This God foreſaw, and therefore he forewarned his people to fore-arm them againſt it. He ſaw ſuch a miſchief coming by fulneſs, and therefore he cals to them with a Beware: *When*
Deut.6.11,19. *thou ſhalt have eaten, and be full, Beware leſt thou forget the Lord.* Yea he ſaw that notwithſtanding theſe forewarnings, it would be ſo;
Deut.32.18,29. And therefore in that ſong of *Moſes*, which he was commanded to ſpeak unto Iſrael, to teſtifie againſt them, concerning the evils that would be committed by them, and ſhould draw evils upon them,
Deut.32.13, &c. He foretels this evil, as the root of them; *He made him ride on the high places of the earth, that he might eat the increaſe of the fields, and he made him to ſuck honey out of the Rock, and oyl out of the flinty Rock, Butter of Kine, &c. and thou didſt drink the pure blood of the Grape. But Ieſurun waxed fat, and kicked, &c. Then he forſook God which made him, and lightly eſteemed the God of his ſalvation.* Therefore the wiſe man prayeth only for convenient food: foreſeeing this fearful effect of fulProv.30.9. neſs, which he thus expreſſeth, *Leſt I be full and deny thee.* O wretched and moſt unreaſonable conſequence, from moſt gracious premiſes! It is God that gives us the food, by which we deny him. He gives food to us, and we by the venom of fulneſs in the uſe of this gift, do ſo blind our own eyes, that we ſee not the Giver. Yea then we ſee him leaſt, when we feel him moſt. The gift ſhould lead thee to the
Deut.8.10. acknowledgement of the Giver, yea to *bleſs* him *for the good Land*, and for the good of the land *which he hath given thee.* But inſtead of bleſſing him for his gifts, thou denyeſt him, yea, by the gifts themſelves thou denieſt him. Yet if there were no God, then ſhouldſt thou have had no gifts by which to deny him: but now becauſe there is a God, there are gifts given to thee, and even becauſe he is, therefore thou denyeſt him. A ſenſeleſs and a horrible wickedneſs, even a monſter of wickedneſs, the very ſight whereof ſhould be able to fright us away from it. But what ſhould be the reaſon of this unreaſonable vice? Surely this I think may be the cauſe of it: The luſt of Man which Sathan brought in with the firſt eating, is that law of the members and wiſdom of the fleſh, which is enmity to God. For
Pſal.10.3,4. this luſt is that which ſets the natural man altogether to boaſt of his hearts deſire, and to put God out of his thoughts. Now when this luſt is at the higheſt, then is the enmity with God at the higheſt, and then is God moſt ſhut out of the thoughts of Man. But when the body is ſtuffed with fulneſs, then is luſt at the higheſt. For in our eating there are two that eat at once. The body doth eat, and luſt doth

eat

eat. And there are two ſtomacks, one of the body, and a ſecond of luſt: and this latter ſtomack holds out, many times after the former hath done. And this fulneſs by which this latter ſtomack is filled, after the fulneſs of the firſt, is that which cauſeth the miſchief whereof we complain. For from it ariſeth that height of luſt, which deſpiſeth and denyeth God: yet to this end and mark doth luſt aim in eating, even to feed it ſelf up to that height, which denieth God. And for this very reaſon, is moderation exceeding neceſſary, that we ſuffer not luſt to carry us on to that fulneſs, which denieth and forgetteth God. Yea faſting is exceeding profitable, and a true medicine againſt luſt; for as luſt carries us by fulneſs out of the ſight of God; ſo faſting brings us back again toward him, even to a clear ſight of him. Wherefore it were good that either of them were in more uſe, as well for their particular and proper uſes, and benefits, as alſo becauſe being contrary to the old vices of our Predeceſſors, we put off the guilt of old ſins, in putting on contrary vertues.

But becauſe we have not done this voluntarily, it hath been done upon many by neceſſity, and poverty hath inforced an abſtinence, where grace could not perſwade it. Yet is there one other Cure; but it is as bad as the Diſeaſe; yea, it is ſo far from a Cure, that it doth add other Diſeaſes to it. And whereas this vice did formerly march under the colours of a vertue, called Hoſpitality, now it marcheth under the colours of Pride and Prodigality. So are three vices brought together, to offend God by his own bleſſings the more fully; but let men know that they are but a threefold Cord, to draw on judgements the more unavoidably. Exceſs it ſelf is bad enough, and there is no need to beſtow much money to buy a vice; yet to buy this vice ſome ſell their eſtates, or at leaſt ſtrain beyond them: and when they have done ſo, they are proud of it, even of buying one vice with another. Thus exceſs, bought with prodigality, bringeth forth pride, and ſin is heaped upon ſin, as diſh is heaped upon diſh. For ſuch is now the Architecture of exceſs, that there are lofty buildings reared up of ſuperfluous diſhes, that what was made for the ſtomack, may be put into the eye. And ſo whereas ancient gluttony did uſually intend moſt to pleaſe the luſt of the fleſh, this is fitted now to ſatisfie the luſt of the eye; and not that only, but alſo the pride of life. And thus are all thoſe things brought together, which are of the world, and not of the Father, though it be ſaid withall, *They that love thoſe things of the world, have not the love of the Father.* Yea, though the world ſhall paſs away, and the luſts thereof, and they only that do the will of the Father, ſhall abide for ever. For meats cannot make men Everlaſting, but there muſt be an end, and perchance the ſooner for abuſing them, and then there muſt come an account, even for the abuſe of them. But as theſe offend in an exceſs of quantity, ſo others offend in an exceſs of quality, and put as much ſin into a little room, as others do into a great. A great ſum of money is contracted into a ſingle diſh, and there is an ambition to make up a great exceſs in as little a form as they may. Thus the ſhapes of vices are altered, but vices are retained, and there muſt be new faſhions in ſins, as

1 Joh. 2. 15. &c.

in clothes. Surely the Nature of theſe times, doth not call for theſe ſtudies; and without ſtudy, this Art of Exceſs cannot mount to this Height. When God calleth for poverty, we ſhould not meet him with prodigality; when he calls for humility, we ſhould not meet him with pride; and when he calls for faſting, we ſhould not meet him with exceſs of Riot. But let us fear the Conſequences of ſuch incongruities, and let this fear teach us to avoid them. Surely the Judgement which God himſelf hath denounced againſt them is fearful: there wants nothing but faith to believe it, and then it will appear as fearful as it is. *In that day did the Lord of Hoſts call to weeping, and to mourning, and to baldneſs, and to girding with ſack-cloth: And behold, joy and gladneſs, ſlaying oxen, and killing ſheep, eating fleſh, and drinking wine. Let us eat and drink, for to morrow we ſhall dye. And it was revealed in mine ears, by the Lord of Hoſts: Surely this iniquity ſhall not be purged from you till ye die.* But to thoſe that tremble at the word of God, and conform themſelves to his will, as in all things, ſo in the right uſe of his Creatures, the Scripture offereth more grace. For the Grace of God which bringeth ſalvation, hath appeared, and teacheth us, That thoſe who deny ungodlineſs and worldly luſts, living godly, righteouſly, and ſoberly in this preſent world, they may comfortably look for the bleſſed hope, and glorious appearing of the great God, and our Saviour Jeſus Chriſt. *For verily there is a reward for the righteous, verily there is a God that judgeth the earth.*

Eſay 22.12.

Titus 2.11.

Pſalm 58.11.

Not onely particular ſins, but a general root of wickedneſs is among us.

17. But to what purpoſe do I ſeek to cut off the branches of particular ſins by the ſword of the Spirit, as long as there remaineth among us a Root of gall and wormwood, that can bring forth all ſins at once? For if we cure ſins one by one, and while one is curing, many ſpring forth, the diſeaſe overgroweth the cure. Yea, even that very ſin which we ſeek to cure, after a little while will break forth again, becauſe the Root of it is ſtill alive. This Root of Bitterneſs, is a natural prophaneſs, even a contempt of God, and the Truth of Religion. I ſay the truth of Religion: for there may be an eye caſt toward Religion out of cuſtom, or for company, or for ſome remaining impreſſions of the firſt Creation, that may make men to fear there is a God. But to love Religion in the true ſhape of it, and becauſe it is true, this is it that I find far baniſhed by this Root of Prophaneſs. And though I much lament it, yet I do not greatly wonder at it: for I ſee a Cauſe of it, and therein I ſee, that while men are nothing but men, this will be their faſhion. For Religion, in the Truth of it, muſt needs be Spiritual: for it is the worſhip of him who is a Spirit, and therefore cannot be pleaſed by any worſhip, but of Spirit and Truth. Now if Religion be Spiritual, how can it be, but it muſt needs be contemned, yea, hated by men that are carnal? For, *the carnal mind is enmity againſt God*; and *the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh; and theſe are contrary the one to the other.* And from this Contrariety ariſeth that Enmity: and from that Enmity ariſeth Perſecution, even from the beginning unto the end of the world. For this twofold ſeed of the fleſh and ſpirit having the foundation of it laid in Paradiſe,

Joh. 4.

Rom. 8.7.

Paradiſe, the Enmity then alſo was enacted between them. And *as then* (I mean as ſoon as men were born) *he that was born after the fleſh, perſecuted him that was born after the ſpirit, ſo is it now.* Now doth the fleſh deſpiſe and oppoſe ſpiritual worſhip, and ſpiritual worſhippers: which oppoſition, ſo far as it doth prevail, ſo far doth the general root of ſin prevail, and the ſins ſpringing from that root. And becauſe the Devil is the Prince of this Enmity, he fitteth weapons for this war, wherewith the ſons of the fleſh may fight his battels againſt the ſons of the ſpirit. And of all the weapons which he hath provided in theſe laſt Ages, I think he never invented any Engine made of words, more ſerviceable to him, then one which of late he hath brought into faſhion. For it is a ſhar-pointed word, directed to run into the very eye of true Religion: it is a Canon mounted to batter the very Kingdom of Chriſt, to lay waſt all holineſs of life, *the fruit and effect of that Kingdom*: and this word is then ſhot off, when a Saint is called a Puritan. And though King IAMES (a King higher then the Kings of the earth in Learning and Judgement) tied the property of this word to Anabaptiſts and their Sectaries, it is now diverted to Saints, even to thoſe that do not walk in the broad way of common and ſociable vices, and eſpecially if they go ſomewhat higher then civil and natural Righteouſneſs. If the ſpirit do but ſhew it ſelf in ſome expreſſion of a clearer light, or more heavenly vertue, then the darkneſs of the fleſh comprehendeth, it is to be beaten down and quenched with the Title of Puritaniſm. Yet Chriſt plainly calleth his Diſciples to *excellent things*: and *David* calleth the Saints, by the Title of *Excellent*: and for this very Reaſon in them is all his delight, becauſe they are excellent: and for this very Reaſon doth the man of fleſh hate and perſecute them. And indeed in this very Excellence, wherein the ſpiritual man exceeds the carnal and natural man, ſtands the glory of Gods Kingdom of Grace. For when men do thoſe works which the carnal and natural men do not ſavour, and therefore do them not, then are mens eyes turned away from the men that do them, to God the Author of them; and ſo ſeeing their good works to ſhine with a ligh divine and ſupernatural, they glorifie the Father in Heaven, which is the chief and firſt worker of them. But againſt this glory, and againſt the power by which this glory is attained, and againſt the kingdom which ſtandeth in this power, and againſt the ſpirit which ſets up this kingdom in the hearts of the Saints, doth the evil ſpirit make war; and as by all other miſchievous means, ſo by this malicious word of Puritaniſm. And no wonder, for it is this ſpirit of Chriſt, that is the main deſtroyer of the kingdom of the evil ſpirit; and therefore againſt him is his greateſt malice, and moſt fierce oppoſition. He cares not thought there be thouſands in a Nation, that abſtain from ſome particular vices, or do ſome carnal works of civil Righteouſneſs; for his kingdom yet may ſtand, and theſe together: But if the Spirit of God come once to ſet up a kingdom of grace in mens hearts, this kingdom is ſet up with power, and this powerful kingdom of the ſpirit he cannot endure, becauſe he knows, that by it the

Gal. 4. 29.

K. *James*, in his Preface to *Baſil. Doron.*

Mat. 5. 20. *Pſa.* 16. 3. *New Tranſl.*

Mat. 5. 16.

Ambr. in 2 *Cor.* 13. 14.

the leſſer power of his kingdom muſt needs go to wrack. And then he beſtirs himſelf, and all his policies, to quench the ſmoaking flax of this powerfull grace, which yet ſhall never be quenched, until it come unto victory. *

*. It is not the meaning of the Author to encourage any Enthuſiaſt or hypocritical fanatick ſpirits, who incur the cenſure of this name, and from whom carnal men take occaſion to revile and reproach the Saints of God. See his Medit. 73. 7. Remedies againſt this root of wickedneſs *Iude 6, 7.*

18. But to come to ſome Remedies: Let the Devil and his Inſtruments know, that in this, as in many other things, Malice doth out-run their wit, and ſo is not led by it, but leads it: For if the Devil could get this ſpirit of Grace to forſake the earth, the fire would ſoon conſume and end it; And when the Elements are melted, and conſumed with that fire, there comes preſently another fire, unto which the Devill is reſerved in everlaſting chains under darkneſs. And if the wicked ones, his inſtruments, could root out of a Nation thoſe who are truly ſpiritual, ſurely they drive thence the very Chariots and Horſe-men thereof; and they were then fit for nothing but for an utter deſtruction. It is no other piece of policy, then if the Sodomies ſhould make haſte to turn out *Lot* and his Family, that Fire and Brimſtone may make haſte to deſtroy them. Secondly, let them know, that they know not that whereof they affirm, they cenſure that which they do not underſtand. For there may be a holineſs which themſelves know not; there may be a Holy Ghoſt, though they ſee or feel him not, and that Holy Ghoſt may reveal that truth, give that power and heat of Holineſs and Devotion, which fleſh and blood doth not reveal and give unto them. And if there may be ſuch things, what folly is this, to ſpeak of that which they know not, yea what madneſs to condemn it being unknown? Sure I am, they do not know that there are no ſuch things, and therefore they do not know that they do wiſely in cenſuring ſuch things, which may be for ought they know; and if they be, they are certainly excellent, and moſt unworthy of contempt. Wherefore let men take heed that they caſt not upon themſelves the title of folly or madneſs, when they call a Saint a Puritan. Thirdly, theſe men that thus caſt contempt upon pureneſs and holineſs, caſt contempt on the common prayers, which yet in outward profeſſion are commonly the chief part of their Religion. For there we find theſe excellent and godly Petitions, *That our lives hereafter may be pure and holy:* Yea for the King himſelf, *That God will preſerve him in holineſs and pureneſs of life.* Now to revile this purity which theſe prayers pray for, is to revile thoſe prayers; and I think he that doth it in this reſpect, hath a favour, if he be taken to be of any Religion. Fourthly, to deſtroy and batter this grace of the Spirit, is the only way to leave no good works among us, and ſo to bring the very name of Reformed Religion into infamy. For the works which were brought forth by the errors and motives of the fleſh in the darkneſs of Popery, we have ſought to remove. And now ſtriving to ſet a new root and principle of good works, even Grace the true root and fountain of them, this the Devil by theſe words of malice and contempt doth ſeek to root up and deſtroy. So that this is the way to leave no root at all of good works. But far better were it to cheriſh the true and kindly root of them, that ſo good trees may plentifully bring forth the fruit of good works. Yea, it were to be wiſhed that it might be ſo watered,

watered, that it bring for thoſe great good works of buying in Church-livings, and building of Churches. For the firſt many hungry ſouls do cry, complaining with the Eunuch: How can I underſtand, except ſome man guide me? And ſome that complain not, are in worſe caſe then the other: for they lie ſpeechleſs and more then half dead, not feeling their own miſery, the Levites paſsing by them, and leaving them in it. And indeed there is little outward encouragement to draw them in, or at leaſt to perſwade their abiding, where there is ſcarce a little chamber, with a bed, a table, a ſtool and a candleſtick, to receive them being come. And this while the people periſh for want of knowledge, and being *without a teaching Prieſt*, they are not far *from being without God*, as it ſeems by the Prophet. For the ſecond, I acknowledge that the true religion hath both built and repaired Churches: Neither is this chief City without examples. But yet it were good the root of this fruit were ſomewhat more watered: For if theſe fruits did abound, ſome Churches would not ſo long ſtand open to the rain, and thoſe ſtones would be put into their right places, which now by many, no doubt, are turned into ſtones of ſtumbling and offence; for even to remove an offence did Chriſt cauſe *Peter* caſt in an Angle, and to fetch money from a fiſh. And ſurely if ſome would but caſt an Angle into their ſuperfluities, they might take up ſuch a piece of money, as would ſave ſuch an offence. If it were to ſatisfie or ſerve the fleſh, and for outward glory, we ſee how eaſily great ſums are expended, and huge buildings are raiſed. And I think ſcare any age of our Anceſtors hath equalled ours. But when we do ſo much for our ſelves, and ſo eaſily: ſo little and ſo hardly for God: doth not this ſhew, that the root of profaneſs and contempt of God is too much watered, and the root of Grace too much ſtarved and pined? But let us fear this building of our own houſes with the contempt of God and his houſes; for he hath blaſted it with a Judgement, and his own mouth hath told it us. *Then came the word of the Lord by Haggai the Prophet, ſaying: Is it time for you, O ye, to dwell in your ſeiled houſes, and this houſe lie waſte? Now therefore ſaith the Lord of Hoſts, Conſider your ways.* And again, *Conſider your ways. You looked for much, and lo it came to little, and when you brought it home, I did blow upon it: why ſaith the Lord of Hoſts? Becauſe of mine houſe that is waſte, and ye run every man to his own houſe.* Wherefore that the Church ſpiritual, which is the houſe of God, and the Church material, which is the houſe of God, may be edified and built up; yea, that all good fruits, even all good works, may proſper and increaſe; let not the root of prophaneſs ſtarve and keep down the root of holineſs: for he that thus wageth war againſt good works, by killing the root of them; puts away from himſelf the name of a Chriſtian, and puts on the title of a Libertine. Fifthly it is a thing moſt fearful, and followed with infinite miſery: For they that fight againſt the grace of the ſpirit, fight againſt the ſpirit whoſe grace it is. So when the Prophets were reſiſted by the Jews in whom Gods ſpirit inſtructed, and ſpake, *S. Steven* ſaith, *Ye do always reſiſt the holy*

Acts 8.31.

2 Kings 4.

2 Chron. 15.9.

Haggai 1.

Neh. 9.20.30. Acts 7.

1 Pet. 4.14. ly Ghoſt. And S. *Peter* moſt plainly; *The ſpirit of glory and of God reſteth upon you, which on their part is evil-ſpoken of, but on your part he is glorified.* Behold a fearful thing with which *Gamaliel* affrighted the hard-hearted, and ſtiff-necked Jews: *Leſt ye be found to fight againſt God*: For when the pot will fight with the Potter, we know, it can expect no end but breaking in pieces; *Thou ſhalt break them with a rod of Iron, thou ſhalt daſh them in pieces like a Potters veſſel.* Wherefore kiſs the ſon leſt he be angry, and ye periſh from the way. Kiſs the ſpirit of the Son, by which ſpirit he kiſſeth the ſouls of thoſe that love him, and are loved of him. This is the way to eternal happineſs and ſalvation. But if inſtead of kiſsing, you kick againſt his Spirit, be ye ſure ye ſhall periſh from the way of ſalvation. For holineſs is the way to happineſs; and if ye reſiſt the ſpirit by which men are ſanctified, ye put from you the Author of that holineſs, by which we walk to happineſs. It hath been commonly prayd, *That our life may be pure and holy, ſo that at the laſt we may come to Gods eternal joy.* Wherefore if pureneſs and holineſs be the way to eternal joy, why doſt thou hate and ſtop up the way that leads to eternal joy? Surely if thou ſtop up this way to thy ſelf and others, there remains no other way for thee, but that broad way which leadeth to eternal deſtruction. Behold the end of Gods enemies: wherefore fear ye alſo, *leſt ye be found fighters againſt God*: and remember, that when you call Saints Puritans, you are Gods enemies, and the titles which follow that, are *children of wrath*, and *ſons of perdition.*

Acts 5.39. Pſalm 2.9.

But, though it be a righteous thing with God to recompence tribulation to them that trouble you; yet to you that are troubled, reſt ſhall be with the reſt of the Saints, when the Lord Ieſus ſhall be revealed from heaven. And in the mean time follow the example of the ſame Lord Ieſus; pitty their ignorance, and out of that pitty pray for them, *Father, forgive them, for they know not what they do.* If a man diſtracted do rail on thee, thou art more ſorry for him then for thy ſelf: Do the like in a caſe not unlike. Do according to thy own knowledge, and not according to his ignorance. Secondly, know the Divels aim in it, and then thou art ſafe. His aim is to take thy holineſs from thee, and to quench the ſpirit, or ſome fruits of the ſpirit. Be thou moſt careful to keep, what he is moſt careful to take away; for be thou ſure, that is a moſt precious Jewel which thy greateſt enemy ſeeks moſt to take from thee. Thy enemy plainly tels thee the worth of it, by his endeavours to ſteal it: Wherefore let his malice be a very motive to keep that pureneſs and holineſs which his malice ſetteth at ſo high a price. Thirdly, underſtand the Devils language, and thou mayſt be very well pleaſed: for in the Devils language a Saint is a Puritan. Wherefore know, that when for ſome good work, he calls thee Puritan, underſtand, that in his language he calleth thee Saint: wherefore let this turn to thee for a teſtimonial, that even thy enemies being judges, thou art ſuch a one as is truly honourable here on earth, and ſhall eternally be honoured hereafter in heaven. For, *bleſſed are the pure in heart, for they ſhall ſee God.*

2 Theſ. 1.6,7.

Luke 23.34.

See *More* Medit.

Mat. 5. 8.

As

As for other ſins, wherewith this Land is preſſed down, I wiſh they were ſo inviſible, that men ſhould need to look into books to find them. It may not be doubted, but where ſuch a bitter root of prophaneſs and irreligion prevaileth ſo ſtrongly, the curſed fruits of it are too plentiful. But men bend not their minds to that counſel of God, *Conſider your ways*. Yea, the tree of knowledge of good and evil, hath ſo infected mens judgements with a carnal wiſdom, that they look only for good and evil in outward and carnal things. If thoſe things go well, all is well. And even for this very cauſe, doth God puniſh us in outward things, that by the evils which we regard, we may be brought to take notice of the evils which we regard not. For though the carnal man do not ſee ſin to be evil, but only thinks that to be evil which he feels, yet that evil which he ſees not, is the cauſe of the evil which he feels. For there is an *evil way* of ſin, which draws on the *evils* of iudgement: and as they come together, ſo they go together: For when man turns from the evil way by repentance, God turns from the *evil* which he ſaid he would do, and doth it not. But of theſe evils of ſin I have often ſpoken, and brought them before mens eyes: But I pray God to annoint our eyes with that eye-ſalve of his ſpirit, by which ſpiritual things are ſeen and diſcerned, that rightly ſeeing our ſins, and rightly iudging them, we may eſcape the iudgements of God.

Haggai 1.

Ionah 3. 10.

19. From the ſins to be repented of, we paſs to the perſons that ought to be principal agents or advancers of Repentance. It hath been formerly noted, that it belongeth to all, and among all, chiefly to the chiefeſt, by whom this duty may be beſt communicated to al. And ſo notice was firſt taken of the Magiſtrate, as being firſt in Eminence.

All ſhould advance this repentance. And firſt the Magiſtrate. Oyl of Sc. Sect. 8. & 9.

And indeed the ſupreme Magiſtrate, overſpreading all his people with a general Authority, moſt fitly enioyneth, and ſpreadeth out a general humiliation. Therefore we read that Kings were the Ordainers of general Faſts: and Faſts being by them made general, have produced general Bleſſings. And therefore is the Faſt it ſelf a great benefit, beſtowed by the Prince on his Subiects; it being a general Summons to Repentance and Humiliation, whereby the Evils and Miſeries which lie upon the people may be taken away and turned into Bleſſings. Yea, what greater benefit can there be, then to beſtow that greateſt and higheſt Remedy which is able to cure a people, though ſick at heart; yea, when the uſual Remedies are ſick themſelves, it is able to cure them: and from thenceforth themſelves being cured, they are able to cure us. And here I cannot but extol the favour of God to this Nation, and the goodneſs of our gracious King to his Subiects, who in the ſtraights and ſufferings of this people, gave them this chief and ſoveraign Remedy. A gift, how ever carnal men may eſteem it, of principal value, and higheſt Conſequence to a Nation labouring in Agony under the Judgements of God. For as the greateſt Tyranny is expreſſed in that Character of *Ieroboam, He made Iſrael to ſin*; ſince he that made Iſrael to ſin, made

1 *Kings* 15. 30. 2 *Kings* 7. 22. 23.

Iſrael to periſh: ſo is it the greateſt Mercy and Goodneſs of a Prince to draw the people from ſin, by calling them to Repentance. For being turned from ſin, the periſhing which attendeth ſin is alſo turned away. By this means did the King of Nineveh more good to his Subiects, then all his Treaſures, all his policies, and all the power of a City of three days journey could have done for them. For when God who is a ſpirit, comes to fight with a Nation, thoſe carnal weapons are too groſs wherewith to fight againſt a ſpirit; but ſpirituall weapons can only ſerve the turn in a ſpiritual warfare. But we need not to travel far, either to ancient times or forrein places, to ſhew the benefits and bleſſings, which a king procureth to his people by calling them unto publick humiliation: for even theſe late acts of humiliation which have been performed by the Decree of our Soveraign, have been followed with immediate bleſsings, even bleſſings that follow them ſo cloſe, that they do more then point at their Cauſes: for they do touch them, and go hand in hand with them. Yea theſe bleſſings were affixed to them, as the Seals of the moſt High: whereby they were approved that are paſt, and others are invited for the time to come. And as the publick Command of Humiliation, ſent forth by the Magiſtrate, doth make way for a Bleſsing upon his people: ſo alſo doth his particular Repentance and Prayer. For even the particular vertues of a Prince are general benefits. For as when a Prince doth ſome great ſin, God may break in by that ſin upon the ſins of the people: ſo the Repentance and Prayer of a Prince may ſtand in the breach, and divert the Iudgements either broken in, or ready to break in upon the people. There is a preſident of both in King *David*: for on the occaſion of his ſin in numbring the people, the plague brake in upon Iſrael. And again, by his humiliation and prayer, God ſtayed the plague from breaking in upon Iudah and Ieruſalem. And indeed this Story teacheth Princes, by the example of a King according to the heart of the King of kings, in publike Judgements, eſpecially to look to their own ſins, & to ſay with *David*, *It is I that have ſinned; but theſe ſheep, what have they done?* As on the other ſide it teaches the people eſpecially to look on their own ſins, ſince we ſee by this example, that the ſins of the people may be the occaſions of the ſins of the Prince, and of thoſe judgements that follow them. And thus the precious oyntment of ſaving Health, beginning to be poured on the head, may drop down even to the skirts of his garments: and by the favour of God, it may be truly ſaid of the Anointed of the Lord; *Under his ſhadow we ſhall live.*

See more particular obſervation of theſe bleſſings. Sect. 22.

2 Sam. 24. 17.

Lam. 4. 20.

20. A ſecond advancer of humiliation and repentance, is the Miniſter; and he ſhould advance it both in publike and particular, by his function, and by his life. And ſurely there are many that do both, and are like John Baptiſt, who was both a burning and a ſhining light. Inwardly burning with that heavenly fire, wherewith the ſpirit baptizeth; from that fire ſhines forth the light, both of doctrine & life. And for theſe we ow great thanks to the Lord of the harveſt, that hath ſent forth ſuch labourers into his harveſt. For theſe alſo with *Moſes*, ſtand

A ſecond advancer of Repentance is the Miniſter.

Pſalm 106. 23.

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in the breach, and keep out the Iudgements of God, and that with violence. For there is no ſmall might in a true Prophet of God to defend a Nation from the Iudgements of God: for if a Prophet and a King may be believed when they ſpeak of ſuch Prophets, *Eliſha* ſaith it of *Elijah*, and *Ioaſh* ſaith the ſame of *Eliſha*. So that the increaſe of theſe, are both a ſign and cauſe of ſafety to a Nation: and the diminiſhing of theſe, a ſign and cauſe of ruin and deſolation. For what were *thoſe times* when *there was no peace to him that went out, nor to him that came in*, but when Iſrael was *without a teaching Prieſt*? Wherefore to thoſe Elders that doubly build, by life and doctrine, there belongs juſtly double honour; and indeed by their two-fold building, there ariſeth a twofold ſafety, both to Church and Common-wealth. And as it is a pleaſant and juſt thing, that to the skilful builders of this twofold work, there ſhould be double honour; ſo it is a pleaſant and good ſight to ſee thoſe that have this double honour, to do this twofold work. And firſt for the publick; It was very comely to ſee the foremoſt in honour, to march in the head of the troop in the late humiliation, which was a holy war againſt the Iudgements of God. A right reverend Father and a reverend Dean dividing the day, and the works of the day, both prayer and preaching, give encouragement to the exerciſes of the day. And I hope that more places then one are not without patterns of ſpiritual Captains that did lead forth their ſouldiers into this ſpiritual warfare. For it is a hopeful and comfortable thing, where there is a zeal and fervency in this work of Reconciliation, and if it be taken to heart as a thing in earneſt, and eſpecially by the Prieſthood. For when God ſtirreth up the Prieſts to weep between the Porch and the Altar, and to ſay, *Spare thy people, O Lord, and give not thine Heritage to reproach*, he heareth that which is ſpoken by his own ſtirring and motion: And ſo it follows; *Then will the* LORD *be jealous for his Land, and pitty his people*. But if any man withdraw himſelf, the ſick ſoul of an afflicted Church or Commonwealth can have no pleaſure in him, nor profit by him. He that withdraws himſelf from ſaving his flock by publike endeavours, (even in theſe works of Humiliation) and in his perſonal ſanctity, this man ſeems to be a treſpaſſer, by deſtroying that which he ought to have built. And for the late ſolemnities, it is a grief and loſs, if any able man ſhould out of coldneſs of zeal, or love of eaſe, perform the ſervice of thoſe days, with that which coſt him nothing. Even the obdurate Iews, when they ſaw *Paul* and *Barnabas* in the Synagogue, they called upon them for a word of exhortation. I deny not the Scriptures which allow the publike reading of the Scriptures, neither do I detract from the worth and value of that which Authority ſets forth, derived from Scripture: But withal, I know, that when Chriſt aſcended up on high, he gave gifts unto men, and the gifts which he gave, were given for the edification of the Church: And I do not know, yea I believe not, that it was the intent of men of higher place and authority, by their pains, and induſtry, to exclude the endeavors and induſtry of thoſe of lower place, or that they did labour, that theſe might take

2 *Kings* 2.12. 2 *Kings* 13.14.

2 *Chron.* 15.

Ioel. 2.17, 18.

their eaſe. An able Miniſter reſident on his flock, can apply the preſent work of humiliation, to the ſins and ſickneſſes of his flock, which in every flock, being ſomewhat different, it is impoſſible ſo to comprehend them all in general exhortations, that the particular Shepherd, may not yet have ſomething left to ſay, that may particularly concern the flock, whereof God hath made him overſeer. Surely if preaching *in ſeaſon* and *out of ſeaſon* be enjoyned, this time muſt needs be one of them, and I take it, *in ſeaſon*. For this day ſhould be a day of zeal, of contending and ſtriving with God; a day wherein the hearts of men ſhould be torn and broken, that from broken hearts, there may aſcend unto God the ſweet and acceptable ſacrifice of Invocation and Prayer. Now the zeal of the Miniſter, expreſſed both in his labour for the Word, and in the Word for which he labours, provoketh and enkindleth the zeal of his people. And the word of God being applyed to the root of thoſe very ſins, wherewith a flock is overgrown, it is like a plough, to turn up thoſe ſins by the roots, and to break up the fallow ground wherein they lay, and ſo to make broken hearts, which onely can offer up that acceptable ſacrifice.

And now for private practice of holineſs, and edifying by converſation without the word, I wiſh there were no cauſe for God to ſay, *Rev.*2.14,20. *I have a few things againſt thee.* And I wiſh they were ſo few, that few words needed to be ſaid. But if they be not ſo few, though ſpeaking may be offenſive, yet ſilence is more dangerous. Wounds indeed do pain when they are touched by the Healer, but they kill if they be not touched. And there is no compariſon between the offence that may be taken by opening a ſore in the cure of it, and that which the ſore gives, when it opens it ſelf to the world by viſible corruption. And then there is on this ſide alſo an odds and advantage of mortal danger. For we know that whereof it is ſaid, it cannot long ſtand without, which is ruinous within. But if not of this time, yet let me ſpeak of S. *Pauls* time. There were ſome in that time, of whom he *Phil.*3.18. ſpake weeping: And ſurely if there be ſuch at this time, he that ſpeaks duly, cannot ſpeak without mourning. For is it not a lamentable thing to hear a good fellow complain of good fellowſhip, as if he were put down in his own profeſſion? But I am afraid of Gath and Aſhkelon: Only I wiſh, that ſuch were ſo known, that they might not be known, and that this Nail may be ſo faſtned by the maſters of the aſſemblies, that if the Children hold their peace, the ſtones do not ſpeak.

Good fellows of the Clergy condemned the meetings of Saints for Conventicles.

But to the Adverſary I ſay, What is the chaff to the wheat? She which is called Barren, and ſeems to them to have no husband, becauſe her husband is in heaven, hath born more children, then *Pſal.* 68. 11. ſhe that hath an husband on earth. *God gave the Word, and great was the aſſembly of Preachers.* Preachers, that *have obſerved thy word, and kept thy Covenant*; That teach *Iacob thy judgements, and Iſrael thy law.* *Deut.*33.9.

And let theſe holy Levites, and Miniſters of the living God, never leave calling on the Father of mercy, and God of all conſolation, until by his mercy they do binde the hands of his Juſtice, ſo that Juſtice

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it ſelf be inforced to ask leave of them to puniſh, and to ſay, *Let me alone.* Thus did *Moſes* that excellent Levite, prevail upon God for the Iſraelites, when they had committed that horrible ſin of Idolatry in the golden Calf. For upon the prayer of *Moſes*, challenging God for his free goodneſs, by which he freely began to be good unto them: for his Names ſake, which ſhould be diſhonoured among the Egyptians: for his Oaths ſake, made to their fathers, to be merciful to them: *The Lord repented of the evil which he thought to do unto them.* And ſo did another Levite, even bleſſed *Samuel*: for when Iſrael had ſinned, and was therefore in fear of the Philiſtims, *Samuel cryed unto the Lord for Iſrael, and the Lord heard him.* And the power of ſuch prayers is ſo prevalent, that God himſelf makes it the ſign of a deſperate eſtate, when a Nation is come to that point, that *Moſes* and *Samuel* will not be heard. Wherefore for Sions ſake, let them not hold their peace, yea for their own ſakes alſo: for beſides their own intereſt in the common good, or evil, it is a ſin in them not to pray for the people: therefore *Samuel* ſaith, *God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you.*

Exodus 32. 10. *Verſe* 14. 1 *Sam.* 7. 8, 9. *Ieremiah* 15. 1. 1 *Sam.* 12. 23.

20. But becauſe the ſame *Samuel*, who accounts it a ſin not to pray for the people, yet hath little hope of his prayers except the people repent: he addeth, *Onely fear the Lord, and ſerve him in truth with all your heart: but if ye ſhall ſtill do wickedly, ye ſhall be conſumed.* For though prayers of Prophets and Prieſts be powerful with God to draw down his mercy, yet there is no uſual courſe of mercy to be expected by a ſinful and impenitent Nation. We read and hear, that though God ſhew a great mercy, even mercy unto thouſands, yet it is *on them that love him, and keep his commandments*: And *the mercy of God is upon them that fear him from generation to generation.* Therefore before *Samuel* undertakes to offer ſacrifice and prayer for Iſrael, he ſpeaks unto Iſrael, to put away their ſins, to prepare their hearts unto the Lord, and to ſerve him only: And when they had done ſo, and with faſting acknowledged their ſins, then *Samuel* prayed, and the prayer of *Samuel* was heard, and the Lord ſent them a deliverance from heaven. Wherefore let not the people think to caſt all on the Miniſters, and imagine that good men in the Miniſtery will ſerve to ſave bad men in the Laity. But let them ſtrive to be ſuch by repentance and holineſs, that the prayers of the Miniſtery may be heard for their preſervation. For otherwiſe by their ſins they binde the hands of the Miniſters, which they deſire ſhould be lifted up for them; yea they cauſe God both to ſtop his own ears, and the mouths of the Miniſters. For when they love to wander, and refrain not their feet from evil, then comes forth that fearful command; *Pray not for this people, neither lift up cry nor prayer for them, neither make interceſsion to me, for I will not hear thee.* And for their own prayer, that will not be heard, though it come with faſting; which alſo is, and hath been otherwiſe an advancer of undenyable prayer, *When they faſt, I will not hear their cry.*

Thirdly, the people muſt repent. If the people will be ſaved. *ver.* 24, 25. *Luke* 1. 50. 1 *Sam.* 7. 3, *&c.* *Ieremiah* 7. 16. *Ier.* 14. 11, 12.

Wherefore it concerns the people by turning from theirs ſins, to make

make themſelves capable of the prayers of their Miniſters, and not to urge them to ſpeak by intreaties, and to ſtop their mouths by ſins. Let every particular man ſearch his particular ſins, according to directions already given; and eſpecially when he feels any grief, or ſees any terrour, let him feel and behold it as a ſpur to repentance. So ſhall leſſer judgements keep off the greater; it being a great mercy of God to chaſtiſe with rods, to ſave puniſhing with Scorpions, and a great wiſdom in man, to make a right uſe of this mercy. Wherefore let the Land mourn for their ſins, that it mourn not for an utter deſolation. All the families together, and every family apart, and every man apart: And then in that day there ſhall be a fountain opened for ſin and uncleanneſs, to waſh them away, and the Iudgements that follow them.

Zach. 12. 12. & 13. 1.

Numbers 11. 4. But howſoever the multitude do, who moſt commonly are like the old *mixed multitude*, rather given to murmuring when their luſts are unſatisfied, then to turning *unto him that ſmites them*; let the mourners that are *marked*, do the office for which they are *marked*. If they reply, that they are few, and their fewneſs doth diſcourage them: it may be anſwered, The fewer they are, the more they ſhould mourn, to ſupply that mourning which is wanting in others; yea, to mourn for that want. Again, thou mayſt be the man that may make up the ten, the twenty or thirty, even that ſet number which may ſave a Sodom, a ſinful City, or Kingdom: yea ſometimes one man may ſtand in a gap, and be the repairer of a breach. *Amos* was a man ſubject to infirmities as we are, and he was but one, yet a Judgement being denounced, when he ſaid, *O Lord, forgive I beſeech thee, by whom ſhall Iacob ariſe, for he is ſmall?* Then, *the Lord repented for this, It ſhall not be, ſaith the Lord.* Laſtly, though thou ſeem to thy ſelf to be alone, and with *Elias* thou knoweſt no more, yet with *Elias* thou mayſt be deceived, and there may be ſeven thouſand which thou knoweſt not, that have not bowed their knee to *Baal*; and thy mourning, joyned to the mourning of that remnant which the Lord hath left, may ſave us from being like unto Sodom and Gomorrah. Howſoever, do thy part; let the Soldier of Chriſt be found in his place, even when iudgements are coming: If thou ſave not all, thou ſhalt be ſure to ſave thy ſelf; perchance temporally, without doubt eternally.

Eſay 9. 13. *Ezekiel* 9. 4.

Amos 7.

1 *Kings* 1. 6, 10, 18.

Eſay 1. 8.

Ier. 1. 19. & 39. 1, 8. And now to ſum up all, I wiſh that both Magiſtrate, Miniſter and people may go ſo throughly with the truth of repentance, that ſins and ſinfulneſs being put off, the judgements that cleave unto them may alſo be put of. And becauſe this is not done but by putting on the ſpirit of Chriſt Jeſus, by the power whereof the kingdom of Sathan is put down, and the kingdom of Chriſt erected; I pray that we may come to this point of putting on the ſpirit of Chriſt Jeſus. All the reſt is but the form of godlineſs, but in the ſpirit of Chriſt is the life of godlineſs: and howſoever men may flatter themſelves, they are not Chriſtians, except they be one ſpirit with Chriſt Jeſus. For Chriſt being called Chriſt, becauſe he is annointed above his fellows with the ſpirit without meaſure, we are truly to be called Chriſtians by being annointed

Romans 8. 9. 1 *Cor.* 6. 17. *Pſalm* 45. 7. *Cant.* 1. 3.

nointed with the ſame ſpirit according to our meaſure. But no annointing, no true Chriſtianity. But if *this ointment dwel in us*, then have we Chriſt Jeſus, and with him all the promiſes of God; for in Chriſt Jeſus, all the promiſes of God are Yea and Amen. Then have we power to wreſtle and overthrow the principalities and powers which are often the Inflicters of the judgements of God, and continually the Tempters provoking us to thoſe ſins for which judgements are inflicted. For it is the Spirit of Chriſt only that ſettles a Church, and makes it a pillar of Truth, unremoveable by Sathan. And moſt commonly where a Church is thus ſettled, the Nation is alſo ſettled which contains ſuch a Church; and the Devil is not ſuffered to prevail againſt the latter, becauſe of the former. But when a Church grows ſpiritually cold, and turns from the life and heart of godlineſs to an outſide of profeſſion, then God grows cold to us in love, but in wrath he grows hot againſt us. If a Nation turn from the ſpirit to the fleſh, though they be as great as the gyants in the old world, and as the Anakims in the new; yet they are but great peices of fleſh; and an overflowing flood will deſtroy the one, and a deſtroying ſword will cut off the other. When the days of perſecution were ended, we received the word with joy in the holy Ghoſt; we did then run well; who doth let us from running ſo ſtill? Yea then God mightily proſpered us, and made his own word good unto us, *The Lord is with you, while ye be with him.* Why then ſhould we not be ſtill with him as at firſt, that he as at firſt may ſtill be with us? Thoſe that are of God, the word and wiſdom of God ſhould move them; for that ſaith to them, *Inquire the old way*, and, *Remember from whence thou art fallen, and repent.* And thoſe that are of the world, the wiſdom of the world ſhould move; for thus ſaith their Oracle, *It is more clear than the day, that ſuch bodies* (of Commonwealths &c.) *do not endure, except they be renewed; and the manner whereby to renew them, is to bring them back to their beginnings.* And then coming to Religion, whereof he diſcourſeth under the name of Sects, he ſaith, *It is manifeſt that ſuch renewings are neceſſary, even by experiments in our Religion.* And indeed by his own Rule, if Religion decay, a Kingdom and Commonwealth will decay: therefore he adviſeth, *He that will maintain a Kingdom in its entireneſs, muſt above all take care that Religion do not decay, and by little and little come to be neglected.*

1. *John.* 2. 27.
2 *Cor.* 1. 20. 21.
Pſalm. 78, 49.
2. *Chron.* 15. 2.
Ieremiah. 6. 16.
Revel. 2. 5.
Diſc. upon Livy lib. 3. c. 1. lib. 1. cap. 12.

Thus ſhould Religion be revived, and maintained in ancient vigour by all. By thoſe that know it truly, becauſe of goodneſs which is in it, By thoſe that know it not in the inſide, but only ſome outward good effects of it; becauſe it is good for themſelves, if the good of the Kingdom wherein they live, be their good.

21. The great remedy of Repentance and Converſion being taken down into the hearts and ſouls of us, I woud not doubt, but we ſhould ſee *Paul* ſtanding forth again, and hear him ſaying, *I exhort you to be of good cheer, for there ſhall be no loſs of any mans life among you.* And I ſpeak it not without ground; for God himſelf

Upon the foundation of Repentance ſure hope of mercy is builded. *Act.* 27. 22.

ſelf hath given us ſome earneſts of this ſafety. For as the ſame *Paul* gave this for the reaſon of his Encouragement; *There ſtood by me this night the Angel of God*: ſo may I ſay for a ground of our Comfort; Not only the Angel of God, but the Lord of the Angels hath ſtood by us in the night of our ſufferings and chaſtiſements and by a manifeſt grant of our petitions upon humiliation, hath given us good proof that more humiliation may obtain more ſafety and deliverance. Upon a little humiliation, *for a little ſpace grace hath been ſhewed from the Lord our God, to leave us a remnant to eſcape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving.* The firſt Faſt was followed with miraculous ſucceſs. Never a greater peſtilence in our greateſt City, recorded in theſe latter ages: and I think neve ſo great a peſtilence, ſo ſoon and ſo clean ſwept away. Yea, though the City were not long after thronged with a double meeting, ſo that it ſhould be thought, that the chambers of death were filled with the living; yet death being commanded to ſheath his ſword, could not touch life, thouogh fallen into the arms of it. So death by Gods mercy was turned to us, as *Laban* toward *Iacob*; though it had a hurtful power, it had no power to hurt us. But when the greateſt Peſtilence hath thus the ſpeedieſt end, it is a very wonder, and plainly ſhews a hand above Nature. And what hand do we find to be cauſe of extraordinary Changes, but *Dextra excelſi*, the right hand the of the Higheſt? And if we look below, by what lower means the right hand of the moſt High hath been moved to make theſe changes, *even to repent of the evil, which he ſaid he would do, and did it not*, we find that humiliation with Faſting is a principal means. Wherefore this way being taken by us, and this effect following it, what can we think but that by this way Gods mercy came unto us?

Exra 9.8.

Gen.31.29.

Ionah 3.
Ioel 2.

A ſecond bleſsing following a ſecond Faſt, was the ſtay and turning away of a Famine; And this alſo was ſtrange and extraordinary, even by a ſtrange and extraordinary change. For the Famine was poſting apace towards us, yea it flew on the wings of the clouds, which dropped down death and deſtruction, by deſtroying the fruits of the earth. Yet in the very ſpeed of this black Horſe, the Faſt gave it a ſtop, and the word of God ſet that day for a bound to it: And concerning that day, a command came to the clouds, *Thus far ſhall ye go, and here ſhall ye ſtay your deſtroying waters.* For we know, that this very day was the end of that judgement. Now when we ſee a Judgement ſtop in ſuch a day, what ſhall we think, but that the work of that day, was the ſtop of the judgement? For otherwiſe, that day wherein we were relieved, had no more vertue then the days wherein we were puniſhed. Beſides by both rule and pattern in the Scriptures, we find, that this effect by ſuch cauſes may be produced. The Scripture ſaith, *If we judge our ſelves, we ſhall not be judged.* God was ready to iudge us with a Famine, which is a Faſt of neceſſity: We underwent a voluntary Famine by a voluntary Faſt: So the Famine meeting with a Famine, went no farther, but dyed in it. The buſineſs which it ſhould have done, was done, and the end being attained

1 Cor.11. 31.

tained, that which moved to the end, reſted. And it is not without pattern, that ſpiritual works have bounded the judgements of God with a day. Yea God himſelf doth call us to ſet a Mark on that day; and by that, on others that are like it. When the Jews for the neglect of a work that tended to Gods glory, were puniſhed with poverty and ſcarcity; yet in that very day wherein they began that work which God required, there was a change of curſes into bleſſings: whereupon God cals upon them; *Conſider from this day, and upward; from this day will I bleſs you.* Hag. 2. 18.

Thus by the good hand of God upon us, there hath been a change an deliverance from two of the great ſcourges wherewith God profeſſeth that he ſcourgeth the ſinful Nations of the earth. And if in two evils he have delivered us, why may we not hope, that he will deliver us in the third? If he have delivered us from the Bear and the Lyon, why may we not hope that he will deliver us from a third, though it be as big as *Goliah?* It is a ſure ſign, that Gods ear is yet open to us; and while his ears are open, there is hope for a Nation: only let us come to make ſure this hope to us, by making ſure and right ſteps unto it. A firſt ſhould be, praiſe and thankſgiving for theſe great ſalvations which we have already received. It hath been ſhewed before, that by thankfulneſs for old benefits, God is moved to give new; and that where he reapeth plentifully, he will plentifully ſow. Therefore we muſt be thankful for the former, if we will hope, upon ſure grounds, to receive the latter; and we muſt give thankfulneſs for bleſsings paſt, as a pledge and pawn unto God, that he ſhall not loſe his due thanks and praiſe for benefits to come. And that our thankfulneſs may be hearty, it muſt proceed from the love of God; for the true taſte of Gods goodneſs in bleſſings, cannot but much move us to love him whoſe ſweetneſs we taſte. Therefore the Pſalmiſt ſaith, *I love the Lord, becauſe he hath heard me.* And ſurely true love will bring forth true obedience. Chriſt, who is truth, hath ſaid; *If a man love me, he will keep my words.* And indeed obedience is the beſt thankfulneſs. It is better then the ſacrifice of praiſe in the calves of the lips; But both together are beſt: For, *Who ſo offereth praiſe, honoureth me; and to him that ordereth his converſation aright, will I ſhew the ſalvation of God.* Wherefore our Liturgy doth make an entire thankſgiving, for a deliverance from the Peſtilence, when it offers the ſouls and bodies delivered, to be a living ſacrifice unto God, and withall praiſeth and magnifieth Gods mercies in the midſt of the Congregation. Ezek. 14. 21. Pſalm 116. 1. John 14. 23. Pſalm 50. 23.

A ſecond ſtep to a ſure hope, is perſeverance and conſtancy in the uſe of thoſe means by which we attained theſe bleſſings already received. The ſame means to which Gods ear hath been open, it will ſtill be open; yea being now opened already, it is much eaſier to keep it open, then if it were ſhut, to open it. Wherefore this door of mercy being open, let us by preſſing into it, not only keep it open, but open it wider, until all mercies be obtained, that may heal our miſeries. And as repentance and invocation, ſhould by every one particularly,

and continually be ſet on work, to move God to continue and perfect his good work of mercy in us, and upon us: ſo it is humbly and heartily to be deſired, that the ſame publike means and manner of humiliation may not long be intermitted, until God make his face to ſhine on this Nation, in a full deliverance, from general troubles, dangers and ſtraits: For why ſhould we leave to ſeek God by thoſe means, wherein God doth not leave to hear us? And why ſhould we leave to uſe medicines, as long as there remain diſeaſes? God hath ſhewed us the way how to be heard and healed. Yea he hath aſſured us of healing this way, by the earneſts of health which this way he hath ſent unto us: And ſhall ſickneſs give over the Phyſician, before the Phyſician give it over? ſhall Need be weary of asking and receiving, before Bounty is weary of hearing and giving? O let us not ſhut up Gods mercies againſt our ſelves, before God do ſhut them up againſt us; but while the oyl of mercy is running, let us by humiliation, repentance and invocation enlarge our veſſels, and open our mouths wide, that he may fill them. If God had denyed us, the example of the Canaanitiſh woman would have invited us to ſeeking, whoſe faith was commended, and rewarded with a miracle, for importunity after rough denyals. But now God hath granted and heard us, were it not a great neglect of Gods Goodneſs, and our own happineſs, not to go on in ſpeaking? For as it is very fit to be ſaid when the Lord ſpeaketh, *Speak Lord, for thy ſervant heareth*: ſo it is fit to be ſaid, when the Lord heareth, *Speak ſervant, for the Lord heareth.* Thus did *Abraham* continue praying for Sodom, becauſe God continued hearing, and never left, until he brought the conditions of Sodoms deliverance to be ſo eaſie, that for ten righteous all Sodom might have been ſpared. And ſurely if our perſeverance in humiliation and prayer ſhall not ſtop, it may work the like effect, and ſo our hope may be ſure. For *experience*, ſaith the Apoſtle, *breeds hope*, and ſuch hope as doth not make aſhamed. And if hope be the fruit of experience, ſurely we had experience that God heareth our prayers, and why then ſhall we not alſo have hope that he will hear the like prayers hereafter? The Apoſtle that teacheth us this fruit of experience in his doctrine, teacheth it alſo by his practice. For when he hath had experience of Gods goodneſs, he inferreth that truſt upon it, which is the ground of things hoped for: *Who delivered us from ſo great a death, and doth deliver*: And now behold his confidence and hope: *In whom we truſt that he will yet deliver us.*

Gen. 18.

Rom. 5.

2 Cor. 1. 10.

Our lowneſs, or the lowneſs of the Church, may not deſtroy our hope, if joyned to repentance.

22. Neither may our preſent lowneſs, or the lowneſs of thoſe that have reformed Religion, and purged it from Idolatry, take away the hope of Recovery: For lowneſs is the very way to exaltation, and Weakneſs to Strength. We ſee here, that before S. *Paul* came to this experience of Gods deliverance, from whence he gather ſure hope for deliverance to come, he received in himſelf the ſentence of death. So *that a preſſing above meaſure*, and ſuch a preſſing as makes an impreſſion of the ſentence of death, is the way to deliverance. And therefore divers reaſons why it ſhould be ſo. Firſt on

Gods

Gods ſide: God himſelf profeſſeth, *My ſtrength is made perfect in weakneſs.* So that weakneſs is a fit ſubject whereon God uſeth to glorifie his ſtrength: therefore weakneſs may encourage men, if they be like-minded to S^t. *Paul*; for hereupon he ſaith, *I will moſt gladly glory in my infirmities: for when I am weak, then am I ſtrong.* He is ſo far from being diſcouraged, that he is encouraged by his weakneſs, becauſe weakneſs drawing to it the power of God, becomes ſtronger than the ſtrength of men without God. He that firſt brought light out of darkneſs, and in Chriſt Jeſus that brought life out of death, he goes on commonly to all his great Works in a way of contraries; that one contrary ariſing out of another, all the honour of the work may be wholly reſerved to God, and all eyes turned wholly to him: for there is nothing on earth to look on for a Cauſe, but a contrary; and that even common Reaſon will tell plainly, cannot produce his contrary. And this courſe of God is ſo uſual; that he hath Titles affixed to him, expreſſing it: *God who raiſed the dead*, and *God who brought light out of darkneſs*, and *God who comforteth the Abject.* Again, the Lowneſs of Gods children gives God all the glory in the deſtruction of their enemies. So as God was glorified in raiſing up their Lowneſs, ſo is he alſo glorifyed while by their Lowneſs he takes down the Height and Pride of the enemy. For the weakneſs of thoſe who overcome, gives away the glory of overcoming from themſelves unto God, who by weakneſs overcometh power. This God plainly ſheweth to be a way by which he works out his Glory in that ſtory of *Gideon*: For as long ar *Gideons* army had in it the ſtrength of a multitude, the multitude, was a hinderance to this glory. For ſo the victory might have been taken from God, and given to men, becauſe they were many. Therefore he finds fault with his army, as being unfit for his glory, while there was any ſuch number in it, as might poſſibly take away the glory of the victory from God, to it ſelf. Therefore he ſaith; *The people that are with thee are too many for me to give the Midianites into their hands, leſt Iſrael vaunt themſelves againſt me, ſaying Mine own hand hath ſaved me.* Wherefore God pares his army, and makes it fit for his glory, by many diminutions; never leaving untill he brought it to ſo few hundreds, that there was left no ground of glorying in it ſelf, but that he who gloryeth, muſt needs glory in the Lord. The Iſraelites were kept down by the Egyptians in moſt cruell ſlavery and bondage: for *they made the Iſraelites to ſerve with rigour*, ſo that *they ſighed and cried by reaſon of their bondage.* And when they did but ſpeak for liberty, their burdens were encreaſed, and that ſo heavily, that they were in meer deſpair and deadneſs of heart; ſo that when *Moſes* told them of freedom, *they hearkned not unto Moſes for anguiſh of Spirit, and for cruel bondage.* But for this hopeleſs and diſtreſſed Nation, which had no help nor hope in it ſelf, Did God glorifie his power upon the pride of *Pharaoh*, and the ſtrength of Egypt: So that for the victory which God alone gaineth upon the Egyptians for Iſrael, but without Iſrael, *Iethro* duly glorifies him: *Now I know that the Lord is greater than all gods: for in the thing wherein*

2 Cor. 12.9.

Iudges 7.1

Exod. 7.13 & 2.23.

Exod 6.9.

Exod. 18.11.

they dealt proudly, he was above them. God that taketh down the proud, when there is no help in man to bring them down, getteth to himſelf the glory of their abaſing. It were infinite and endleſs to produce the patterns and preſidents of this kind of working, by which God works out his glory. When Kingdoms and Empires are at the greateſt, then God takes them down commonly, by low and contemptible means. And ſo even at the height of the Romane Empire, that Empire was taken down by the Northern people, whom they in contempt did account and call Barbarians. And if it pleaſe him, ſo can he take down the preſent pride of the Romane Empire: which I eſpecially place in that man of ſin, who is the veryeſt Emperour of Rome: ſurmounting the other in his own opinion, and in the opinion of his Diſciples, as much as the Sun excelleth the Moon in glory. And therefore moſt blaſphemouſly this title is aſcribed to him, *The Kings of Kings, and the Lord of Lords.* But let us remember, that God himſelf ſaith, *All the Trees of the Forreſt ſhall know, that I the Lord have brought down the high Tree, have exalted the low Tree, have dryed up the green Tree, and have made the dry Tree to flouriſh. I the Lord have ſpoken, and have done it.* Wherefore let Iſrael truſt and hope in the Lord, even hope againſt hope, that though they be humbled even to the earth, and *Pharoah* mount up with his pride to heaven, and againſt heaven, ſaying, *Who is the Lord?* yet the Lord will bring Iſrael out of Egypt, and will triumph over Egypt and *Pharoah* with a mighty power, and out-ſtretched arm: So ſhall Iſrael ſay: *Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath daſhed in pieces the Enemy. And in the greatneſs of thine excellency thou haſt overthrown them that roſe up againſt thee.* Yea much people in heaven ſhall ſay: *Alleluiah, Salvation & Glory and Honor and Power unto the Lord our God, for true and righteous are his judgements: for he hath judged the great Whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand.* And ſurely great glory muſt needs ariſe unto God both from heaven and earth, when God by his Church, being low and little, judgeth the great Whore. Little and weak things when they produce great effects, it plainly appears that they have borrowed power from elſewhere: and from whom can the creature borrow power, but of the Creator, the fountain of power? whoſe weakneſs, that is, whoſe leaſt power being added to the creature, is *ſtronger then men*, even then all the ſtrength of men. God and three hundred are able to overcome an Hoſt *that are like Graſhoppers for multitude*: yea God and Iſrael, only by walking about a town, and fighting with no other weapons but Trumpets of Rams horns, can make the ſtrength of Iericho to fall before them. God and a woman, even *Deborah*, can judge Iſrael, and deliver them from a King that hath nine hundred chariots of Iron. But when by weakneſs God overcometh ſtrength, it cannot be the ſtrength of weakneſs that overcometh, but the ſtrength of God. Therefore all glorying here alſo is excluded from man, and referred unto God. And accordingly *Deborah* righly gives God the glory, ſaying: *The Lord made me have dominion over the mighty.*

Ezek. 17. 24.

Exod. 15. 6, 7.

Rev. 19. 1, 2.

1 Cor. 1. 25.

Judg. 6, & 7.

Judg. 5. 13.

Secondly,

Secondly God ſuffers his Church to be low and weak, before he exalt it, in regard of Man. And firſt we may take notice that in the lowneſs of the Church God hath an eye, and levels as it were at the very enemies of the Church; which are indeed his own enemies. For by the lowneſs and weakneſs of the Church, he *draws* out theſe enemies, unto a full and final overthrow. He encourageth and hardneth them to a full adventure in a war againſt God, that God may fully be avenged of them, and fully triumph over them. The Lord knoweth, that the diſtreſſed eſtate of the Church, doth engage their enemies in great and full proſecutions of them, that ſo coming forth with their whole forces to overthrow the Church, their whole forces may be overthrown. The Lord himſelf ſheweth us his diſpenſation; For he profeſſeth, that therefore he brought Iſrael into ſtraits, between the Mountains and the Red Sea, becauſe *Pharoah will ſay, that they are intangled in the Land, the wilderneſs hath ſhut them in. And I will harden Pharaohs heart* (ſaith the Lord) *that he ſhall follow after them, and I will be honoured upon Pharaoh, and upon all his hoſt.* When the men of Iſrael have once been ſmitten by the men of Ai, and do the ſecond time flee before them, *They will come out after us* (ſaith *Ioſhua*) *till we have drawn* (*or pulled*) *them from the City: Then ſhall ye riſe up from the Ambuſh, and ſeize upon the City, for the Lord your God hath delivered it into your hand.* By this bait of infirmity doth God draw his enemies to open their mouths to ſwallow the Church; but then the hook of Omnipotence that lieth hid under it, taketh and killeth them. And even now in the diſtreſs of Gods Army we ſee that done which *Iohn* ſaw before would be done; *I ſaw the Beaſt, and the Kings of the earth, and their Armies gathered together, to make war againſt him that ſate on the horſe, and againſt his army.* And why ſhould we not hope to ſee that event, which *Iohn* alſo ſaw following this gathering together? *And the Beaſt was taken, and with him the falſe Prophet.* A ſecond regard hath God to men in this lowneſs of the Church, and that is a regard to the Church it ſelf. For when God doth prepare a glorious victory for his Church, his Church muſt be duly prepared for the receiving of this victory. And this lowneſs doth diverſely prepare her. Firſt, it calls her to the life of faith, to live by faith, and not by ſight. For when viſible things fail her, then is ſhe forced to run by faith to things inviſible: when that fails her which ſhe ſees, then ſhe clears up the eye of faith, that ſhe may have ſome evidence of things not ſeen. So S^t *Paul* ſaith of the widow, that being *deſolate* ſhe *truſteth in God.* And as ſoon as *Iehoſophat* hath ſaid: *We have no might againſt this great company that cometh againſt us, neither know we what to do*: it preſently follows, *But our eyes are on thee.* And S^t *Paul* having received the ſentence of death, truſteth in God that raiſeth the dead. Thus when the outward eye ſeeth no help in the creature, the inward eye of faith is awaked to look only on the Creator. And indeed nothing but faith is fit to receive a miraculous Mercy. When God makes bare his Arm in ſome great and wonderful deliverance, he will have his people by faith to look up to this arm, and wholly to depend

Iudg. 4. 7.

Exod. 14.

Ioſh. 8. 5, 6, 7.

Rev. 19. 19, 20.

Heb. 11.
1 *Tim.* 5. 5.
2 *Chron.* 20. 12.
2 *Cor.* 1.

depend on it. Therefore Christ Jesus, when he is ready to bestow a miraculous healing, he usually calleth for faith to receive it. And even now by the distress of the Church, doth God call the Church to this faith. And no question if by this faith we be duly prepared for the great work of Gods mercy in the delieverance of the Church, we shall hear that gratious answer which the faithful used to receive: *Go in peace, thy Faith hath saved thee.* Lastly, by the weakness of the Church God calls the Church to Repentance, and so prepareth her for victory. He calls her by the fire of affliction from dross to purity, from wantoness to the grace of God, from the form of godliness to the power thereof. There grows much dross of Carnality about a Church in the time of ease, and men turn the grace of God into wantoness. There is wanton living, and wanton preaching, and wanton hearing. Men play with Religion, and are not in earnest when they are about Religious things. Yea, when they have formally and falsly done religious things, they fall heartily to things of the world; the false profession of true Religion, being not much unlike the profession of a false worship: the consequence whereof is
Exodus. 32 6. this, *The people sat down to eat and drink, and rose up to play.* But is such a Church fit for a glorious and miraculous deliverance? Can we expect that God should make bare his arm to save a Luxurious, a Gluttonous, a Drunken Congregation? No, it must be purged from these, and made white, before God will deliver it, and crown it with victory. Therefore
Esai. 27.9. *by this* affliction *shall the Iniquity of Iacob be purged: and this is all the fruit,*
verse. 7. *to take away their sin.* The Church is scoured and purged by afflictions, and being purged then may she hear, *Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him?* For the Iudgement that begins with the house of God but as a fiery
1 Pet. 4. 12, 17. triall, shall end with the sinners and unrighteous like a consuming fire. When the first appeareth more pure and glorious, the second shall not appear at all. Wherefore if we by our corrections, the Church of France by her late Chastisements, & Germany by her present Scourgings, would turn to him that smites them, by turning from their sins to his righteousness, surely, *to the righteous light should arise in the midst of darkness.* For
Psalm 112. Esai. 32. 17. Esa. 33. 1. *the work of Righteousness shall be peace, and the Effect of Righteousness, quietness and assurance for ever.* And then withal follows a *Woe to thee that spoylest, and thou wast not spoiled; when thou shalt cease to spoil, thou shalt be spoiled.* Let God then have of his Church the end of his Chastisements, even true, spiritual and sincere holiness, and then the chastisements of his Church will end. But then will he begin with the enemies
Psalm 2. 5. Esai. 41. 12. of his Church: he will awake as a Gyant refreshed with wine. *He shall speak to them in his wrath, and vex them in his sore displeasure: Thou shalt seek them, and thou shalt not find them, even them that contended with thee: They that war against thee shall be as nothing, and as a thing of naught.* And thus while the Church by her lowness is brought to purity, purity brings her to victory.

FINIS.

CATHOLICK CHARITY:

COMPLAINING,

AND

MAINTAINING,

That Rome is uncharitable to ſundry Eminent parts of the Catholick Church, and eſpecially to Proteſtants, and is therefore Uncatholick.

And ſo,

A Romiſh Book called [illegible]RITY MISTAKEN, though undertaken by a Second, is it ſelf a Miſtaking.

OPTATUS Lib. 2.

Quia noluerunt fratres agnoſcere, nullam habuerunt charitatem.

LONDON,
Printed by *R. W.* for *John Wright*, at the Sign of the *Kings Head*, 1656.

CATHOLICK

CHARITY:

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dry Famous parts of the Catholick
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and is therefore Not Catholick.

LONDON,
Printed by R. N. for John Wright, at the
Sign of the Kings Head, 1675.

The Publiſher to the READER.

IT might well have been wiſhed, that the growth of Romiſh errours and ſuperſtitions (the complaint of this time) had not made this Work too ſeaſonable: True it is, though it do but now ſee the light, yet it came to the birth before any other Anſwer of Charity miſtaken was known to the Author: it came indeed to the birth, but there was no ſtrength to deliver; the judgement of thoſe times not giving way to any other beſides thoſe whoſe Anſwers have been already made publick. But though they have run before like Cuſhi: this like Ahimaaz, (yet perchance not altogether without tidings) may run after: and with Ahimaaz, it may make the better ſpeed, becauſe, with him, it goes the way of the Plain: it goes a plain way, ſpeaking plainly the Proteſtant Shiboleth: and it uſeth plaineſs and evidence of ſpeech, in which way it is likely to meet with moſt Readers. Neither doth it come altogether without tidings: for it brings with it the tidings of Truth and Love, and by both, a remedy againſt error and uncharitableneſs. And, as it is a work of charity, ſo is it ſutably fitted with charitable expreſſions: for it doth not take up thoſe ſharp arrows which in theſe Concertations too often are ſhot at mens perſons, beſides the Mark of the Matter. True it is, that where the Writer doth put his faults into the matter of his Book, and doth publiſh them of purpoſe to have them ſeen, and by the ſight of them to make others faulty, there it will be a duty of obedience, as well as of neceſſary providence (for the Readers ſafety) to take notice of them. Controverſies certainly look like breaches of love, and therefore the Author hath not been much in love with them: But if love will be loſt, except it be kept by a Controverſie, there the Controverſie that keeps it, is a work of love: To ſtrive againſt uncharitableneſs, that it may be removed, and charity put in the room of it, is an act of charity: and this charity is the buſineſs of this work. 2 Sam. 18.

The Reader may alſo take notice, that divers paſſages not inſiſted on by the other, are here examined, becauſe this work ſurveyeth the whole Book, which it anſwers more particularly then the other.

There hath indeed come forth a Reply in defence of Charity Miſtaken: But both the one and the other turn mainly on theſe two hinges: That there muſt

be an entire unity of faith in all Truths revealed by God, and propoſed by the Church: *And*, That if unity were to be held by the faith of Fundamentals, a perfect and uniform Liſt ſhould be given of thoſe Fundamentals. *Now theſe two hinges being taken off in this Book, I hope it may give a fall to the main matter of them both.*

And whereas the Replyer ſtrives to divide our unity by this Engine, That ſome Proteſtants directly, wittingly, and willingly diſ-believe what others do believe to be teſtified by the Word of God: and herein is no difference between Fundamental and not Fundamental: *It is rejoyned for a defence againſt this Engine of diviſion, That if herein be no difference between the one and the other in Fundamentals, there is no proof that they are not united members in the body of Chriſt: For, he that wittingly and willingly diſ-believes that which the other believes to be teſtified by the word of God, may know, (as the term* wittingly *ſeems to import) that the point diſ-believed is not teſtified by the Word of God; and ſo he may be ſafe, and is ſtill one with Chriſt and his Members: Again, the other who believes it to be teſtified by the Word of God, may be deceived: yet the point not being fundamental, his errour may not divide him from the other which is a member of Chriſt. Indeed, if a Proteſtant ſhould know a point to be teſtified by the Word of God, and then diſ-believe it, that might prove him not to be in the Body of Chriſt, but firſt, This would bring him within the difference of Fundamentals, and not Fundamentals, contrary the Replyers Affirmation: for it is a main Fundamental to believe God; whom that man believes not, who wittingly and willingly denies the Word of God. And ſecondly, It is meerly inconſiſtent and incompoſſible, That he who believes Fundamentals, ſhould wittingly and willingly diſ-believe what he knows the God of Truth hath ſpoken. And, if out of weakneſs, errour, and ignorance he doth not believe that God hath ſpoken it; this ignorance, if it be not in Fundamentals, doth not inforce a diſunion from other Members of the body of Chriſt. Thus the Replyers objected Not believing, either fals under Fundamentals, and then his caſe is not rightly put: or elſe it falls not under Fundamentals, and then it doth not conclude a diſunion beeween Proteſtants. This having received my ſelf, I impart to the Reader, with a Prayer, that in reading this Work, he may be enlightned with that Spirit of Truth which alone can kindly diſcover both the Myſterie of godlineſs, and the Myſterie of iniquity: and that the ſame Spirit may hold him in the one, and keep him from the other.*

Catholick

Catholick Charity.

CHAP. I.

Of Chriſtian Love and Peace.

SECT. I.

Concerning the Excellency, Neceſsity, and other motives of Chriſtian Love, with an exhortation to the embracing of it.

THE Spouſe of Chriſt Jeſus, when ſhe ſhines in Love, ſhe is amiable in Beauty, precious in the eye af her Husband, powerful with God her Father, proſperous in her own ſpiritual health and vigour, and prepared for her conſummate marriage in celeſtial glory. Her husband is God, and God is *love*, and God cannot but love that *love* which is like himſelf. And that he may love his Spouſe for her love, when ſhe becomes one Spirit with him, by this unity of Spirit he gives her an uniformity of *love*; the oyntment of Chriſt Ieſus, the Head, floweth down into all his members, and breatheth love into them; and as far as his life goes, ſo far goeth his love: therefore no love, no life in Chriſt Jeſus. Agreeably the beloved Diſciple, and an eſpecial Teacher of love, having ſhewed that the new-birth brings love with life, he fitly addeth, *He that loveth not, abideth in death.* No 1 *Iohn* 3.14. wonder then, if the great Maſter and Lover of this Diſciple, make *Iohn* 13.35. love the mark of his true Diſciples, ſeeing thoſe are only Chriſts true Diſciples, which do learn Chriſt, as they draw that ſpirit from him, which teacheth them love, and breatheth it into them.

And ſurely if a ſon of God, by that ſpiritual eye which he receiveth from Chriſt Jeſus with his Son-ſhip, do clearly behold another ſon of the ſame father, how can he chuſe but love him as a brother? he cannot chuſe but love him for the unity that is between them; for they are one ſpirit, by being begotten of one Spirit in Chriſt Jeſus: and as none hateth his own fleſh, but cheriſheth and loveth it, ſo none ſhould hate his own ſpirit, but cheriſh and love it. Secondly, he ſhould love his brother for uniformity as well as for unity: there is a ſpiritual likeneſs and conformity between ſpiritual brethren; and commonly likeneſs breedeth love: they are both created unto one image: and how can a ſon of God but love his own likeneſs which he ſeeth in his brother? As in a glaſs face anſwereth to face, ſo a Saints ſoul anſwereth to the ſoul of a Saint; and when one ſees his own ſhape in the other, from this likeneſs and harmony, there muſt needs ariſe ſpiritual love and amity. Thirdly, if a Saint conſider the excellency of a Saint, how can he chuſe but love him for his excellency? God is the chiefeſt and higheſt excellence; and he that moſt reſembleth God, is therefore moſt excellent. Now among viſible creatures, there is none that reſembleth God more then a Saint; for he is a ſon of God, begotten to the true image of God his father; therefore he that loves God that begat, loves alſo the Sons whom God hath begotten; and the man according to Gods own heart, becauſe his goodneſs (the fruits of love) extends not unto God, therefore he communicates it to the Saints and Sons of God that excel in vertue; as if that were the next degree to doing good unto God himſelf, to love, cheriſh, and do good to his ſons and Saints: And indeed, what is a fitter object of love, next to the chief and ſoveraign Good, then a Saint, who by a derivative goodneſs moſt repreſenteth him? God is light, and a Saint is light in the Lord; God is goodneſs and righteouſneſs, and a Saint is created according to God in righteouſneſs and true holineſs. The heart of a Saint is according to Gods heart; yea, he is partaker of a divine nature and groweth in it from glory to glory. And as this divine nature is glorious and lovely, ſo are the fruits of it attractively amiable, *love, joy, peace, long-ſuffering, goodneſs, faith, meekneſs, temperance*, yea, all goodneſs, righteouſneſs, and truth.

Iohn 17. 21. 1 *Cor.* 12. 13. *Epheſians* 5.

Col 3. 10. 1 *Iohn* 5. 1. *Pſalm* 16. 2, 3.

Epheſians 5. 8. *Epheſians* 4. 24. 1 *Sam.* 13. 14. 2 *Peter* 1. 4. 2 *Cor.* 3. 18. *Gal.* 5. 22. *Epheſians* 5. 9.

The beauty of the body is by no means comparable with the beauty of the ſoul: for the beauty of the ſoul is the Image of God; and the glory of this Image, having in it divine light, vertue, and goodneſs, ſhines in the ſoul with a far higher excellence, then colour and complexion laid on the clay and earth of a fading and corruptible body: and according to this excellence the beauty of the ſoul is preſerved to immortality, when the beauty of the body is ſuffered either to vaniſh before the body, or to lie with it in the duſt, and there to die a kind of ſecond death; neither ſhall it ever recover life again, but by a conjunction with the beauty of the ſoul: If corporal beauty have been joyned with ſpiritual beauty, then ſhall it riſe in a far more excellent beauty; but if it had not with it a ſpiritual beauty

(purity, and goodneſs, and fairneſs of ſoul) it ſhall not ariſe in glory and beauty; it ſhall not ſee the face of God, but it ſhall be ſent away with ugly ſpirits, being it ſelf transformed into the deformed character of a countenance weeping, and wailing, and gnaſhing of teeth.

If then a Saint be ſo lovely, and the love of a Saint is ſo juſt and reaſonable, and God doth love this Love, and doth give his Saints the Spirit of love of purpoſe to love one another, and ſo this love is the mark of a Saint, a Son, and a Chriſtian: let every Saint make himſelf ſure of this love, and not onely of the ſhew and word of it, but of the eſſence and life of it. Let him love a Saint whom God loves; and love him becauſe God loves this *love* of a Saint: Let him love a Saint as he loves his own ſafety, which is annexed to the love of the Saints: Let him love a Saint, becauſe a Saint loves God: Let him love a Saint, becauſe he is like himſelf, and becauſe the Saint loves him. *Dilige Deum tuum, dilige in Deo tuo charum tuum, Imaginem Dei tui: Ille te perinde, diligendo Deum, in Deo diligat: Love thy God, and in God love thy brother the image of God; and let thy brother in requital by loving God, love thee alſo in God.* Claud. Mam. de ſtatu animæ. Lib. 1.

Sect. II.

Peace is declared to be the firſt fruits of love, and to make love fruitful in other graces; and is further commended, 1. By the beauty and uſefulneſs of it. 2. By the miſchiefs which proceed from diſſention. 3. By the authority of Scriptures. 4. By the example of Chriſt.

TRue Chriſtian love will not be ſolitary and fruitleſs: but it muſt bring forth peace, and be attended by it. Love is it ſelf the fruit of the ſpirit, and peace is the fruit of this love: yea love which delights to be fruitful, loves this peace, becauſe by her ſhe communicates her other fruitfulneſs. It is beſt ſowing in a calm: and, if we believe Saint *James*, the fruit of righteouſneſs is beſt ſown in peace: So Peace (the eldeſt daughter of Love) is a midwife to her mother, and delivers her of the reſt of her children: and without her help the mother doth nothing but make abortions. Therefore, as thou wouldſt have thy love to be fruitful, and by her fruits profitable to the Saints: ſo be thou ſure to have her attended by peace, that through peace with the Saints, thy love may profitably extend it ſelf to the Saints. The unity of the ſpirit muſt be kept in the bond of peace: and indeed, with whom wilt thou keep peace, if thou wilt not keep it with thoſe who are one ſpirit with thee? By one ſpirit are we all baptized into one body, and we be members one of another by our unity in this one body. How comely, yea, how neceſſary is it to the preſervation and proſperity of the body, that the members of one body be at peace and unity? and how monſtrous and deſtructive is it, when one member fights with another? Col. 3. 14, 15. James 3. 18. 1 Cor. 12. 12, 13.

That

Gal. 5. 15. That fatal ſentence cannot be avoyded, *If ye bite one another, ye ſhall be conſumed one of another.* But contrarily, the Kingdom of God which is peace, flouriſheth by the peace of the ſubjects of that Kingdom: and therefore S^t. *Paul* having taught the former to the Romans, Romans. 14. 17, 18. adjoyneth the latter, and that with a vehemency: for he injoyns them, not barely to follow, but as it were to perſecute (even with a ſwift and eager proſecution to run after) the things Philippians 2. of peace; yea, he adjures the *Philippians* by all conſolation in Chriſt, and by the fellowſhip of the Spirit, and by the bowels of mercy, that they be of one accord. Finally the Son of God, our Saviour (of whom *Melchiſedech* was a type) is the King of peace, as well Heb. 7. 2. as the King of righteouſneſs; and his ſubjects, who will partake of his righteouſneſs, muſt alſo partake of his peace. Chriſt hath made peace between God and us, even peace between heaven and earth; not that men being at peace above with God, ſhould have diſcord below among themſelves; but the peace which is begun in heaven, muſt come down and dwell among his members on earth: we muſt be one, as he and his Father are one: the peace which we John 17. 21. Col. 3. 15. receive from God by Chriſt, we muſt impart each to other; yea, it muſt rule in our hearts, being called to it in one body. Accordingly as we expect peace from God through Chriſt, ſo let us hear and obey Chriſt commanding peace amongſt our ſelves: *Have peace one* Mar. 9. 50. *with another*, and then let us not doubt, but if the Peace of God be among us, the God of peace is alſo with us. *Deus ſemper in pace eſt*: Where Chryſol. Ser. 54. ſpirituall and true peace is, there ever God is.

Sect. III.

That this love and peace are Catholick and univerſal, extended to all the members of Chriſt: and that our Church by profeſſing this Catholick love, declares her ſelf to be a truly Catholick Church.

THE two excellent and powerfull Graces, *Love* and *Peace*, may not be bounded by us, but by God himſelf, the Author and Act. 14. 15. Commander of it: Him muſt we follow in the inlarging or ſtraitning of it, and not go from his leading to the right hand, or to the left: where God commands love and peace, we may not forbid them; neither whom God by ſanctifying hath made fit for our peace, Col. 1. 4. Eph. 4. 3. 16. muſt we accompt common or unclean, and fit for ſeparation. Now the extent and bound which God appoints for our love and peace, is no leſs then all the Saints; even the whole body of Chriſt; the bond of peace is not one jot ſhorter then the unity of the ſpirit. If then God 1 John 5. 1. 2 Tim. 2. 22. have not diſdained to beſtow on any man his ſanctifying Spirit, let not man ſcorn on ſuch a one to beſtow his love and peace: for he that denyeth his love and peace to that man in whom is the Spirit, he denyeth his love and peace to the ſpirit which is in that man: Therefore if God have gone before with his ſaving grace and ſanctifying ſpirit, let

let us not doubt to follow God with our love and peace. Now we know that God (according to his promiſe to *Abraham*) hath an holy ſeed out of all Nations, which is the catholick and univerſal Church: if then the Church be catholick and univerſal, let our love and peace be alſo catholick and univerſal. And to this end our affections muſt be enlarged and made capable of the whole world. For he that will love a catholick Church with a catholick love, muſt not have a narrow love contracted and confined to the meaſure of one City, Kingdom, or Nation; but extended and enlarged to the meaſure of all Cities, Kingdoms, and Nations, even of the whole world. If that which is to be loved, be univerſal, the affection which loveth muſt not be partial: For if the love be but to a part, when it ſhould be to the whole, this is not that catholick love which belongs to the *Catholick Church*; and whatſoever title ſuch men may take to themſelves, they are not true, but counterfeit Catholicks: for they have not that catholick ſpirit of love which is in the true catholick Church, and by which the catholick Church doth love it ſelf with a catholick love. But ſuch men by likelihood, have a private ſpirit, by which they love a private part and faction, and are ſhort of that univerſal ſpirit which loveth the univerſal Church with an univerſal love: for there is a private ſpirit of love as well as of faith; and it is that kind of ſpirit which Saint *Iames* mentioneth, a ſpirit that luſteth after envy, after ſects and diviſions. But let us never reſt until we get that catholick ſpirit by which we may embrace the catholick Church with a catholick love; and then we may be aſſured we are not titular, but true and real Catholicks. *Hereby we know that we are of the truth* (ſaith Saint *Iohn*) and we ſhall aſſure out hearts before God: And, *we know that we have paſſed from death to life, becauſe we love the brethren*; even the brethren without exception and reſervation: and he that dwelleth in this general and unreſerved love, God, who is love, dwelleth in him, and he in God: *And we know that we dwell in him, and he in us, becauſe he hath given us his ſpirit*, even the ſpirit of this catholick and univerſal love. Let no man therefore ſay of another, He is of ſuch a Nation with which my Nation is at enmity: or ſuch a Church which profeſſeth ſome differences with the Church in which I live, and therefore I will by no means have love and peace with him: but remember, that *in every Nation he that feareth God and worketh righteouſneſs is accepted of God*: and therefore do thou enquire, whether this ſpirit of fear and holineſs be in him, which thoſe that have, are accepted of God: if he be accepted of God, take heed he be not rejected of thee: It were a madneſs in thee for Gods ſake to hate one whom God loves, and for Chriſts ſake to hate a member of Chriſt. Indeed, if he be of a Church infected with errors, thou muſt be wary of him, that he infect thee not with thoſe errors: but be alſo wary of not hating the ſpirit of Chriſt in a member of Chriſt: It is an Apoſtolical, and ſo an undenyable Inference, if he have put on the Newman, in which is neither Greek, nor Jew, Circumciſion nor Uncircumciſion,

Docere voluit quod hæc tria ſibi invicem connexa ſint; & cohærent, Deus Chriſtus, & Eccleſia, ſeu univerſitas credentium; adeo qui unum ex his vel diligat vel odiat, omnia diligat, aut odiat. *Ferus.*

1 *Iohn* 5.

Iames 4.5. and 3.14,15.

1 *Iohn* 3.19.

Verſe 14.

1 *Iohn* 4.12. *Verſe* 13.

Acts 10. 35.

Col. 3 10.

cumcision, Barbarian, Scythian, bond, nor free, but Christ is all in all: *Put on therefore* (there is a binding force in this *therefore*) *as the elect of God, holy and beloved, bowels of mercy, kindness, &c. And above all these things, put on charity, which is the bond of perfection: and let the peace of God rule in your hearts, to which ye are called in one body.*

Let us then have love and peace with a believing Muscovite, Grecian, Æthiopian, Indian, if he be of that one body wherein Christ is all in all, and by the unity whereof we are called to love and peace: yea, from this universal peace and love may not be excluded any remnant according to the election of grace, pertaining to the body of Christ, though sojourning in the tents and territories of Rome: we may not hate the seven thousand that do not bow their knees to Baal, though dispersed among seven millions of Idolaters: we may not hate Israel, though in bondage under *Pharaoh*. But to the true Israel, even to the pure in heart, and those who in Christ Jesus are new creatures, and walk according to this rule peace, and the prayers of peace, the true fruits of love do belong, the divine Apostle being herein our guide and example. And while thus we enjoy and embrace this universal love with the universal body of Christ, great is our safety: for hereby we know and may assure our hearts, that we belong to that universal body, which alone loveth it self with this universal love. That is the truly Catholick Church, which is indued with this Catholick love; that is a living Church, which is a loving Church: Our Church therefore embracing and exercising this Catholick love, is a Church truly catholick: and our Church being a Church of love, is a Church of life.

Gal. 6. 15, 16.

Eph. 4. 16. 1 John 3. 14. & 4. 7.

Let therefore *Cassander* a doctor of the Church of Rome, conclude for us, *Qui recta sententia de Christo, capiti injunguntur, &c. They that by a right belief concerning Christ, are joyned to the head, and by the hand of love and peace are joyned to the body of the Church (howsoever they may differ in some opinions and rites) are by no means to be accounted Schismaticks, or separated from the Church, though they seem rejected and excommunicated by some other part of the Church, more mighty and possessing the Government.*

Cassand. de officio pii viri.

CHAP.

Chap. II.

Wherein is declared, that Rome wants this catholick love: 1. By her ſeparation from other Churches. 2. By her hatred to Proteſtants, manifeſted in the cruell perſecutions and maſſacres practiſed againſt them in Popiſh countries, and by the rebellions, treaſons, open hoſtility ſtirred up againſt this Kingdom. All which prove her to be uncharitable and uncatholick.

IT hath been ſhewed that love and peace muſt be catholick and univerſal, that ſo they may be capable of a catholick and univerſal Church: for as wide and as large as the Church is, ſo large muſt the love of the Church be: The body of Chriſt is the meaſure of this love, and this love muſt be no jot ſhorter then the body of Chriſt; the body of Chriſt then extending to all Nations, and ſo being a catholick body, muſt be followed through all Nations with no leſs then a catholick love: but love, as much as it is ſhort of loving this catholick body of Chriſt, ſo much is it ſhort of being a catholick love, and ſo much it is indeed uncatholick. Now, the Romiſh Church (which according to the Church [a] of England, is to be underſtood of the Pope and his [b] adherents) doth not make this body of Chriſt the meaſure of her love, but the body of the Papacy: not Chriſts Kingdom, but the Popes Kingdom is the meaſure of Romiſh love. As much then as the Popes Kingdom is ſhort of the Kingdom of Chriſt, ſo much is Rome ſhort of a catholick love, and ſo much is ſhe uncatholick. Now, we know that the Kingdom of Chriſt ſpreads it ſelf much farther then the Kingdom of the Pope: yea, Chriſt is known and believed where there is neither knowledge nor Faith of the Pope. Accordingly [c] *Caſſander* thinketh not only the Weſtern Churches of Proteſtants: but the Eaſtern and Southern alſo, and by name, the Ruſſian, Syrian, Æthiopian, and Armenian, that believe the Apoſtles Creed, and do not by ſchiſm divide themſelves from the communion of other Churches, to be members of the true and catholick Church of Chriſt. And theſe parts of the Church are ſo great and large, that a Country-man of ours in his diligent [d] Inquiries, gives this judgement of the Greek Church

[a] Homily of Whitſontide.
[b] The name *Papiſts* is from an whole ſtate and order of chief Governors, to whom we are bound to cleave in Religion, and to obey in all things. So, to be a Papiſt, is to be a Chriſtian man, a childe of the Church, and ſubject to Chriſts Vicar. *Remiſh Teſt.* on *Act.* 11. ver. 26. Pontificem Romanum quem Papam dicimus tantum non Deum faciunt, eiuſq; authoritatem non modo ſupra totam Eccleſiam, ſed ſupra ipſam Scripturam divinam efferunt, & ſententiam ejus divinis oraculis parem, imo infallibilem fidei regulam conſtituunt; hos non video quo minus Pſuedo-Catholicos & Papiſtas appellare poſſis. *Caſſan. de Offic. pii viri.* [c] Neq; id tantum de Occiduis, ſed etiam Orientalibus Eccleſiis, ut Græcorum, &c. *Id. Ibid.*
[d] *Brierwood* his Inquiries of Tongues and Religions. *cap.* 18.

alone; If we ſhould collect and put together all the Chriſtian Regions hitherto intreated of, which are all of the Greek communion, and compare them with the parts profeſſing the Romane Religion, we ſhould find the Greek far to exceed, if we except the Romane new and forrain purchaſes made in the West and East Indies: Now to theſe, if we ſhall add the Chriſtians in Syria, Cyprus, Meſopotamia, Babylon and Paleſtine, which are by the leaſt computation 50000. families, and by the greateſt 60000. And if again we joyn with theſe the Armenians, who are under two Patriarks of their own, whom they term Catholicks, and are eſteemed to exerciſe juriſdictions over 70000. families: And if yet further we ſhall increaſe this number by thoſe innumerable Chriſtians of Æthiopia, that are ſpread far and wide in the vaſt Dominions of *Preſter Iohn*: And laſtly, if to theſe we add the no little number of Proteſtant Chriſtians in the West: we may ſee that the Kingdom of the Pope is far ſhort of the Kingdom of Chriſt, and conſequently that the love of Rome, at leaſt, ſo much is ſhort of catholick love.

Id. cap. 2. & 24.

But if we leave thoſe other famous, and far diſperſed parts of Chriſts body, whom Rome leaves without true catholick love, and more particularly and punctually examine Romes want of love to Proteſtants, whereof eſpecially is our preſent inquiry; all the paper in the world were ſcarce ſufficient to contain the words that might be written for the proof of it, with the blood of Proteſtants ſhed by the Romiſts. So that the ancient parable of *Iotham* hath been fulfilled in our days: *If indeed ye annoint me King over you, then come and put your truſt in my ſhadow: and if not, let fire come out of the bramble, and devour the Cedars of Lebanon.* The fire and lightning of the Popes excommunications fly out againſt the denyers of his univerſal Kingdom and Supremacy: and that fire is too often ſeconded with materiall fire. For the maintenance of his pride Chriſtians muſt be hated, ſpoyled, and butchered of Chriſtians. There is a method of cruelty ſet forth againſt ſuch who are Romes Hereticks, and the true Churches Chriſtians. This we find thus ſummed up by *Azorius* the Jeſuite: 1. *Excommunication.* 2. *Irregularity.* 3. *Confiſcation of goods.* 4. *Diſſolving of all bands, be they oaths, fealty, ſervice, or any other Covenant and promiſe.* 5. *Deprivation of all dignities and honours.* 6. *Loſs of Eccleſiaſtical buriall* 7. *Infamy.* 8. *Uncapacity of all dignities and offices Eccleſiaſticall to themſelves, their favourers, receivers, and children, to the ſecond generation by the fathers ſide: yea, though the children were born before the hereſie.* 9. *Loſs of life.* And even *Bellarmine* himſelf, whom learning (which once had a name of *emollit mores*) and ſeeming devotion ſhould have made ſomewhat milder, drinks deeply, if not pleaſantly, in this cup of blood, and delivers it to his Diſciples, that they may pledge him: *Solum remedium eſt mittere illos maturè in locum ſuum: The only remedy is to ſend them betimes to their own place:* which place, though indeed it be heaven, it ſeems yet the good Fathers charitable meaning was, by a firſt death ſpeedily to ſend Proteſtants to hell, the place of the ſecond death. But

Iudges 9.5.

Azor. Inſtit. moral. lib. 8. cap. 10, 11, 12.

Bellarm. de Laicis. cap 21.

no

no wonder is it if this Father drank to his children in this red cup of cruelty, when the Father of these Fathers, being now ready to go out of the world, drank to his fatherly Sons very stifly in the same cup of the blood of the Saints: For the Pope, that he might shew some contrariety to Christ, (for which some [a] perchance may espie in him a likeness of Antichrist) when he was to leave the world, as Christ left peace, so the Pope leaves war to his Disciples; for at parting, above all, he bequeaths to his Cardinals a legacy of blood, commending to them chiefly the Inquisition, as a main Pillar of the Papacy. And if this be the chief Pillar of the Papacy, no doubt, as the Pope was before contrary to Christ, so is the Papacy or Popes Kingdom contrary to Christs Kingdom; for Christs [b] Kingdom did grow by the blood of his own subjects, but the Popes Kingdom must grow by the blood of them that will not be subject to him; yea, by shedding the blood of Christs subjects. But yet we see him deceived; for the blood of the Martyrs even now (as in the Primitive times) hath increased the Church, and diminished the Papacy: Yet still they go on, the devils malice herein overcoming his wit, as it did when he entred into [c] *Iudas* to kill Christ, that Christ by his death might overcome him that had the power of death, even the devil.

[a] Omnis Spiritus qui solvit Iesum, & negat in carne veniſſe, de Deo non eſt; ſed hic de Antichriſto eſt. &c. Nunquid omnis qui non negat *Iesum* in carne veniſſe, Spiritum dei habet? Sed hanc negationem in opere, non in voce eſſe —— Si credat Chriſtum incarnatum, qui ſcit odiſſe membra Chriſti. Si credit Verbum caro-factum, quid perſequitur in carne Verbum caro-factum? —— Non operetur malum in Chriſti carne, hoc eſt, in ſervis ſuis, quoniam Dominus & Eccleſia una caro eſt, in qua carne ſi credit eſſe hominem, cur non diligit, aut quod crudelius eſt, cur odit? ſicut ſcriptum eſt. *Qui non diligit fratrem, permanet in morte: &, Qui fratrem ſuum odit, homicida eſt.* Aliud majus aut evidentius ſignum cognoſcendi Antichriſti non eſſe dixit, quam, Qui negat in carne, idem odit fratrem. *Ticonius* in his Rules, which Rules are commended by *S. Auguſt. de Doctr. Chriſt. lib. 3. cap. 30.* [b] Plures efficimur quoties metimur a vobis; Semen eſt ſanguis Chriſtianorum. *Tert. Apolog.* [c] Heb. 2. 14.

And according to this Sathans method of [a] cruelty, we read of 50000. in a few years hanged, beheaded, buried alive, and burned in the Low-Countries; and of 30000. slain, and [b] butchered in a few weeks at and after the Massacre of Paris, [c] and of nine hundred thousand slain since the original of the Jesuites, to the year 1580. which is little more then thirty years. Generally, Europe hath been flaming with fires, wherewith Romish charity hath turned *Protestants* into ashes; many of which were burning in this Land some years before Queen *Elizabeth*, whom God did send as a gracious rain to quench those fires, and to refresh his Inheritance. But when she assayed to quench the Popes fires, the Pope sends out his fires to devour her; yea, many vipers came out of that fire, and would have stung her to death, but that the hand of God did so shake them off for her, and from her, that the fire which sent them forth became their destruction. *Declaramus* [d] (saith the Pope) *prædictam* Eliſab. *eique adhærentes in prædictis, &c. We declare that* Elizabeth *and her adherents, in the matters aforesaid, have run into the danger of our curse: We declare also that we have deprived her from that right which she pretended to have in the Kingdom aforesaid* (of England,) *and also from all and every her authority, dignity, and priviledge: We charge and forbid all and every the Nobles, subiects and people, and others aforesaid, that*

[a] *Hiſt. Con. Tri. l. 5. ad an 1558.* [b] The souldiers and common executioners refusing to kill the Protestants at Lyons, the butchers were imployed in it. *Comment. of France.* [c] Ab origine Ieſuitarum ad annum 1580. hoc eſt, paulo pluribus quam 30. annis nongenta fere millia fuiſſe trucidata notat. *Baldwinus de Antichriſto, Comment. Apoc.* [d] See Bp. Jewels answer to this Bull.

they dare not to obey her, or her will or commandments, upon paine of like curſe upon them. After the bellowing of which Bull, or blowing of which Trumpet by *Sheba* the ſon of *Bichri*, many inſpired with the Spirit of the Papacy, contrary to that ſpirit of Saint *Peter*, which ſaid, *Fear God, Honour the King*, practiſed Treaſons againſt Gods Annointed, and their Soveraign Queen. Yea [e] open rebellions have been added by the Popes incitations and encouragements (whereof that in the North is recorded to the Popes honour by the Popes own Hiſtorian;) and others in Ireland we find in our ſtories to have been animated by his own money, ſouldiers, and benediction.

1 *Pet.* 2. 17.

e See B. *Carltons* Thankfull *Remembrance*, and there the continual treaſons and rebellions following the Popes Bull and Curſe, but followed with a curſe.

And here I cannot but with grief complain, that ſo learned a man as Doctor *Sanders*, the cunning builder of the Babylonian Monarchy, ſhould be ſo bewitched with the cup of abomination, as to be the Popes Enſign-bearer in an unnaturall rebellion againſt his natural Soveraign. For with him came over a conſecrated banner from his holyneſs, to a moſt unholy ſervice: And yet notwithſtanding the Popes bleſſing, the curſe of God haunted that deſign: and the learned man that had abuſed his wit and learning, loſt the uſe of both; and ſo being diſtracted and pined, and wandering in the mountains, lamentably dyed. But the great Fleet of *Eighty eight*, that ſhould have ſwallowed up both the *Queen and her Kingdom*, comes forth againſt both, having her ſails filled with the wind of the Popes Benedictions. For the Pope ſets forth in print a *Cruciate*, as againſt Turks and Infidels, wherein he beſtowed plenary Indulgences out of the Treaſury of the Church, upon all that would joyn their help againſt England. And againſt the Queen he reneweth his former Buls, he denounceth excommunication, he depoſeth her, and abſolveth her ſubjects from their allegiance. But God curſeth where the Pope bleſſeth, and bleſſeth where he curſeth; a moſt certain ſign that the Pope is not of Gods mind; yea, not ſo good a Prophet as *Balaam*; Not ſo good: for *Balaam* ſaid, *How can I curſe where God hath not curſed?* and not ſo good a Prophet; for of *Balaam* it was acknowledged, *He whom thou bleſſeſt is bleſſed: and he whom thou curſeſt is curſed.*

Numbers 23. 8.

Numbers. 22. 6.

But as the Author to the Hebrews ſaith of the faithfull, and the great vertues of faith; ſo may I ſay of the faithleſs, and miſerable effects and iſſues of their faithleſneſs. What! *What ſhall I more ſay? for the time would fail me* to tell at large of [f] *Stukely, Savage, Babington, Parry*, and others, who by treaſons, ſpringing from the ſpirit of the Papacy, have aſſayed to overthrow Kingdoms, opened their mouthes like Lions upon Gods annointed, have wrought unrighteouſneſs, and endeavoured by the violence of fire to deſtroy both King, Peers, and choice of the People. For that maſter piece of Satan, and the very wit of hell may never be forgotten, both as a perpetuall bond of thankfulneſs upon Engliſh Proteſtants, for a miraculous deliverance, and as an

Heb. 11. 32.

f The firſt was made General, Baron, Vicount, Earl, and Marqueſs by the Pope. The ſecond ſet on work by hearing the Popes Bul exacted. The third took his infection from the ſecond, and *Ballard* a Prieſt. The fourth would not kill the Queen except the Pope did approve it, and give him a plenary indulgence; which was aſſured to him by a Cardinals letter, to be ſeen in *Speeds* Chronicle.

everlaſting

everlaſting ſcandal and deteſtation of Popery; ſeeing helliſh Atheiſm or Turciſm hath ſcarce brought forth ſuch a monſter of treaſon as the *Zeal* of that which theſe Romiſts call by the name of Religion. And now, if we look ſtedfaſtly on the faces of theſe treaſons, rebellions, invaſions, murders and maſſacres, do they look like the fair children of charity, or like the horrid broods and baſtards of uncharitableneſs? Charity her ſelf is a chief fruit of heavenly wiſdom, and the daughter is like the mother; therefore is charity *firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy*: Behold the amiable and beautifull face of charity. But on the contrary, ſee in theſe Romiſh actions foulneſs and impurity, wars and ſedition, cruelty and inhumanity. A viperous generation that truly repreſenteth and owneth uncharitableneſs for their mother: uncharitableneſs, a fury which aſcendeth from below, even from that infernall wiſdom which is ſenſual and deviliſh.

K. James his Apology for the Oath. The only reaſon they gave for plotting ſo hainous an attempt, was the zeal they carried to Romiſh Religion.

And ſurely ſince the actions are ſo manifeſt, and ſo manifeſtly uncharitable, how can Rome but by the forehead of an harlot, ſay that ſhe loves us? doth ſhe love us with treaſons, murders, rebellions fire, upon earth? and fire under the earth? are theſe fruits of Romiſh love? O then what, and how cruel are the fruits of her hatred! If ſhe love us thus to death, ſhe cannot but hate us to hell.

Wherefore, upon the whole matter, we may undoubtedly conclude, that Rome, as ſhe wants catholick love and peace towards many famous partys of the Catholick Church, and is therefore uncatholick: ſo ſhe notably and eſpecially practiſeth her unpeaceableneſs and uncharitableneſs towards Proteſtants. And if we will have their uncharitableneſs and hatred expreſſed and confeſſed in their own words, Let us hear their Jeſuite *Maldonate*, on the Goſpel of the beloved Diſciple, and a great teacher of love, thus publiſhing their hatred to Proteſtants: *Qui Catholici ſunt, majore odio Calviniſtas, cæteroſque omnes hæreticos proſequuntur, quàm Gentiles: The Romiſh Catholicks hate Calviniſts, and all other hereticks, with a greater hatred then heathens.*

Maldonate in Iohn 4.

CHAP.

CHAP. III.

Containing an answer to the first Chapter of Charity mistaken, *wherein the Author of that Book assumes to himself the office of a Cavalier or Champion for Rome, labouring to prove that the Romists are improbably and untruly charged with want of charity; and is divided into four Sections.*

Sect. I.

An Inducement to the rest, laying down Romes false claim to charity, under the usurped name of the Church, and vain boast of pretended good works.

THough the hatred of *Rome* to Protestants be thus plainly confessed in her own deeds and words, yet a Cavalier of *Rome* adventureth himself to rescue this Lady from the blot of her confessed uncharitableness, and will needs prove that she wants not love, even when she hateth us. Thus he sets forth:

If it be a part of honour and justice for a Cavalier of this world to defend the rights of the oppressed, and to contribute, if there be cause, with particular care, towards the protection and defence of some excellent, but afflicted Ladie, whose fame were blasted by the ill tongues of men; How much more just and honourable will it be for a Catholick (who in this time and place may well go for a Cavalier of Christ) to defend the honour and fame of his Lady and Mother, which is the holy Catholick Church; she being so innocent, as the immaculate Spouse of Christ our Lord ought to be, and yet withall so much wronged, as to be taxed for wanting the very wedding Ring, and the nuptiall Robe it self of Charity.

Isa. 47.5. Revel. 17.6. There is a Scarlet woman drunk with the blood of the Saints, and her own mouth saith, *I sit as a* Lady, *and shall see no sorrow.* This Lady is also a mother, even the mother of abominations; and this is the Lady mother, which the Protestants charge with uncharitableness, for condemning them to hell. Now I would hope that no Cavalier should so misplace his valour, as to fight like a Knight for a bloody Lady, nor as a son for a mother of abominations; and yet if this Cavalier do not fight for this Lady in this Book, he fights not against us, nor for her whom we accuse; and so the Book is but a long mistaking.

Yet, because this scarlet and bloody Lady doth cover her self with the title of the Church, and under that cover deceiveth many: and here we find that a defence of the Church is undertaken, as charged with

with uncharitableneſs, there appears ſome poſsibility that this Lady, who is indeed ſo charged, may be defended, under the title of the Church, her ſon by that title being deceived into this defence: wherefore it may be not altogether uſeleſs to make good this charge of uncharitableneſs on this Lady, though miſtaken, and defended under the name of the Church, leſt perchance ſome others alſo may be led away from their ſtedfaſtneſs by this Cavaliers error, and think it improbable and impoſſible, that ſhe which is called the Church ſhould be uncharitable: Whereas indeed it is neither probable nor poſſible that the ſcarlet Lady, drunken with the blood of the Saints, though wearing the title of the Church, ſhould be to the ſame Proteſtants both charitable and cruel: yea indeed this Lady doth thus double her wrong: for it is one injury uncharitably to hate and proſecute the true catholick Church in her children; and a ſecond to take her name from her, thereby to juſtifie and bear out her own wrong and perſecution with her own name.

But yet here I muſt at firſt acknowledge that this Cavalier, fighting for this Lady, is not far from agreeing with us that fight againſt her; for we find this poſition avowed by him, That if ſhe proceed uncharitably againſt *Proteſtants*, ſhe is an *Harlot, and a Strumpet, not the Spouſe of Chriſt*: now hereunto we ſubjoyn: But the Chapter foregoing plainly ſheweth that Rome hath proceeded uncharitably againſt Proteſtants: and now, how can we keep off this Cavalier from agreeing with us in one common concluſion: Therefore Rome is an Harlot, and not the Spouſe of Chriſt? which if he affirm, I will not blame him, becauſe Saint *John* ſaith the ſame, and it were a fault to find fault with him when he ſpeaks Scripture. Yet he will needs ſtrive to ſhew, that what hath been proved is improbable, and that truth is untrue. *Rev.* 17.

And firſt he endeavours to prove it unprobable that this Lady, through want of Charity, ſhould pronounce a damning ſentence againſt Proteſtants, but rather from ſome errour in Judgement, indiſcreet zeal, &c. becauſe ſhe hath abundance of charity: and this abundance of charity again he will prove by many particulars, which, it ſeems, appear to him in the ſhape of works of charity. And indeed, becauſe the Romiſh Champions ſtand much upon their works, and caſt the carkaſſes of them in our way, ſo to hinder our proſecutions of the Romiſh *Sheba*, the Author of uncharitable hatred and diſſention in Iſrael, I ſhall deſire leave of the Reader to beſtow ſome time in removing them out of the way. 2 *Sam.* 20. 12, 13.

SECT.

Sect. II.

Divers general conſiderations are propounded of Romiſh works, whereby ſome are proved to be corrupt in the Spring or Fountain, iſſuing from carnal wiſdom, for the ſupport of carnal greatneſs: Other in their kinds and nature, as Indulgences, Jubiles, and the like: A third ſort are corrupt in their aim and motives, being done for merit and ſatisfaction, and not for Gods glory.

TOward this removal, I anſwer, that there are many works that look like fruits of Charity, but are not that which they ſeem: They may perchance have the ſame matter that works of charity have; but not being quickned and enlivned by charity, a fruit of the ſpirit, they are but dead carcaſſes, and not the fruits of living charity.

The Sacrifice of *Cain* was to the outward eye a fruit of love to God; but while he hated his brother whom he ſaw, he could not love God whom he ſaw not: and thus wanting charity, his Sacrifice could not be a fruit of that charity which he wanted. And indeed, there are many motives and cauſes beſides charity that may bring forth to the eye ſuch ſeeming good works. And we ſee ſuch motives generally over-ſpread upon the face of the Romiſh Monarchy: eſpecially ſince we ſee in Romiſts, killing of brethren joyned with theſe works; as in *Cain*, fratricide was joyned with ſacrifice, how can we take the works of ſuch to be other then the ſacrifices of *Cain*?

And now to make it appear that there are ſuch motives in the Papacy, I will preſent to your ſight ſome of them. And the firſt ſhall be the glory, reputation, and ſupport of the Papacy: and that the Reader may the more clearly diſcern this, I wiſh him to get a ſpiritual eye, therewith to behold her: for the man of ſin is a myſterie of iniquity, and myſteries are not well diſcerned by a carnal, but a ſpiritual eye-ſight. Accordingly, Saint *Iohn*, when he ſpeaks of Antichriſts going out of the Church, he tels us of an unction that muſt teach us to know him: Now, if by this ſpiritual unction we behold the Papacy, we may ſee it to be a mixt [a] creature, and a two-fold Beaſt, with the horns of a Lamb, and the mouth of a Dragon. He ſits like God in Gods Temple, but worketh by Satan: he exerciſeth a profeſſed holineſs, but therewith practiſeth a deceivable unrighteouſneſs. There is a ſhew of Chriſtian Religion, yea, and divers realities of Chriſtianity within the limits of the Popes Tyranny; but his [b] own main purpoſe in and by them is an aſpiring to temporal Honour and Eminency, yea, this is his very character, and by this you may know him: for this converting or

1 *Iohn* 2. 20.

a Dominum Chriſtum Antichriſtus, non voto, ſed occaſione prædicat. Alio tendens ſub Chriſti nomen ingreditur, quo ſibi viam ſternat, quo ſub Chriſti nomine ventri pareat. *Tycon Reg.*

b Being raiſed by theſe ſteps unto earthly Power, they laid aſide by little and little the care of ſouls, and of divine precepts: ſo that ſetting their affections wholly upon earthly greatneſs, and uſing their ſpiritual authority only as an inſtrument of their temporal, they ſeemed rather to be ſecular Princes, then Prieſts. *Guicciardine, Lib.* 4. See the additions to the latet Edition of the Hiſtory of *Trent*.

making

making uſe of ſome realities of Chriſtianity for the advancement of temporal Eminence and Supremacy, hath been a long time the buſineſs of the Papacy. Now a State ſupported by the ſhew of Chriſtian Religion, may very well give way to many works of Chriſtian Religion which help to make this ſhew: eſpecially thoſe, which beſides the advancement of Rome, in advancing her hornes of the Lambe, or ſhew of Religion, do alſo immediatly advance her wealth, ſtrength, and ſupremacie. And if we examine moſt of thoſe works whereof this Author hath made a glittering Table, they are ſuch as by ſome one of theſe wayes do increaſe the glory of the Papacie. Now the Church of Rome being underſtood (as before, according to the words of the Church of England) to be the Pope and his adherents, even the man of Sinne ſitting as God, with the believers of his Deitie: Theſe, I ſay, want charity to the Catholick Church, and particularly to the Proteſtants, notwithſtanding any ſeeming works of that remnant done within the command and extent of this Antichriſtian Church: yea, the works of that remnant which truly belongs to the Church and Temple of God, do nothing prove the charity of the Antichriſtian Church, though they be tolerated by it, while they ſerve to advance her glory and ſupremacy: for let thoſe that work them, but touch the in-errable ſupremacy and Deity of the Papacy, the doers of theſe very works, by which the Author will prove the Charity of the Church of Rome, ſhall feele and make up the proofe of her uncharitableneſs. And indeed, this is the very quarrell for which they kill and damne us, becauſe we complaine of the Popes errrors, and will not ſay, that when the Pope erreth, he cannot erre. Let us hear *Caſſander* ſpeaking to this purpoſe; [c] *In thoſe that will ſeeme to be the Governors and Protectors of the Church of Rome, I condemne this, that they will acknowledge no diſeaſe, and which naturally followes thereupon) they will admit no remedy: yea, thoſe that ſpeake to them of amendment, that exhort them to be healed, and that offer their helpe to effect it, they not only caſt off and drive from the fellowſhip of the Church, but alſo in many places have judged them miſerably to be ſlain. Which thing ſeems to have given the occaſion of this wretched ſchiſme.*

[c] In iis qui Romanæ Eccleſiæ Gubernatores & propugnatores haberi volunt, illud improbandum exiſtimo, quod morbum nullum agnoſcunt, & quod huic rei conſequens eſt) remedia non admittunt; imo, de correctione admonentes, & ad curationem exhortantes, operamq; ſuam ad id efficiendum offerentes, non modo rejiciunt, & ab Eccleſiæ ſocietate depellunt, verum etiam multis in locis crudeliter interficiendos cenſuerunt; Quæ res huic miſerabili Schiſmati occaſionem dediſſe videtur. *Caſander de offic. pii viri.*

Thus Rome may maintaine the ſhew of good works; yea, perchance ſome works truly good, for her own honour and glory, while they ſerve and advance theſe ends; and yet be cruel and uncharitable, not only againſt Proteſtants, but againſt thoſe who do theſe good works within her own territories, when otherwiſe they croſs thoſe ends for which ſhe did tolerate them. So the encouraging of ſuch works in the Papacy may prove her ambitious, but leave her ſtill uncharitable, cruell, and malicious; yea theſe works joyned with ambition and uncharitableneſs, and pleading for them by the ſhews of charitie, give her the true ſhape of the ſecond part of Antichriſt, even of that beaſt which with the ſhew of the Lambe, killeth Saints like the Dragon. And herein lies the very cunning of Pope-craft, and the myſtery of iniquity, by contraries to bring in and main-

tain contraries; by the shew [d] of faith to perswade faithlesness, and by the shew of charity to palliate uncharitableness and persecution: And indeed, I think the Serpent wonders at his own wit in the Papacie, and applauds it as the highest and most artificiall counterfeit of a creation, because therein he hath wrought, and as it were created contraries out of contraries; Out of a doctrine of deepest humility, he hath raised the highest pride; and from a doctrine of contempt of the world, he hath raised a title to the whole world; from a doctrine of patience, long-suffering, and perfect charity, he hath raised a catholick persecution, tormenting the world with uncharitableness and cruelty. And so by this kinde of infernall Alchimie (which he still continueth,) the seeming good works, yea, the true ones done by the remnant of Grace, are digested to nourish and defend the sins, and among them the uncharitableness of the Man of Sin. There is yet a second sort of works, which pass for works of charity, but are indeed works of error; for they issue from error, and therefore not from charity; these are fained, empty, and hollow inventions or imaginations given by Rome to her children, in stead of nourishing and solid gifts of true motherly piety: so indeed they are rather works of Poetry, then Charity: such are the Popes Jubiles and Indulgences, especially those which are annexed to a *cruciate*, like that sent into Ireland, which stirred up subjects to rebell against their Soveraign. But in our Authors own Catalogue of Romes charitable works, I take notice of her giving things for Sacraments conferring grace, which are none; now when Rome giveth these to her children for Sacraments which are none, she giveth them not gifts of charity, but of vanity, yea, of cruelty; for a cruelty it is for a mother to feede her children with fictions in stead of Sacraments: as when a father to his hungry son giveth a stone in stead of bread, it doth rather prove the fathers hatred then his love.

There is also a third kind of Romish works, which look like works of charity, but are not such indeed, because they come not from a right spring, nor aim at a right end; they come not from the love of God, nor aim to the glory of God; but come from error, pride, and self-love, and have self-ends: such are works done for merit, satisfaction, and supererogation: and indeed, the carnall wayes of doing good works, are generally very successfull; for all mankind is flesh of flesh; so that if you speak of a work of charity to be done a carnall way, and to carnall ends, you have all mankind already fitted to hear you: but if you speak of works of charity to be spiritually done, and for spirituall ends, there are far fewer that have a spirituall ear to hear what the spirit saith: Yet upon the works carnally done, and for carnall ends, doth the Papacy exceedingly multiply the number of her works of charity, mentioned in the Catalogue; yet an army of these is but an army of dead men, even of dead works, which have not the spirit: And uncharitable is she who suffereth, yea teacheth her children to bring forth dead works, when, by good instruction, they have gotten life into them from the quickening Spirit.

Sect.

[d] Ministros subornat suos, velut ministros justitiæ, asserentes noctem pro die, & perfidiam subprætextu fidei; Antichristum sub vocabulo Christi; ut dum verisimilia mentiuntur, veritatem subtilitate frustrentur. *Cyprian. de Unitate Ecclesiæ.*

Sect. III.

The Claim of Charity is confuted, which is drawn from the ſeven Romiſh Sacraments.

And as thus generally, ſo now more particularly let us put the Cavaliers ſuppoſed works of charity to the touch, and try whether true charity may be proved by them to be in the Papacy. But before we come to his proofs, I cannot but take notice that his Preparative is very pleaſant; for therein he ſpeaks of ſeeing *the holy catholick Church diſſolve, and as it were defeate her ſelfe of her very ſelf, for the acquiring of all imaginable, both temporall and eternall bleſſings to mankind.* Surely, it ſeemeth to me, he could hardly have choſen words more contrary to the actions of the Papacie: and this the former Chapter, and many Stories do over-abundantly ſhew; for we ſee plainly, that Rome is ſo far from defeating her ſelf, for eternall bleſſings to mankinde, that for the acquiring of temporall bleſſings to her ſelf, ſhe defeats Kings both of their kingdoms and lives. And whereas he ſaith, a man needs no more, but to have eyes in his head to ſee her charitableneſs; it ſeems much rather, that he who in numberleſs ſlaughters, and actions of blood, doth not ſee her uncharitableneſs, hath need of that ſtrong deluſion which cauſeth men not to beleeve truth though they ſee it with their eyes.

But I come to the Authors own Inventory of Romiſh works of charity, and take notice of it as it begins with a mans beginning, and for profitable reaſons doth not end at his ending: For, ſeven proofs of charity which he names, are ſeven Sacraments; of which, one begins at mans birth, and the laſt comes as neer his end as it may; but when it can go no further, it is lengthened with prayer for the dead, which often brings good, or at leaſt profit to the living (if they be paid for theſe prayers) and ſo perchance may be taken for good works.

But whereas among theſe he ſpeaks of giving Baptiſme and the Lords Supper, as fruits and proofs of Romiſh charity; I anſwer, that the Papacy muſt allow or ſuffer the giving of theſe, or elſe there cannot be under her Throne that ſhew of a Church in which Antichriſt muſt ſit, that he may look like the beaſt which hath horns of a Lamb: Without theſe his myſteries were neer diſſolved, and we ſhould ſee the Dragon ſtarke naked in him: therefore the Pope may keep theſe for love to himſelf, and not to his ſubjects.

But, ſaith the Cavalier, his Church gives Baptiſme very early, as ſoon as the child is born, and this haſte is a ſign and a fruit of charity. And why may not be a ſign and fruit of error in judgment rather then of charity? yea, why may it not proceed of an uncharitable error, ſeeing it often damneth children for want of that waſhing which they could not have in their mothers belly: for many thouſands of infants muſt be damned by the ſame charitable opinion which makes this haſte to baptize others. And although this opinion anciently

might perchance be taken for an error in judgement; yet on the latter, to whom the point hath been more plainly cleared, it may much more probably lay a guilt of uncharitableneſs. Sure it is, that if want of charity be not the cauſe of it, yet want of charity doth accompany or follow it, as it doth the Popiſh belief of Proteſtants damnation: for to infants unbaptized, and Proteſtants, I think there is little charity afforded by Papiſts when they have once damned them.

Let them alſo conſider how this doth give a proof of their charity, when thereby they make the Goſpel of grace more deadly then the killing Law: for the Law damned not infants for dying without circumciſion ſeven days after the birth, in which time there was a poſſibility of circumciſing them: but theſe men make the Goſpel to damn children for dying unbaptized before they be born, when it is not poſſible to baptize them.

The Lords Supper is put off for a while, and Confirmation is brought in next for a Sacrament, and this Sacrament for a confirmation of Romiſh charity: and indeed, ſo much as Confirmation is a Sacrament, ſo much let it be a confirmation of Romiſh charity: But *Suarez* the Jeſuite confeſſeth, that great Romiſh Doctors, (as *Alenſis* and *Bonaventure*) have taught that Confirmation was not inſtituted as a Sacrament by Chriſt or his Apoſtles. And himſelf affirmeth, that the time when Chriſt did inſtitute this Sacrament, is not recorded by the ſacred Hiſtorians: and withal he acknowledgeth (according to *Thomas*) that to inſtitute new Sacraments belongs to that excellency of power which is Chriſts alone. So the Sacramentality of Popiſh Confirmation ſeems to be a ſtone, and not bread, which being given to children by a mother, proves rather her hatred then charity. But indeed, if they would make this uſe of Confirmation, to ſee that children be brought, and made to underſtand the grounds of ſalvation, this were bread and not a ſtone, and ſo a fruit of charity, and not of hatred: but to give them an outward ſign, that gives nothing from without by any Sacramental inſtitution, and to give them no knowledge within, but a Creed or Lords Prayer in Latine, which they underſtand not, this is not a work of Charity, but a deceiving, yea, a ſoul-killing cruelty and uncharitableneſs.

Suar. in 3. T. 3. Diſp. 32. Seſſ. 2.

The next ſeal of Romiſh charity is the Sacrament of Confeſſion and Penance: whereby, as our Author ſaith, *When a man hath drunk of the poyſoned cup of actual ſin*, Rome *ſtrives to make him caſt it up again.* Much might here be ſaid to prove this auricular Confeſſion to be no Sacrament, and ſo no charity in giving that for a Sacrament which is none. But of Romiſh uncharitableneſs in the uſe, or rather abuſe of this which they call a Sacrament, there would ſcarce be time and place enough in the world to contain the proofs of it. We know what Markets are made of Indulgences, even abſolution from Penance: which being ſet to ſale, do plainly croſs Chriſts charitable doctrine, by making it eaſier for a rich man then a poor man to enter

enter into the Kingdom of heaven. But indeed, it hath this charitable conſequence, that it hath cauſed many Nations to caſt up, not ſingle ſins only, but the man of ſin himſelf: But otherwiſe, whereas this Author ſpeaks of this Sacrament, to caſt up ſin, we muſt complain, that it hath been uſed as a means to caſt up goodneſs, and to caſt ſin into a mould, even to nouriſh and ſtrengthen it; for *Garnet* thought it a good covert and hiding place of treaſon, ſaying, that in Confeſſion he firſt received the knowledge of the Powder-treaſon; and ſecondly, himſelf would not ſay that he did cauſe his Penitents to caſt up this treaſon, but left it in their ſtomacks, wherein it lay with ſome of them until death, not acknowledged as a ſin: Behold right Romiſh Charity, plainly proved by the Sacrament of Confeſſion; yea, this Sacrament hath been by them uncharitably uſed, as a means (not to caſt up ſin, but) to caſt up righteouſneſs: for ſome main acts and duties of righteouſneſs have been put to penance as great ſins. Sir *Thomas Overbury* and my ſelf met with an Iriſh Pilgrim in France, who taking us as he ſaid, for Catholicks, (wherein he was not miſtaken, if he had rightly underſtood the word) told us, that he was enjoyned, by way of penance to go on Pilgrimage to *Rome* and *Compoſtella*, for ſerving Queen *Elizabeth* in her wars againſt *Tyrone*. See here not a ſin caſt up, but an excellent duty of ſubjection and loyalty: and ſo the Romiſh Sacrament of Penance not a proof of charity, but of diſloyal uncharitableneſs.

He goes on, and ſays, that Rome, to make her child grow and ſtand out, *feeds him from time to time with the precious Body of our bleſſed Lord in the Sacrament of the Altar.* But where is Romiſh charity in taking away the Blood of our bleſſed Lord in the ſame Sacrament? If it be charity to give bread to a childe, is it not uncharitable to deny him drink? but the Children of Rome are left to cry like *Sampſon*, though not heard as *Sampſon*, *Thou haſt given this great deliverance, and now ſhall I die for thirſt?* Judges 15. 18. Chriſt hath given them a great deliverance, and now Rome would kill them with thirſt: Yet the ſame Lord in his Paſſion gives both meat and drink to their ſouls: and therefore he not onely ſaith, that his fleſh is meat indeed, but that his blood is drink indeed; and ſo is he perfect nouriſhment, and a juſt refection, being both meat and drink. He gives no leſs to the true Iſrael then to the typical Iſrael (the type of the Church) in their Journey to Canaan: it is ſaid of them, *they did eat— ſpiritual meat, and drank —— ſpiritual drink: for they drank of the Rock, and that Rock was Chriſt.* But Romiſh charity, or uncharitableneſs takes from the people that drink, which Chriſt gave them, and as it were drives the true Iſrael from the waters that iſſue from this Rock, to refreſh them in their walking through the wilderneſs to this heavenly Canaan. Neither doth it avail any thing to ſay, that there is blood in the body: for blood out of the body is given us in this Sacrament, to quench the otherwiſe unquenchable and ever-thirſty guilt of ſin. Blood that was ſhed for us is given to us in this Sacrament,

John 6. 55.

1 Cor. 10. 3, 4.

ment, as the very words of our Saviour in the Institution of it do affirm,
Mat. 26. 28. and if Christ say he gives us blood that is shed, either they must profanely deny the words which our Saviour spake, or else they must be inforced to witness that they do uncharitably, and unchristianly deny to us, that which our Saviour gave us: and indeed, blood that is
Heb. 9. 22. shed and so poured out of the body, is the proper Sacrifice for sin; for *without the shedding of blood there is no remission*: yea, our Saviour himself here saith of his blood given in the Sacrament, that it is *shed for the remission of sins.* What therefore Christ the fountain of charity hath shed for us out of his body, and so given us being shed for the remission of our sins, is it not extream uncharitableness in Rome to take the same from us? for thereby she takes from us an excellent means of the remission of our sins, and so the remission which should come to us by this means.

I could here multiply complaints of Romish uncharitableness in the manifold abuses of this Sacrament; and among them, of their
1 *Cor* 14. 11. Latine (that is, barbarous, as Saint *Paul* saith) and whispering Consecration. It is no Sacrament in the Romish belief, without the Priests intention: and the words that should give him some guess of his intention, are not heard and understood. How short then are the poor people of knowing the Priests intention, when they either hear not, or understand not the words which might give them at least some hope of his intention? But darkness best fits with a doctrine of darkness, and it is best nourished by that which begat it.

But their doctrine of worshipping this Sacrament, yea even when they know not whether it be a Sacrament, yea, carrying it about the streets in a solemn procession, on a set day, of purpose to be worshipped, is a most killing uncharitableness; if I may say of the Sacra-
Rom. 7. 10. ment by their corruption, as Saint *Paul* of the Law by the corruption of nature, *That which Christ ordained to life, is thus found to be unto death.* The Lord of life appointed this Sacrament to communicate life by it, and Popish uncharitableness by it gives death to her children. But I say the less, because the truly reverend and learned Bishop of Durham hath so plainly revealed, and soundly convinced the Idoaltry of the Mass, that he who reads it, and after kils his soul by stumbling at this Idol, and falling down before it into hell, cannot lay all the fault on Rome, but must share uncharitableness with her, and have part of his own blood laid on his own head. It follows, *If he will bestow himself upon the service of Almighty God, in a more particular manner, by taking Priesthood, she not only gives him holy Orders, but she doth it by a Sacrament conferring grace*: I should here have expected that Romish Charity should have expressed her self self in giving Orders and Grace to one that before had the
Ephesians 4. 8. grace and gift of Teaching from on high which that Lord that
1 *Kings* 12. 32. ascended on high gave unto Pastors for the building of his Church: but I hear nothing of this fruit of charity: but I hear of a Priesthood which too often is a resemblance of the order of *Ieroboam*, and that the Priesthood is a Sacrament divided into two Powers,

a one

[a] one to *ſacrifice*, and another to *abſolve*; but I read not of a third power or commiſſion of *teaching* to be given by this Sacrament: and ſo the Prieſts lips, that under the Law and the reign of the letter ſhould preſerve knowledge, now under the Goſpel and Kingdome of Light, notwithſtanding any grace or power from his Sacrament, may leave the people in ignorance; and the old complaint under the old, may be [b] renewed in the new, *My people periſh for want of knowledge.* And if thus they periſh, it is very likely that, notwithſtanding any grace of this Sacrament, it is not charity, but uncharitableneſs that kils them.

[a] Utramq; poteſtatem, *nimirum* conſecrandi & abſolvendi *Vaſq. in 3. T. 3. Diſp. 239. c. 1. & 6. 3. Ex Medina.* In duas has partes eſſe diſtributum.

[b] Cardinals and Biſhops let not to make their ſervants, their Cooks, and Horſe-keepers Prieſts, whereby Eccleſiaſticall perſons are become a jeſt and laughing-ſtock to every man. *Biſhop of Valence in the Comment of France, Part. 1. Lib. 2. Hoſ. 4. 6.*

He proceeds; *If he have not ſpirit for ſo much as that, but reſolves to walk on in the broad way of a married life, that ſtate is honourable, though it be inferiour to the former; and ſhe joyns him to a wife by a Sacrament alſo conferring grace.*

A ſtrange oppoſition of things agreeing, and a ſetting at odds of things which God hath ſet at friendſhip. *If he have not ſpirit for ſo much as that*, ſaith our Author, *but reſolves to walk on in the broad way of a married life*, &c. as if he that reſolves to be married may, not have ſo much ſpirit as that which is fit for the Prieſthood. I cannot ſee in any place of Scripture but that the ſpirit of Prieſthood may very well agree with marriage, if the ſpirit of error that forbids marriage, did not work in the Papacy to ſet them at diſcord: yea, our Author ſaith, *Order gives grace*, and *Matrimony gives grace*; and I wonder how one of theſe graces fals out with the other: I wonder alſo with what charity, or rather uncharitableneſs, *Rome* can deny *Orders* to a man that hath a *gift of teaching*, becauſe he hath not the *gift of Continency*; ſurely, ſhe is either uncharitable to Gods Church, in thus denying Orders where God hath given a gift that deſerves them; or uncharitable to the Miniſter, in tying him to that continency whereof the gift is not given him. On the one ſide, if this man want Orders, a Congregation that wants him, may ſtarve for lack of him; on the other ſide, if he want marriage, his ſoul is tied to the fire, and ſo is in danger to be conſumed with the flames of it; and either way is *Rome* ſtill uncharitable, even in theſe things by which our Author would prove her charity.

1 *Tim.* 4. 1, 2, 3.

As for the ſacramentality of Marriage, and grace conferred by it, I muſt take them but for empty words, before I ſee Chriſts Inſtitution in the Scriptures to put ſubſtance into them. A Sacrament, as *Caſſander* from *Hugo* well gathers, is a ſign inſtituted by Chriſt, to ſignifie and convey an inward grace, which by ſome likeneſs it repreſenteth: Now Marriage indeed repreſenteth the union between Chriſt and his Church; but it was not inſtituted by Chriſt, that this union ſhould be given by it: and indeed, that ſuch grace is repreſented and given by Marriage as by a Sacrament, we read not in the Scriptures; yea, their own *Peter Lumbard*, *Durand*, and *Caſſander* deny that marriage giveth grace: therefore it remains only as a *Tridentine*, and not a *divine Sacrament of grace*; and the gift of a ſuppoſititious Sacrament with fained grace, is but a fruit of that carnall charity which giveth ſtones for bread.

Caſſan. Conſult. Art. 13.

Eph. 5.

Lumbard. lib 4. diſt. 2. lit. A. Caſſ. quo ſupra.

He

He goes on: *If in his laſt ſickneſs he be afflicted by thoſe ſharpeſt arrows of his inviſible enemy, ſhe annoints him towards the combat, and enables him by that extreme Unction, and by the benedictions and prayers which accompany it, to reſiſt and conquer thoſe adverſe powers.* Behold a Romiſh Unction, different from the antient Unction, even by the confeſſion of [a] Romiſts themſelves; for this Unction is given us, as our Author tells us, *in his laſt ſickneſs.* But the ancient Unction was given of purpoſe that it might not be his laſt ſickneſs; that was given to heal: this becauſe he is condemned to death, and thought paſt healing. St. [b] *Mark* ſaith, that the twelve did *annoint with oyl many that were ſick and healed them*; and St. [c] *Iames*, *Let them pray over the ſick annointing him with oyl, and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up.* So we ſee that healing or raiſing up is expected as a fruit of this ancient anointing; but death is expected as a follower of Romiſh anointing: for even *Bellarmine*'s proof of this Sacrament is drawn from the deſperate and dying ſtate of the ſick: *That ſince Sacraments were provided for our help in our ingreſs into the Church, and our progreſs in the Church, it is not to be believed that there ſhould want one at our egreſs.* See here, that the Unction which anciently was uſed for our *regreſs*, is now uſed by *Romiſts* for our *egreſs*; and therefore it is not the ſame Unction: yea, it is not the ſame, if we believe their Cardinall *Cajetane*, ſaying that *Saint* James *his Unction agreeing with the Apoſtles Unction, doth not agree with extream Unction in word nor effect:* and indeed, the effect of Saint *Iames* his Unction was health; but the expected conſequence of *Romiſh* Unction is death. Wherefore, let them joyn health to their Oyle, which was antiently joyned to it, and then we will think they give that Unction which was the ancient Unction and a fruit of charity. But if they give Oyl without health, the ſign without the thing, what charity is there to give an empty ſign inſtead of a reality? Yea, how do they abuſe that Oyl, as well as the Receivers, in miſgiving it as a Sacrament of death, which in the true uſe it was appointed for a means of life?

[a] *Pamelius* in his Notes upon *Tertul. de præſcrip. adhæret. cap.* 41 ſaith, We will prove extream Unction to be a Sacrament of the Church, eſpecially becauſe it promiſeth health, or recovery. And *Caſſander*, by the ancient Prayer, Benediction and Hymnes, *ad corporalis morbi levationem pertinere*, that it pertains to bodily recovery; Which is alſo the Opinion of the Maſter of Sentences.

[b] *Mark* 6.13.

[c] *Iam.* 5.14, 15. *Bellarm. de extrem. unct. cap.* 5.

Sect. IV.

Monaſteries, and other Romiſh Works bearing a ſhew of charity, are proved to be contrary to it.

But Romiſh charity ſeems not to leave men when they be dead, but then follows them; even dead men with dead prayers, iſſuing from a blind, and therefore a dead charity. For is it not a dead charity that in her prayers for the dead is not animated by a true and lively faith? the want whereof turns all things (and therefore both the ſhews of charity and prayers) into ſin. And can there be any faith without the Word of God? and doth the Word of God anywhere ſhew Purgatory ſo evidently that faith may aſſuredly believe it, and thereupon offer up prayers for the deliverance of the dead from it?

Rom. 14.23.

A work

A Work aſcribed to Saints. [b] *Auguſtine* planly ſaith: *The catholick faith by divine Authority believes a firſt place, The kingdom of Heaven; it alſo believes a ſecond, which is Hell: a third we wholly know not; yea, we find that it is not in the holy Scriptures.* Now, if it be not in the holy Scriptures, it is no matter of faith; and if Purgatory be not of faith, then the prayers for ſouls to be freed from that Purgatory whereof there is no faith, are prayers not of true, that is a believing and ſeeing charity, but rather of blind infidelity.

[b] *Hypognoſtic.* 5. where a third place being denyed beſides heaven and hell, *Eraſmus* in the margene puts the word *Purgatorium*: But the Spaniſh Purgatory hath purged and taken away this Purgatory. *Index Hiſp.*

As for this Authors praying for the dead *to the worlds end*, I wonder why he ſhould ſpeak of it, when he ſhould not be ignorant, that if the living friends of the dead be rich, there is a ſhorter way to free them out of Purgatory, then to pray to the worlds end. Beſides the Treaſure of the Church growing by the growth of Papall charity, which delivers ſouls out of Purgatory, it is a wonder how that Papal charity doth not inlarge it ſelf and the Churches Treaſure to the utmoſt, in a whole deliverance of Souls out of Purgatory, and ſo leave no work for the tedious charity of praying for them to the worlds end. But it ſeems, that either there is a want of charity in the Pope, who may deliver ſouls and will not (eſpecially ſeeing [a] for money they may be delivered): or if he do deliver them, it is rather vanity then charity that prayeth for ſouls to the worlds end, which before the worlds end are delivered.

[a] Dogma de purgatorio ignè exterminandum eſt ab Eccleſia, &c. The doctrine of Purgatory ſhould be rooted out of the Church, becauſe it makes men careleſs of purging themſelves in this life, while they look for another purging hereafter. *Gracus de purgatorio igne.* To which we add, that the purging fire hereafter may be taken away for mony; and ſo they need not to be troubled with purging here or hereafter. To this end (*Hiſt. Trid. lib. 4.*) *Leo* the tenth ſent an Indulgence and pardon for ſins through all Chriſtendom, granting it to whoſoever would give mony; and extending it to the dead; for whom, when the diſburſement was made, his will was, that they ſhould be freed from the pains of Purgatory.

Our Author comes next to Monaſteries and religious Houſes, a proof of Romiſh charity; where he tels us, *That being conſecrated by the vows of Poverty, Chaſtity, and Obedience, their Church, with exceſsive charity, provides means for them, that they may be enabled to live, and wholly to attend that ſacred function for the aſsiſtance of mankind in the way of the Spirit, without ſcattering and diſperſing their thoughts and cares upon providing for the neceſſaries of this life.*

Surely, if the Author can prove it to be *charity* which hath made this proviſion, all the world without more proof may believe it to be *exceſsive*: For ſo exceſſive hath it been in proviſion, that it hath fret deeply into Church and Common-wealth, having eaten up a great part of the maintenance of the Clergy Appropriations, and a great part of Lay-poſſeſſions in Bequeathes and Donations: yea this exceſſive charity hath provided ſuch means for theſe thus conſecrated by the vows of poverty, obedience, chaſtity, that the exceſſive proviſion hath exceedingly devoured the conſecrating poverty, obedience and chaſtity: for the ſpirit of error works in theſe members of the Papacy, as it doth in the Head, bringing contraries out of contraries; from the profeſſing of poverty infinite riches, of chaſtity, moſt foul uncleanels, and of obedience, high diſobedience to the Lord of the Univerſe: yea, rebellion againſt his deputies, and annointed Ones, the Kings of the earth.

And whereas the Champion thinks that this provision of excess should look like the fruit of charity, because it enableth Monks to live without distraction; if he mean labour by distraction, let him know, that here in his wisdom differs much from the wisdom of the ancient Fathers. S^t [a] *Basil* both urgeth the labour of Monks by the example of Christ and his Apostles; yea, [b] he particularly names the Trades and Professions which he would have them to use. And Saint [c] *Hierom* is very earnest in it, and saith, that the Egyptian Monasteries admit none without labour. Saint *Augustine* he hath a Work of the *work of Monks*, and tels the meaner sort of them, [d] *That by no means it is comly, that in that course of life wherein Senators are laborious, labourers should be idle.* And he confutes this idle conceit which then was on foot, That Monks must be idle, because they must live like the [e] Lilies, and neither *work* nor *spin*. And in poorer Houses, the works of the Monks was taught and required untill late [f] times, even so late as the Abbot *Tritheimius*, who lived about an hundred and fifty years past. This Abbot in an Homily of the handy labour of Monks, presseth it earnestly, by the blessedness in the Psalm, pronounced on them that eat the labours of their hands; by the first penalty of labour laid on *Adam*; by Saint *Paul's* rule, That he who would not labour should not eat: yea, he cites their own [g] Father *Benedict*, who saith in his Rule, *Idleness is an enemy to the soul; and therefore at certain times the Monks must be busied in the labours of their hands.* He acknowledgeth honestly, that which was formerly spoken out of Saint *Hierom*, *That in the first setting up of the Monasticall estate, it was a custome not to admit any Monks into that fellowship without labour*: And he confesseth as plainly, how idleness came in; *After that the Monks began to have riches and rents, the ancient simplicity decayed, and pride grew so upon the growth of riches, that at last Monks generally refused to labour with their hands.* Yet he ceaseth not to exhort his own Monks to that labour which was now grown so much out of use, and from which (as this Abbot tels us) excessive provision had distracted other Monks; though it be here by the Cavalier mistaken for a proof of charity.

[a] Quia sunt nonnulli qui orationum prætextu, Psalmodiæve, necessarios in exercendis artificiis labores defugiunt, illud est intelligendum, certis quidem aliis quibusdam in rebus esse certâ unicuiq; temporis tempestivitatem; ut est apud Ecclesiasten, qui omni negotio suum esse tempus dicit; orationi vero, & Psalmorum modulationi, sicut in aliis etiam pleriſq; nullum non esse tempus idoneum, ita videlicet, ut vel in eo ipso dum manibus opus tractamus & lingua nonnunquam (quandocunq; id fieri potest, aut expedit potius, & ad fidei ædificationem conducit) munere hoc fungi possimus; sin id minus, corde certe, in Psalmis, & hymnis, & canticis spiritualibus Deum collaudemus, sicut scriptum est; atq; ita orationi satisfaciamus; interim dum laboramus gratias agentes Deo qui ad opera faciendi manuum vires nobis suppeditaverit. *b Basil. Regul. fusius disput. in cap.* 37. In telis texendis, in consuendorum calceamentorum Artificio, & maxime agricultura. *Ib. cap.* 38. *c Hieron. ad Rusticum.* *d* Nullo modo enim decet, ut in ea vita ubi fiant Senatores laboriosi, ibi fiant opifices otiosi. *August. de opere Monachorum, cap* 5. Mallem per singulos dies certis horis, quantum in bene moderatis Monasteriis constitutum est, aliquid manibus operari. *Ib. cap.* 29. *e* Ut de opere monachorum librum conscriberem, illa me necessitas compulit, quòd cum apud Carthaginem monasteria esse complures, alii se suis manibus transigebant, obtemperantes Apostolo; Alii vero ex oblationibus Religiosorum vivere volebant, ut nihil operantes unde necessaria vel haberent, vel supplerent, se potius implere præceptum Evangelicum existimarent, atque jactarent, ubi Dominus ait, *Respicite Volatilia cœli, & Lilia agri. August. Retract. lib* 2 *cap.* 22. *f* Operari manibus, bonum est corpori, deservit Spiritui, ædificatio est proximi, & reparatio est sensus nostri. Et si interdum pigri sumus, tamen perseverando vincimus. *T. Campensis De disciplina clausteralium. lib* 5. *cap.* 4. Floruit circa annum Salutis Incarnatæ M. CCCC X. *g* Pater noster *Benedictus*, otium detestans Monachorum, in Regula quam nobis tradidit, inquit, Otiositas inimica est animæ, & ideo certis temporibus occupari debent Monachi in labore manuum certisque item horis in lectione divina. Tunc enim vere sunt Monachi si labore manuum suarum vivunt, sicut & patres nostri fecerunt & Apostoli. —— *Item*, Erat in primordio Monastici status ista consuetudo Monachorum, ut nullum sine labore admitterent ad sui consortium, &c. verum postquam census Monachi habere cœperunt & redditus, pristina mox simplicitatis studia, defecerunt, crevitq; paulatim cum divitiis rerum temporalium superbia, in tantum, ut labores manuum omnes cum tempore Monachi recusarent. —— Ne igitur panem vestrum manducetis otiosi, semper vos aliquo labore honesto & ut illi oportebit esse mancipatos, quo & mens à tædio relevetur observantiæ regularis, & inopia gravis vel in parvo saltem reparetur; Messis tempore ad sœnum, & autumni diebus ad vindemiam vos duntaxat extra Monasterium consuevimus occupare, &c. *Trithem. de labore Monachorum manuali. Homil.* 7.

And

And whereas he cals it a ſacred function; ſurely idleneſs is no function: yea, I doubt not but I might truly ſay, that it was never any function, even when it was at beſt. But men of divers functions met together to [h] live (as they thought) ſo neer as they might, according to the pattern of the primitive Chriſtians. And as a Citizen that lives under the rules and government of a City, cannot call his citizen-ſhip a function, no more may the Monk call his Monkery a function for living under the rules of a [i] Monaſtery.

[h] Monachiſmus ſinceritatem ſuam retinens non aliud eſt quam ſincerior Chriſtianiſmus. Talem primam Chriſto credentium Eccleſiam fuiſſe, qualis nunc Monachi eſſe nituntur. *Gabr. Puterbeus frater.*

[i] But *Clemens* of *Alexandria*, thinks that a man more perfectly imitates the Apoſtles in a married then a Monaſtical life. Qui autem fuerit perfectus, exempla habet Apoſtolos; & revera vir probatur, non in eo quod vitam elegerit Monaſticam: verum ille viros vincit, qui in matrimonio & liberorum procreatione, & domus cura ac providentia citra voluptatem & dolorem ſe exerçet, & cum in Familiæ verſetur curatione, individuſus tamen eſt a Dei charitate inſurgitq; adverſus omnem tentationem quæ affertur, per filios, uxorem, & famulos, & poſſeſſiones, *Clem. Alex. Strom. l. 7.* And *Chryſoſtom* differs not much from him: Ne Monachum quidem magnopere admiremur, quod is apud ſe vivens, neque commoveatur, neque in multa ac magna peccata prolabatur; Neque enim ei res illæ adſunt, quibus ipſe animo irritetur, æmuleturque; ſin vero quis ſe turbis univerſis tradiderit, animum ipſum vel tempeſtate actum tanquam in malacia & tranquillitate gubernans, hic dignus eſt quem omnes plauſu & admiratione proſequantur. *Chryſoſt. de Sacerd. l. 5.*

But as it ſtands at this day, we have too many proofs, that if it were a ſacred function at the firſt, it is generally now neither function, nor ſacred. [k] *Eraſmus* in his Antidote upon that Epiſtle of *Hierom* to *Ruſticus*, formerly alledged, ſaith, *Let it offend no man, that in this Epiſtle, nor in any of the former, Saint* Hierom *commandeth none of thoſe things which in theſe days are required of Monks. Of thoſe three vows which they call* ſolemn, *there is not one word. But we muſt remember that which is clearly manifeſt by this mans Writings, that in* Hieroms *time there was not that kind of Monks which we ſee in our age.* And [l] *Caſſander* thus agreeth with him; *It is manifeſt enough, how much Monkery is now degenerated from the firſt original, how defiled and deformed with abuſes; true and ſolid religion being changed into an empty ſhew of religion: and riches increaſing, piety hath decreaſed.*

[k] Ne quem offendat quod in hac Epiſtola ſicut nec in ſuperioribus divus *Hieronymus* nihil eorum præcipit, quæ his temporibus à Monachis exiguntur. De tribus illis votis quæ vocant *Solennia*, ne verbum quidem ullum. Sed meminiſſe debemus id quod palam liquet ex hujus ſcriptis, ætate *Hieronymi* nondum fuiſſe hoc Monachorum genus, cujuſmodi nunc noſtra tempeſtate videmus. *Eraſm. in Antidoto Epiſtolæ Hieronymi ad Ruſticum.*

[l] Quam autem longe Monachatus hodie, à prima ſua origine degeneraverit, & quantis abuſibus contaminatus & deformatus ſit, ſatis per ſe eſt manifeſtum; nam paulatim religio vera & ſolida in ſuperſtitionem & inanem ſpeciem religionis converſa eſt; & accreſcentibus opibus, decrevit pietas. *Caſſander Conſult. Art. 25.*

Thus we ſee what is become of the ſacred function, and what a work of charity it hath been to give thoſe riches to it, which have been the means to diminiſh the piety of it. And indeed, ſuch fearful abominations have been diſcovered in monaſteries, ſince idleneſs met in them with exceſſive proviſion, that ſcarce any roaring [m] Society can match this ſacred function. So far is it from *aſſiſting mankind in the way of the Spirit*, that it hath given to mankind moſt loathſom and ſcandalous examples in the way of the fleſh: For how many Stories are ſtuffed with their adulteries, murders of Children, unnatural pollutions? yea, in our own Chronicle, the eyes of the Reader are almoſt defiled with the names of Monks found guilty of that ſin

[m] Nuſquam fere licentior & profanior vita, quam in nonnullis Monaſteriis. *Caſſ. Ibid.* *Speeds* later Edit.

of fire and brimſtone. And indeed, take a man with ſtrength of body, and by the *proviſion* of *exceſsive charity* joyned with *idleneſs* and *fulneſs*, you make him a right *Citizen* of *Sodom*.

And now call him a Monk if you will, he ſhall be but a Monk of the Order of *Sodom*: his function far from ſacred, far from the Spirit, but even a helliſh trade of fleſhly abominations: And ſo I think we have drawn up theſe concluſions; Firſt, That it ſhould not be true Chriſtian charity which by *exceſsiveneſs* gives that proviſion which makes ſuch a child of hell. Secondly, It may be no charity becauſe it may be an erroneous opinion of merit and ſatisfaction. And it is too well known, that the ſuppoſed expiation of crying ſins hath laid the foundation of too many Monaſteries. Thirdly, This Proviſion may be a fruit, not of Romiſh Charity, but of Romiſh Policy: for *Rome* may cheriſh this proviſion, and enriching of Monaſteries, that they may ſerve as ſo many Garriſons for *Rome* againſt Princes: for by them they may diminiſh Kingdoms; and as much as they take from theſe, ſo much they add to the Kingdom of *Rome*.

The Champion paſſeth on, and having wrought a glittering curtain beſpangled with the ſeeming good works of *Viſiting the condemned*, *Redeeming Captives*, *Inſtructing the ignorant*, he ſpreads this curtain before the eyes of his Readers, at once to dazzle them with this glorious ſhew, and to cover from them the horrid ſpectacle of *Romes* bloody uncharitableneſs. That there are no good works in the limits of *Rome*, I will no more ſay, then I will ſay there are no knees there that do not bow to *Baal*. And theſe (as I ſaid before) ſerve well the turn of the Beaſt, to make his horns ſhew like thoſe of the Lamb, as they do at this time ſerve our Author to make a ſhew that *Rome* is charitable. But take out of his Inventory thoſe works that are done for ſatisfaction, to pay God the debt of ſins, and ſo to make them Saviours: or, for merit and ſupererogation, to bring God in debt unto man; I doubt not the remaining works like *Gideons* Army will abate from thouſands to hundreds. And indeed, the greater multitude there is of erroneous works, the more Arguments, not of Romiſh charity, but of Romiſh error and ſuperſtition.

But when among theſe works of Romiſh charity I ſee the inſtructing of the ignorant, I wonder at the Cavaliers blind partiality, that could not ſee this which he brings forth as a proof of Romiſh charity, to be an high proof and accuſation of Romiſh uncharitableneſs: and this uncharitableneſs is the greater for his own reaſon, *becauſe ſouls are more precious then bodies*. So that the [n] great deluge of this tranſcendent uncharitableneſs to ſouls, ſeems to drown all the former works of charity to the body: And indeed, what inſtruction can a Latin *Pater Noſter*, a Latin *Creed*, a Latin *Ave Mary*, a Latin *Maſs* give to an ignorant ſoul? It hath been to me a ſpectacle of compaſſion, when beyond the Seas, in ſome principall City, I have met with a

[n] Ignorantia malum eſt & miſeria, quam vera charitas expellere tenetur. *Loren* 22. *Diſp.* 41. n. 15. Quanquam omnes Chriſtiani teneantur dilectionem ſuam teſtari obſervatione mandatorum, juxta illud, *Si diligitis me, mandata mea ſervate*; à *Petro* tamen eiuſque ſucceſſoribus, aliud quiddam & majus exigitur, nempe ut paſcant; vide autem emphaſim verborum; Non dicit, *Occide*, aut lanam & lac accipe; ſed *Paſce*: Nec dicit, Poteſtatem in eos exerce tyrannicam; ſed, *Paſce*. *Ferus in Iohan.* 21.

poor

ever ſpringing purity, to purge and caſt out the filth that is caſt into it: And thus doth the Well of Grace in our ſouls caſt out the filth of actual ſins by repentance. And, indeed, to both theſe doth our Church call us in our preparations to the Lords Supper: ſo that in regard of the care of our Church and her Remembrancers, we have no need of Popiſh admonitions towards charity and repentance; and in regard of the Lords Supper, which is Chriſts remembrance of theſe duties to us, we have no need of more Popiſh Sacraments.

And now, if there were cauſe, I could ſay much more of the ſufficiency of our faith: for we believe that which [a] *Caniſius* the Jeſuite ſaith, is the *ſum of things to be believed, the Creed of the Apoſtles.* And if there were yet need of a larger faith, [b] Let us hear King *James* of ever glorious memory, what he ſaith of his Proteſtant faith: *I am ſuch a Catholick Chriſtian as believeth the three Creeds, I reverence and admit the four firſt general Councils as Catholick and Orthodox.*

Briefly, we have ſo full and ſaving a faith in Jeſus Chriſt and his Goſpel, that except the Pope bring us another Jeſus, and another Goſpel, we need not to hear him; and if he bring another Jeſus, and another Goſpel, then he is accurſed.

[a] Quæ ſumma eſt fidei, ſeu omnium credendorum? Symbolum Apoſtolorum in duodecim diſtinctum Articulos. *Caniſii Catechiſmus.*

[b] *King James his premonition to Chriſtian Kings.*

2 *Cor.* 11. 4. *Gal.* 1. 8, 9.

Sect. II.

The preſumption of Papiſts in condemning this ſaving faith: and whereas the Cavalier denies, that they hold Proteſtants to be in the caſe of thoſe who ſin againſt the Holy Ghoſt, it is ſhewed, by a fearful example, that denying the Doctrine of the Proteſtants hath been taken for the ſin againſt the holy Ghoſt.

AND now being juſtified by God in Jeſus Chriſt, through a ſaving faith, who ſhall condemn us? Certainly the faith which ſaveth us, will not condemn us. Therefore, if Romiſts condemn us when we have this ſaving faith, they are to be condemned for unjuſt condemning us. They muſt have that judgement wherewith they have judged others: and ſo they have not ſo much condemned us as themſelves. They draw the woe and curſe upon themſelves, which is denounced againſt thoſe that call *good evil*, and take the righteouſneſs of the righteous from him. And thus doing, they are far from taking the *place of Almighty God in judging his ſervants*, which this man ſaith ſome of ours do lay againſt them as a charge: For indeed, to ſpeak more rightly, they might ſay, that herein Romiſts take the place of the *Accuſer of the Brethren*: They put themſelves into that place of that father of untruth and uncharitableneſs that falſely accuſed *Job* as an Hypocrite, and aſſayed to provoke God and men againſt the Children of God.

Mat. 7. 1, 2. *Eſay* 5. 20. *Prov.* 17. 15. *Rev.* 12. 10. *Job* 1. 9, 10, 11. & 2. 4, 5.

Yet doth not the Devil (nor his inſtruments) falſly accuſe and

terrifie the faithfull without an especiall craft: For he is a cunning Fowler, and a Fowler, when he hath spread his net before some cleft of a Rock where birds rest in safety, he assayes by noyses, out-cries, and terrors to fright them out of their safety, that so they may come into his net: So the Devil, when he seeth souls safely resting by faith in the Rock *Christ Iesus*, he assayeth to fright them out of their safety, by the out-cries and terrors of damnation. And the Romists joyn with them in these terrible noyses, so to fright Protestants from their Rock of safety, into their net of errors, superstitions, idolatries, and especially that *large Net of Idolatry*, the Popes Deity and Supremacy. But, as the only safety of the bird is not to fear these out-cries, neither by fear of a false danger to run into a true one; so it is the safety of Protestants not to fear these noyses, nor for the fear of a false damnation, to run into a true one: Let them keep close to their Rock of safety *Christ Iesus*, and from this safety they may assuredly expect salvation. But contrarily, the *false Accusers*, and affrighters, and casters of damnation, shall be truly in danger of the same damnation which they have falsely laid on the *heires* of salvation.

This Author speaks yet further, of a charge laid by us on Romists, That they say, *Protestancy is as the sin against the Holy Ghost.* I think the meaning of this charge is only to this purpose: That Romists, in saying that unrepented Protestancie doth damn men, do make it in effect, as mortall as the impenitent sin against the Holy Ghost. But for every way of charging them for their uncharitable censure, I do not undertake; for it may suffice me any way to shew that this censure is unchargable. Yet seeing we are fallen into the mention of compating Protestancy to the sin against the Holy Ghost, let us behold in a Pattern how neerly falling from Protestancie hath been taken for the sin against the Holy Ghost.

Sleydan, Com. lib. 22. Gowlart. Admir. Hist. ex Stringero, teste oculato.

F. Spira, a learned Lawyer, dwelling neer *Padua*, having embraced the true Religion with great zeal, and making open profession of the same, was complained of to the Popes Legate: which when he understood, and saw the danger, after he had long deliberated and consulted what was best to be done, he resolved at last to go to the Legate: accordingly he went to him to *Venice*, craved pardon, and promised future obedience: The Legate, for an example to others, commanded him after his return to make an open recantation: which accordingly he performed. But having done this against his conscience, to maintain himself and his charge, being returned to his house, he could not rest an hour, no, not a minute, not feel any ease of his continuall anguish. And even from that night he was so terrified, and had such horror of his actions, as he held himself for lost: For, as he himself did confess, he saw plainly before his eyes all the torments of hell, and the damned: and in his soul did hear the fearful sentence, being drawn before the Judgement seat of *Iesus Christ*. He was carried to *Padua*, where famous and excellent Physicians did visit him, and gave him Physick with singular affection: but they soon found that he was little sick in body, but grievously in mind. Nothing came

out

out of his mouth that was lightly or foolishly spoken, or that might discover any error in him. They asked him if he thought his sin to be so foul, that it could not be pardoned through the bounty and infinite mercy of God. His answer was, That he had sinned against the Holy Ghost; which was so great a sin, as it is called a sin unto death; whereof this wretched man discoursed amply, learnedly, and too subtilly against himself: He said, that he did acknowledge the severity of Gods Judgements, who had chosen him to make him a spectacle rather then any other, and to admonish all by one mans mouth, to abstain from all impiety, confessing that there was no reproach nor punishment which he had not deserved by reason of his foul offence.

After he had discoursed gravely of the Divine Justice, he said, That they should not account strange this his speech, for that oftentimes God doth wrest out of the mouth of Reprobates most assured testimonies of his Majestie, his Justice, and his fearfull Vengeance; as we see in *Iudas*, confessing his own sin, and justifying his Master.

Many testimonies of Scripture being alledged to divert him from this fearfull apprehension, and being exhorted to receive into his heart a hope and a trust of salvation by *Iesus Christ*; he said, even in that whereby you do exhort me to gather some hope, I see all means of health and pardon taken from me. For, if the Testimonies of the holy Scripture have any authority (as they have) do you think that *Iesus Christ* said in vain, that he which renounceth him before men, he will renounce him before his heavenly Father? Do you not see that this concerns me, and that it is as it were particularly verified in my person? What shall become of him whom the Son hath disavowed before his Father, when, as you say, we must hope for no salvation but in *Iesus Christ*?

It cannot be believed with what gravity and vehemency his words were delivered; neither was there ever man heard pleading better for himself, then *Spira* against himself: He said, That God did set the precious blood of *Iesus Christ*, and the dignity of his obedience, as an high and strong Rampart, that sinners, repenting them, might not be drowned with the overflowing of their sins and offences; As for himself, seeing he had renounced our Saviour *Iesus Christ*, he had (as one should say) overthrown this strong Rampart with his own hands, so as the deluge of the waters of vengeance had covered and swallowed up his soul. One of his most familiars said unto him, that his great torment proceeded from abundance of Melancholy which troubled his brain. *Spira* remembring that he had many times refuted this opinion, said, You may think what your please, but God in truth hath troubled my spirit, seeing it is impossible for me to have any hope of salvation. Thus he continued, and withall refused to eat any more meat, and so being carried from *Padua* to his own house, in this despair he died.

CHAP. V.

Against the Cavaliers third Chapter; First, it is proved, That although unity be necessary in the true Church, yet doth not this discharge the Papists from uncharitableness in damning Protestants.

Sect. I.

Wherein is declared, first, the weakness of his Grounds and Deductions. Secondly, what kind of unity is required in the Church.

WE are past the Champions unproved, and indeed disproved improbably of this assertion; *That Rome wants charity in casting damnation upon Protestants.* Now we are come to his untruth: *It is untrue,* saith he, *that Romists want charity, in thus damning Protestants.* And by what reason doth he prove it to be untrue? Because there is but one Church: a strange kind of reasoning, that this should be an untruth, that Rome is uncharitable in damning Protestants because there is but one Church, when even hence appears the truth of her uncharitableness. For if there be but one Church, and Protestants be members of this one Church, how is it not most true that it is uncharitable to damn the true members of this one Church? Now that Protestants are members of this one Church, is a truth already proved, which nothing that this Author saith in this book, or can say, will ever disprove; but much rather his grounds or rules, by which he would oppugn our truth, do prove it, and make against himself and his untruth.

His grounds are these; There is but one Church, and one Religion, out of which there is no salvation. Secondly, the unity of the members of this Church is broken between Papists and Protestants. Thirdly, that both Papists and Protestants are not liable in their several Religions. But what doth all this prove, but that Protestants, *first*, may be members of the true Church with whom *secondly*, Papists do break unity; therefore *thirdly*, Papists are not liable? His own proofs make not against us, but make against him and his own fellows.

That the inference framed by him to is not reasonable, [illegible] An inconsequent untruth, if the consequent be deduced from untruths, and so it must either [illegible] premises or itself. Doth the Author himself believe what he says, or can it come into his judgement, that

that if two hold two contrary opinions, whereof one is true, and the other false, that he which holds the false is not to be blamed, if he declare to the other that the truth is falshood, and thereupon tell him that he is in danger to be damned by believing the truth, so to terrifie him out of the truth into his own falshood? If there be no fault in this, then how can any man blame a Turk for telling a Christian that he cannot well be saved, except he turn Turk? Surely whatsoever this Cavalier may think of his kind of doctrine, I believe, that if the same were maintained in false titles to a Crown, the Law would call it Treason: For if a Subject conceiving his false title to be good, should tell his Prince that he were an Usurper, were not such a Subject to be blamed? Surely, whatsoever a Romist may think of such a one, I doubt not but the Law would think him worthy of a capital Sentence. And it is likely the abetters of him by such doctrines, would not be freed from blame and danger. But if this Champion had sought advice, his own doctors could have holpen him out of his error. For they [a] can tell him that an erroneous conscience doth not bind to the doing of that which it erroneously thinks should be done; the proper *Guide* of our *Actions* should be *Light* and *Knowledge*, not darkness and error: Neither is the Will bound to obey other then the rectified Understanding. And therefore, if the conscience, being deceived, do prescribe that to be done which is unlawfull, the true and only remedy is to clear the conscience from the errours, and not to follow it in errors: For this were to double the fault which before was single; for the errour in the conscience was one, and now the following of that errour is another. And if the Cavilier know it not, there is also a Romish Doctor that can tell him a cause and root of this very error which damneth men that shall be saved. And indeed it is a vice not beseeming a Cavlier, which he calleth Pusillanimity. [b] *An error of conscience is caused by pusillanimity of heart, whereby a man fears that which should not be feared according to the right judgement of reason, and such a conscience is to be rid, and therefore to be avoided, because it causeth three evils, whereof the third is this, It damnes him that should be saved.*

[a] Quæritur an conscientia errans vim habeat sibi obligandi, hoc est, ut eam sequi, & juxta ipsius præscripta agere debeamus. Duæ sunt opiniones; prima asserat non habere vim obligandi, sed ligandi. Quando conscientia ligat, & non obligat, tunc si contra eam agatur, peccatum quidem admittatur, non tamen secundum eam agere debemus, quoniam possumus

[b] [illegible] [illegible] [illegible

But thus this error of the Cavalier being taken from him, by which he thinks he may follow his erroneus conſcience, in denouncing damnation to thoſe that are ſaved, the very ſinew and bond of his diſcourſe is cut aſunder, and all his enſuing labour loſt, by which he ſtrives to prove that Proteſtants and Romiſts are divided, and cannot both be ſaved: For though they be thus divided, a Papiſt cannot charitably tell a ſaved Proteſtant that he is damned, becauſe he doth erroneouſly believe it.

Yet will he needs go on to his proofs of unity, though altogether unprofitable, and unable to excuſe *Rome* from the charge of being uncharitable to Proteſtants: yea, it rather aggravates his charge and makes her more uncharitable, in not holding unity with ſo good Chriſtians as Proteſtants. Yet he is reſolved to go on, and to utter that which he gathered upon this head, or rather upon this word of *Unity*; for the places which he brings forth, it ſeems, pleaſe him well, if they do ſpeak of the word *Unity*, or ſomething neer to the ſound of it, though the meaning be nothing of that unity which it concerns him (even in this his walk of impertinency and wandring) to purſue and prove. For ſometimes his Allegations ſeem to prove that there ſhould be in the Church one *Head*, and ſometimes one *Heart* and *Affection*, ſometimes one *Spirit*. But if the Author would be pleaſed to remember his own buſineſs, he might conſider that his work is to prove that there is in the Church ſuch an entire unity in all points of Doctrine, that there can be no difference or diſſent in any one point, though never ſo ſmall, but that by this difference the unity of the Church and ſalvation is loſt. For we deny not, but there muſt be one heart, and one affection, and one ſpirit in the Church, and all this in and under the unity of one *Head, Chriſt Jeſus*.

Again we acknowledge that God did found but one Church, and one Religion; and that without theſe two there is no ſalvation. But except the Author prove that the unity of this one Church, and of this one Religion conſiſts in this, that the belief of all muſt be one and the ſame in all points, under pain of damnation; the former words of unity are meer words, and not pertinent to this end, neither will they make up his task. For when he comes to his next point, that this unity is broken between Proteſtants and Romiſts, we will preſently deny that we have any way broken that unity of faith, which holds us in unity with the Church, and conſequently we are ſtill in the ſtate of ſalvation, and ſo all his errand is loſt. Therefore the moſt places being impertinent, as proving that which we deny not, and indeed makes nothing for him, being granted, he hath two or three, which by ſcrews are wreſted toward this full unity in points of belief, though they reach not home to it. Theſe perchance he hammed at in other places, but they would not joyn with him.

Sect. II.

The argument drawn from the authority of the High Prieſt among the Iewes anſwered.

A Firſt of his unproving and impertinent places, is that of *Deut.* 17. where (as our Author ſaith) his whole *people ſhould be ſubject to the determinationo f the High Prieſt for the time being; and this upon no leſs then pain of death: In which ſentence, there was to be no appeal.* And a little after, *The great authority and power, which was caſt upon the individual Perſon of one Iudge.*

But firſt if we will read the words of God himſelf, we may ſee that He ſpeaks of more then one individuall Perſon: For he ſpeaks of the Levites, the Prieſt, and the Judge. And if a man will not hearken to the Prieſt or to the Judge, that then he ſhould dye. *Ver.* 9. & *Ver.* 12.

But ſecondly, it muſt be remembred, that that which the Prieſt or the Judge muſt pronounce, muſt be the ſentence of the Law: For even the Prophet muſt dye which ſhall preſume to ſpeak a word which God hath not commanded. *Ver.* 11. *Deut.* 18 29.

Yet thirdly, wee well know, That this ſpeaking according to the Law, was often neglected by the Prieſts; and therefore they brake the Covenant of *Levi*, and led the people into errors, as hereafter more fully may be proved. And I hope this Champion will not ſay, that the people loſt their ſalvation if they did not hold unity with the errors of the Prieſts. *Mal.* 2. 8.

And whereas he addeth, *That there could be no religion or Church that did not agree with this*; We take not this to be the preſent Queſtion: but Whether, all believers, Proſelytes, or Jews, did in every point, by the Prieſts deciſion, hold an unity of belief, and did in no point differ. Now this, I think, will never be both affirmed and proved. For not only humane Teſtimonies, but the Scriptures themſelves do ſhow us, that there were divers ſects and opinions among them, and yet they joyned together in externall unity, not dividing themſelves into two Religions and Churches. *Mat.* 22. *Act.* 23 6, 8.

But to put this Author out of trouble, in regard of his individuall High Prieſt, the mention of whom ſeems to look aſquint on the Pope, as his ſhadow; let him remember, That the High Prieſt was himſelf a ſhadow of Chriſt, and when Chriſt came, this ſhadow was aboliſhed and when this ſhadow dyed, it left not the Pope heir or executor; and ſo he can be an heir but the counterfeit of an aboliſhed ſhadow. *Heb.* 7. 12. & 8. 5.

And thus all this Authors labours for the High Prieſt are left to the Pope. But ſee how yet it fals out more unhapily againſt him; for after he had made mention of the *individual High Prieſt*, his next proof ariſeth from *Korah*, *Dathan*, and *Abiram*, puniſhed for ſchiſme (and not for Hereſie, and difference in doctrine) againſt two individual perſons, *Moſes* and *Aaron*.

SECT.

Sect. III.

It is declared, 1. That the unity of the Church may be preſerved without an exact agreement in all points of Doctrine. 2. That the Papiſts exalt the Pope above God, in that they hold all differences from the Popes determination to be mortal, and yet ſome breaches of Gods Law to be venial.

יחידים *Unici ſolitarii. Pſ. 68 6. Pagnin. lex.*

ANother place of his, very impertinent to his purpoſe, is taken or racked out of the Pſalmes; which, differently from the originall and corrected Tranſlations, he thus paraphraſeth; *He makes them to be all after one manner, and to be endued with the ſame affections and dictamens concerning Gods Service.* But the word *dictamens* we leave to this Author, as being his own, and not the Texts; only we may upon requeſt allow this place, and the next (of Chriſts prayer for unity, *John* 17.) to intend unity of affections, and yet he will be ſhort of his unity in all points of Doctrine. And it is well known, that if this were meant, the preſent Romiſts themſelves have not that unity, neither thoſe who far excelled them, the ancient Martyrs and Fathers. And far more guilty are they againſt the prayer of Chriſt, in maintaining diviſion [a] of affections towards Patriarchall Sees, and many eminent parts of the Catholick Church: for the Pope is like *Iſmael*, his ſword againſt every man that will not ſubmit to his univerſall Supremacy.

[a] Schiſmatis tota radix & vera cauſa eſt & jam diu fuit Romanus Pontifex. —— Schiſmaticus enim eſt qui ab Eccleſiæ univerſali ſe ſeparat; non qui Papam errantem nolit ſequi. *Spalat. Oſiand. error. Suarez cap. 6. Matth. 28. 20. Mar. 16. 16.*

And according to this dividing Spirit of the Papacy, is it this Authors buſineſs in this work, to make a diviſion in the Church (for falſe proving is making) even where there is an unity; for, is not this his employment in this Chapter (and more hereafter in taking away the diſtinction of points fundamentall) to ſet Chriſtians by the ears, and one to damne another for differing in every little point of doctrine? For thus he ſaith, even ſoon after his former places of unity (and he would fain have Saint *Matthew* and Saint *Mark* to ſay ſo with him,) *Whoſoever ſhould fail of believing any one point of Chriſtian Doctrin, ſhould be as ſure of condemnation, as if he had believed but any one, or none.* A Foundation laid of Babel it ſelf, even of diviſion and hatred in the Church of God; A Poſition to which I cannot be ſilent *for Sions ſake*, nor *for my brethren and companions ſake*, whom this Poſition hath often ſlain with death temporal, and adjudged to death eternall. For let it look as ſmooth as it will, do you break up the bowels of it, and you ſhall find it full of blood, diviſion, and damnation. This, even this is it which hath wrought thoſe fearful Maſſacres, Treaſons, Excommunications, Fires, whereof many horrid ſpectacles in the ſecond Chapter have been preſented.

And how ſhould it be otherwiſe, but that it ſhould produce ſuch helliſh effects, when it teacheth Chriſtians, for every failing in the belief of any one point of Chriſtian (that is in their language, Romiſh or Popiſh) doctrine, to account other Chriſtians in the ſtate of damnation,

nation, and to hate them more then Heathens; So that if the Pope say, that the *Worship of Images, Prayer in an unknown tongue, without understanding, Rats eating the body of Christ*, and such other errors be points of Christian Doctrine; the man that believes them not, though he believe in Christ, yea, all other points but one of these, hath forfeited his salvation, and is fallen into the odious state of a combustible Heretick, and of a damnable person. But this Author might have been put in mind of more mercy by one of his allegations: for though Christ in the place of *Matthew* by him alledged, willeth that all Nations be taught to observe whatsoever he hath commanded; yet his own fellow Romists allow, that the breach of some of Christs Commands are not damnable: I might alledge a Command of Christ in the Lords Supper; *Drink ye all of this*; which (as concerning the Lay people) they have turned into, *Drink ye none of this*: But I will pass to other Commands, such as those are which command the keeping of the Moral Law, (*Matth.* 5.17,28,48.) and forbid every idle thought: but the breach of these [a] Commands by inordinate thoughts, or small deviations, the Romists can make not mortall and damnable, but veniall. How comes it then that they will allow us no veniall errors and failings in small points of Doctrine, but any one point of Christian (that is, in his sense, Popish) Doctrine not believed, is damnably mortall? Is there not in this a great piece of Popish leaven, even of the wicked mysterie, that sins against Gods Commands of morall obedience may be veniall; but against the Popes Commands, in the least point of doctrine, are altogether mortall? And doth not the reason appear to be this, That in the breach of a morall Law (as that of coveting our neighbours goods) God is offended, but the Pope is not hurt: but by not believing any one point which the Pope delivers for Christian Doctrine, his *Inerrability* falls to the ground, and so his Supremacy? And it were better, according to the policy of this wicked Mystery, that all the world were burned or damned, or set at division, then that the Papacy should fall. But thus doth the Pope set himself above God, by valuing offences against himself of a more damnable nature then sins against God: But well it is withall, that they shew hereby, that God is yet far more mercifull then the Pope; for God, they say, makes little sins veniall, whereas the Pope make little errors against Popish doctrine deadly and damnable. But the truth is, to those that are in Christ Jesus, God doth make veniall both errors in lesser points of *faith*, which grow by ignorance, blindness, or weakness of faith, as well as lesser errors in *life*, by infirmity and weakness. Christs blood is a propitiation for all our sins, aswell sins in the Understanding, as in the Will. And to those who attain to that measure of faith which knits them to Christ Jesus, Christ Jesus by his blood will make other ignorances and unbeliefs in those points of doctrine, to which they cannot attain, venial and pardonable: and surely, our Author is hardly driven to get a shew of proof from Scripture, of this doctrine of division and damnation: The place of *Matthew* could not serve; for there was only a command to the

[a] Qui concupiscit inordinate contra solam liberalitatem, vel pauxillum contra justitiam, solum venialiter peccat. *Navar. Man. c.* 20. *N.* 1. Negari non debet peccatum veniale esse contra præceptum aliquod. *Vasq in* 1a. 2 *Disp.* 144.9.

Apoſtles, to teach all Nations to obſerve all Chriſts Commands. But we have ſeen above out of Romiſts, that the breach of ſome of Chriſts Commands is not damnable, but veniall; wherefore another place muſt be forced to confeſs it. Accordingly that of Saint *Mark* is ſet on the rack; but this place ſpeaks not of not believing all and every point of doctrine delivered and decreed by the Pope and his adherents: but the main ſcope of the place is a caſting of damnation upon men for the great point of not believing in Chriſt: for in the Goſpell this is an uſual ſenſe of the word *believing*, eſpecially when it ſtands upon life and death. And, it ſeems this Author can bring no plain place of Scripture to prove, that he who believes not every ſmall point of doctrine decided by the Pope, ſhall be damned: for if he could, theſe places had not been ſo unmercifully racked toward it. But thus ſtill behold a going on of the Myſtery of iniquity. Unity unto ſalvation is urged, thereby to make diviſion unto damnation: Words are taken from Chriſt the Head, therewith to tear his body into peices: But hereof we may make this uſe, That when a Papiſt preacheth to Proteſtants of unity, then let them expect and beware of diviſion.

John 3. 36. &6. 29, 35, 40. *John* 17. 3. *Acts* 10. 43. *Rom.* 3. 25, 26. 1 *John* 5. 12.

Sect. IV.

The place taken out of the 18. *of* Matth. *is cleared, which the Cavalier had perverted to the maintenance of four Popiſh grounds: Firſt, The perpetual viſibility of the Church of Rome. Secondly, The abſolute authority of this Church, in judging controverſies. Thirdly, The Inerrability of this judgement. Fourthly, a Neceſsity of ſubmiſsion thereunto, whereby their imaginary unity is produced.*

I Might here be at reſt for this Chapter, but that this Champion, beſides two impertinent places (one of which ſpeaks of unity of Affection, and a ſecond of the unity of Spirit in the bond of Peace,) brings forth a third, even the often anſwered place of S. *Matth.* which he perverts to divers ill uſes, whereof this imaginary Popiſh unity is one: For he aſſays hereby to prove the Church to be the Judge of controverſies to prove her viſibility, to prove her inerrability, and thereupon he thinks preſently ſhould follow an unity. *Matth.* 18.

First, to remove the ſtumbling block of viſibility, for which the Author went out of his own way, that he might lay it in ours: I anſwer, That this Text may teach what is to be done where there is a Church, as, commonly there is where there is a Brother and a Brother, but it doth not teach that there ſhall be a Church viſible in all places, and at all times.

But notwithſtanding this text, a Church may be viſible ſometimes in one Nation, and ſometimes in another, according to the fruitfulneſs of the people, and the juſt pleaſure of God, who ſometimes removeth the Goſpell and the Candleſtick from a Nation that bears

no

no fruit, to another that ſhall bear it: And ſo we ſee that there are no Churches now to be ſeen where there have been famous Churches in times paſt. Accordingly the Church may be viſible in *Greece*, in *Æthiopia*, in *Armenia*, yea, in *England*, though it be not viſible in *Rome*; and ſo the viſibility thereof may be true, though there were no *Rome*, and no Pope. So that neither this, nor any other text, though they ſay the Church is viſible, yet they do not ſay that *Rome* or the Pope ſhall ſtill be the viſible Church: but contrarily the Scripture giveth us good hope that *Rome* ſhall be inviſible; yea, it gives us great proof that ſhe is now the Scarlet Lady that perſecutes the Church, and is now the Mother of abominations.

Poteſt in aliis Epiſcopis & quidem firmiſſimè pietas religioniſq; integritas conferrari. *Nilus de Prim. papæ*

Secondly, no Scripture doth ſay that in time of perſecution or prevailing Hereſie, the Church ſhall there be viſible where this perſecution drives it into corners, that it may eſcape the fury of it by a kind of inviſibility: And when the Arian Hereſie had covered the face of the Earth, and the Roman Biſhops or Pope had ſubſcribed to it, this Scripture doth not ſay that then the Pope or his adherents were the viſible Church; nor that they ſhall be ſo when the Pope turns Antichriſt.

For the ſecond point, that the Church is the Judge of controverſies, I could perchance ſay, that there appears very probable reaſons why this text doth not ſpeak of the Churches authority in judging of controverſies of faith, but of her authority in admoniſhing her children; and requiring reconciliation and ſatisfaction from one brother to another, in evident wrongs, even faults without controverſie: for the text ſaith, *If thy brother ſin or treſpaſs againſt thee, go and tell him his fault*: So that there is a ſin and a fault without controverſie, and ſuch a fault, that the offended brother himſelf may firſt judge and tell him of it that hath offended: And according to this beginning may be the proceeding, that is, that the two witneſſes, and ſo the Church, may be not to judge of the fault, whether it be a fault or no; but to witneſs and condemn the contumacy of the party in denying ſatisfaction, and reconciliation after an evident fault. And when the offending brother will not hear the Church thus admoniſhing, perſwading, and injoyning him ſatisfaction and reconciliation, then he is to be caſt out of that Church which he hath thus contumaciouſly diſobeyed: Agreeable to that of St. *Paul, If any man obey not our word, have no company with him.*

2 *Theſ.* 3. 14.

But be it that the Church be the Judge of controverſies, this alſo may be true, in Ruſſian, Æthiopian, and Proteſtant Churches; and ſo the Church may judge controverſies, though there were no Pope, and where the Pope hath no power. Beſides, the Romiſts themſelves differ concerning the meaning of the word *Church*: So that while we labour in the text to find a Judge of controverſies for reconciling them, we are left unreconciled, by being at controverſie about the Judge of controverſies mentioned in this text: For [a] ſome ſay, the multitude is this Church, and they have from them the moſt uſuall acception of the word *Church* in that ſenſe through the

[a] Hieronymus & gloſſa nomine Eccleſiæ multitudinem intelligunt. vid. *Loream. in* 22. *Diſp.* 46. *n.* 22.

new Teſtament: and the current of the place ſeems to him that way, accordding to proportion: For, firſt the offended Brother, alone, was to admonſh his brother; and next, with one or two witneſſes; and laſtly, he was to be admoniſhed by the congregation; So it is a doctrine of degrees, from one to two, and from two to many; and if it be thus, then the Popes power of judging Controverſies hath no footing here. But thirdly, (and ſo withall to include and reſolve the queſtion of inerrability,) If the Prelates be meant by the Church, (which *Lorca* ſaith is the moſt uſuall opinion amongſt Romiſts) yet doth not this place ſay, that Romiſh Prelates ſhall have ſtill an unerring judgement in controverſies; eſpecially any ſingle Prelate, as the Pope. Again, it can hardly be thought, that when a brother hath offended a brother, this text would have him preſently to call a Council or Synod of Prelates, and ſo complain to many Prelates at once, and ſo to the Church. But if it be his own Prelate of whom he muſt ask, doth this place promiſe that no Prelate ſhall err in judging of controverſies? It is well known that in the Jewiſh Church, (which was undeniably the true Church before Chriſt,) Prieſts did not judge controverſies without error: Yea, God Himſelf complaineth of the contrary, when he ſaith, *The Prieſts lips ſhould preſerve knowledge, ſhould ſeek the Law out of his mouth; for he is the Meſſenger of the Lord of Hoaſts: But Ye are departed out of the way, Ye have cauſed many to ſtumble at the Law; Ye have corrupted the Covenant of* Levi.

Mal. 2.7,8.

Accordingly we find in the Prophets a continuall out-cry upon the Prieſts for not leading the people; yea, the Prieſts are chief in falſe judgements, and injuries of the true Prophets. Accordingly, *Paſhur* both propheſied lies, and did caſt *Ieremy* into the ſtocks for propheſying truth: yea, the High Prieſt himſelf falſly judgeth Chriſt to have ſpoken blaſphemy: And St. *Peter* tels the High Prieſt and his aſſociates, that they were the builders that deſpiſed the Corner ſtone, and crucified Chriſt. And thus we ſee it plain in the Scripture, that the Prieſts and Prelates did err, even when our Author aſcribes that inerrability to them by which he would prove the inerrability of *Rome*; yea, we ſee farther that this ſame opinion of inerrability was the cauſe of their Error, as it is even now in the Romiſh Papacy. Their preſumption of not erring, was ſo far from being an Argument of inerrability, that it made them to run into error, and to lead the people after them, (blind after blind) into the ditch of error. This we ſee in their own words; for thus they ſay, *Come let us deviſe devices againſt* Jeremiah, *for the law ſhall not periſh from the Prieſt*; yea, this preſumption of not erring was thought a very ſure ground of erroneous judgement in this ſtrange controverſie, whether Chriſt be Chriſt: *Do any of the Rulers, or of the Phariſees believe on him?* as if they ſhould ſay, The Rulers, and the Phariſees, the Prieſts and the Doctors cannot err; and they have judged this controverſie, that Chriſt is not Chriſt: And therefore without controverſie men ought not to believe in Chriſt.

Ier. 26. 8.
Ier. 20. 1,2,6.
Mat. 26. 65.
Ier. 8. 18.
John 18.18.

But is there then no uſe of judgement of the Church? yes ſurely, very

very great: The Church, yea, the Priests or Ministers of the Church, according to the covenant of *Levi*, ought to speak the Law of God to the people, and judge controversies thereby. And then as the *Thessalonians* hearing Saint *Paul*, we must not think that we do so much hear their word, as the very Word of God: And this word being followed, will make a true and inerrable judgement; and truth ever being one, it will ever cause unity.

And so we are come to the fourth Point, and indeed the Point most proper to the present Question, though the place be not proper to prove the Popish unity which this Author would pick out of it.

For whereas to raise this unity out of this text, he would thereby enforce an absolute yielding to the judgement of the Church, without appealing to Scripture, he must remember that in this judgement of the Church, the Scripture is implied and included: and the including of it is the only right means of causing true Christian unity; For the case wherein a man not hearing the Church is to be accounted an Heathen, is sinning against a brother: now sinning against a brother is plainly forbidden by Scripture, being contrary to that Royall law of love, which commands a man to love his Neighbour as himself: So that not to hear the Church in a case of sinning against a brother, is not to hear the Church advising or judging according to Scripture: and so upon the matter it is a not hearing of the Scripture speaking by the mouth of the Church; and then see how unhandsomly ariseth the Inference of this Author: That he that will not hear the Church judging according to Scripture, may not appeal to the Scripture, that is, he may not appeal from Scripture to Scripture.

But much more right and reasonable is this consequence, That if a man shall wilfully not hearken to the Church in a case thus evidently judged by Scripture, let such an one be counted as an Heathen. And indeed, I can scarce think, that if this man who is questioned and accused by his brother were guiltless, and so by the Word of God should be acquitted, that this Author himself would have him taken for a Heathen, being judged by the Church, against Gods Law and Scripture, to be an offender. But in this case the [a] curse lights on the false Judges, that call good evill, as it doth on those that falsly damn Protestants.

Heb. 13. 7. Obey your Rulers, &c. Take with you this Limitation; *which have spoken to you the Word of God*; which S. *Paul* giveth even in the same Chapter. *B. Bilsons difference, &c. part.* 2.

And thus also the Cavaliers imaginary contrariety of two Churches judging one against another, is prevented and removed through this stedfast rule of unity: for two Churches judging one case, according to one right rule, (and such is the Scripture) cannot pronounce of one case more then one judgement. And so the man whom he would affright is put out of fear for being tossed between two damnations by two contrary judgements; for there is but one right judgement according to the Scripture, and so but one damnation to be feared, which any man may avoid by hearing the Church judging uniformly according to the Scripture: for if the Church make a man a Heathen against the Word of God, we have seen that [b] Christ did not take such a one for a Heathen; for Christ took the blind man into his company,

[a] Hac cœci exclusione Pharisæi sibi ipsis plus damni intulerunt quam cœco; per hoc enim seipsos separarunt & à Christo, & ab omnibus fidelibus, &c. *Ferus in Ioh.* 9.

[b] Ejectus quidem est à templo, sed a templi Domino inventus est. *Ferus Ibid.*

pany, whom the Iewiſh Prelates had unjuſtly excommunicated, and made like an heathen. And no wonder; for *Nicodemus*, Chriſts Diſciple takes it for a confeſſed ground; neither is it denyed by the Phariſees, That the Law is Judge, and from the Law all Judgement ſhould proceed: *Doth our Law* (ſaith he) *judge any man?* Accordingly, S. *Paul* tels the High Prieſt, *That he ſits to judge after the Law.* Therefore when the Judgement is contrary to the Law, it hath in it a nullity. Now, in all Judgements according to the Law, as there is a power and efficacy, ſo there is an harmonious unity.

Iohn 7. 51. *Acts* 23. 3.

But when there are two Popes, a Pope and an Antipope, or two ſucceſſively, that Judge one againſt the other, how are the poor popiſh ſouls that depend on a Popes word as a divine Law toſſed miſerably between two damnations? But this while the children of the Church are ſafe from this diſtraction by the unity of that judgement which proceedeth from the conſtant unity of verity in the Scriptures.

CHAP. VI.

The Teſtimonies of the Fathers, which the Cavalier in his fourth Chapter alledgeth for the neceſsity of his conceited unity, are turned upon himſelf and the Papiſts.

THis Champion of Rome goes from Scriptures, which indeed went from him, and runs after Fathers, which alſo run from him. And although he pleaſe himſelf much when he finds the word *Unity*, eſpecially Books written for Unity; yet he muſt ſtill be put in mind, that all mention of unity in the Fathers doth not prove this unity which he undertakes. They write of unity in love, and unity under lawfull Paſtors, that flocks be not divided by partiall and ſchiſmaticall ſetting up Paſtors againſt Paſtors in one and the ſame Flock. But our Authors buſineſs is, (as I ſaid before, and himſelf now and then remembers) that there muſt be an univerſal unity in all points of doctrine decreed by the Pope, be they great or ſmall; which he will never prove by any Fathers to be abſolutely neceſſary to ſalvation, or to real unity in the Church. Yet thus he ſtrives to wreſt out this unity.

—— *Others have written and framed expreſs Catalogues of all the hereſies which had riſen in the Church of Chriſt our Lord, from his aſcention to heaven, till their own time; expreſsly ſhewing hereby, that both the unity of the*

the Church was directly broken by the obſtinate belief of any one doctrine, which was held in diſobedience to the ſame Church; and withall, that whoſoever did ſo break it, muſt forfeit the ſalvation of his ſoul thereby: And this was done by Saint Epiphanius *Biſhop of* Cyprus, *by* Philaſtrius, *Biſhop of Breſcia, who are both cited to this purpoſe by the incomparable S.* Auguſtine, *in his Treatiſe* de hæreſibus ad quod vult Deum: *Where himſelf alſo makes an Exact Catalogue of all the hereſies which had ſprung untill his time: and where, by the way, I muſt needs obſerve in a word, that he recounts divers hereſies which are held by the Proteſtant Church at this day, and particularly that of denying prayers and ſacrifices for the dead: and then he concludes in the end, that whoſoever ſhould hold any one of them, were no* [a] *Chriſtian Catholick.*

a S. *Auguſtine* ſaith not, *There is no Chriſtian Catholick that ſhould hold any one of them in weakneſs, ſeeking the truth;* for he ſaith the contrary, *Epiſt.* 162. But his words are, *Every Chriſtian Catholick ſhould not believe theſe.* And ſo we ſay, that no errour ſhould be believed; Omnis Chriſtianus Catholicus iſta non debet credere; ſed non omnis qui iſta non credit, conſequenter debet ſe Chriſtianum Catholicum jam putare vel dicere. *Auguſt. de hæreſ. ad quod vult Deum.*

But here I muſt challenge this Champion: firſt, that he deals not fairly with us in putting in theſe words, *In diſobedience to the Church*: For let the world know that this is not our holding: That a different opinion being held in a purpoſed diſobedience to the Church is ſafe, or compatible with unity of charity: but that ſome different opinions in points of doctrine, by darkneſs of underſtanding or weakneſs of faith, nor apprehended or believed, yet not without a purpoſed diſobedience to the Church, may be compatible with unity and ſalvation. Secondly, if it were true which he ſaith, that unity were broken by the obſtinate belief of any one doctrine joyned with diſobedience to the Church, how doth not this make againſt Rome, which maintaineth her univerſall Supremacy, and other errors directly againſt the Canons of the Church? Thirdly, we deny Rome to be that Church which the Fathers ſpeak of. Fourthly, this Authors allegations make directly againſt his own end, and overthrow the authority of Rome, which he goes about to eſtabliſh: For, let him ſpeak upon his conſcience and reputation; were all thoſe hereſies mentioned by *Epiphanius* and *Auguſtine*, adjudged and condemned for hereſies by the Church of Rome? If not, then it ſeems, there may be hereticks without any judgement of the Church of Rome; and there may be hereticks that hold ſome errors not adjudged hereſies by the Church of Rome: But if ſo, then what is become of this Authors hereſie deſcribed to be the obſtinate belief of any one doctrine in diſobedience to the Church, the Church in the Authors ſenſe, being no other then the Church of Rome?

How was this Church diſobeyed in thoſe things which ſhe had not decreed? and even his particulars of [a] *prayers* and *ſacrifices for the dead*? Had the Church of Rome adjudged theſe at this time to be

a Purgatory was not yet built by any Papal or Church De-

cree, nor tranſubſtantiation, much leſs Prayers and Maſſes for the delivery of ſouls from the Purgatory, which had no being; But the prayers which were for the dead, *Dionyſ.* (whom they call *Areopagita*) ſhews to have been requeſts for that which they know already to be granted; and ſo Teſtimonies of the happineſs of them that had lived holily Quocirca perit divinus Pontifex ea quæ à Deo promiſſa ſunt, eique grata ſunt & planè concedenda; In quo & animi ſui conſtitutionem, quæ bonitatis Divinæ ſpeciem præ ſe ferat, Deo cui boni chari ſunt, declarat; & iis qui adſunt ut interpres, munera et bona quæ ſanctis eventura ſunt, exponit. *Dionyſ. Areop. de Eccleſ. Hier. cap. 7.*

points

points of faith? He cannot ſay it. How plain deceit then is this, to ſeem to prove theſe to be hereſies, becauſe held in a diſobedience to the Church, when the Church in his Romiſh ſenſe had not decreed the doctrines to be believed which are contrary to theſe ſuppoſed hereſies? Let us now come to his particular citations, and ſee yet more particularly, how they make not againſt us but moſtly againſt himſelf. He begins with S. *Irenaus lib.* 1. *cap.* 3. *The Church having received this word preached, and this faith, as was ſhewed before, and having ſpread the ſame over the whole world, doth diligently preſerve it, as inhabiting one houſe: and doth likewiſe believe thoſe things which are taught thereby, as having one ſoul and one heart: and in the ſame conformity ſhe preaches, and teaches, and delivers it, as poſſeſſing but one mouth. For though there be in the world different expreſſions and tongues, yet the vertue and power of Tradition is but one and the ſame: And neither thoſe Churches which are fouud in Germany, nor thoſe others in Spain, nor thoſe in France, nor they which are in the Eaſtern parts, nor they which are in Egypt, nor they which are in Lybia, nor they which are in the middle parts of the world, do believe or make tradition of doctrine any otherwiſe in one place then they do in another: but as that creature of God, the Son, is one and the ſame in the whole world, ſo is the preaching if the Truth. And thoſe Prelates of Churches who have moſt power and grace of ſpeech, will deliver no other things but theſe, for no man is above his Maſter, neither will ſuch an one as hath meaner Talents in ſpeech make this doctrine and Tradition leſs; but (ſince Faith is but one and the ſame) neither doth he inlarge it, who is able to ſpeak much of it: nor that other diminiſh it who ſpeaks leſs.* I anſwer, that this place is produced improperly in regard of the Point; deceitfully, in regard of the Reader: For *Irenaus*, in the ſecond Chapter next preceding, had ſet down a form of Faith, and a ſum of chief Articles agreeable to our Creed. And then in the thrird, whence this allegation is taken, he ſaith, that the Church having received this faith doth uniformly preach it, and with on mouth through all nations: [neither doth the more learned increaſe it, nor the leſs learned diminiſh it: Now this being ſpoken of the principall points of faith, doth rather prove our unity in fundamentals, but not prove our Champions entire unity in inferiour points; therefore it comes not home to the Authors mark, but indeed he goes about to deceive the Reader, when he brings it in as a proof of that which it proves not.

Secondly, this place makes mightily againſt the *Papacy*, and that Confederacy: for in the faith which *Irenaus* ſets down in the foregoing chapter there is not one Artiele concerning the Popes Supremacy, nor worſhipping Images, nor of praying in an unknown tongue, &c. Theſe therefore being now decreed by the Pope, are inlargements of faith; wherefore the Popes that thus inlarge the faith, are by *Irenaus* cenſured, *not to be theſe Prelates of Churches, who have moſt power and grace of ſpeech, yea, not ſo good as the others of leſs grace*: but withall he cenſureth them that they are above their *maſter*: and their maſter being Chriſt, it fits right with the ſaying of *Paul, That he ſits as God, and exalts himſelf above all that is called God.*

He

He comes next to Tertullian. *Tertullian ſhews plainly, that whoſoever denies any one doctrine of the Church, rejects all: for thus he ſaith upon occaſion,* Valentinus *approveth ſome things of the Law and the Prophets, ſome things he diſallows: that is, he diſallows all, whiles he approves ſome.* The Author here alſo impoſeth upon his Reader, if we may believe *Tertullians* (learned but Romiſh) Adnotator, *Pamelius*: For (not to inſiſt on this, that the words are *Omnia improbat, dum quædam reprobat*, he diſallows all, whiles he refuſeth ſome,) from *Pamelius* we learn, that theſe words are not ſpoken of all points of faith propoſed by the Church; much leſs if the Church be taken for the Papacy; but of the Books of the Law and the Prophets, which Proteſtants do by no means reject. For this is *Pamelius* his ſentence, immediately after theſe words: *Quod uſque adeo verum agnoverunt alii ſcriptores, ut diſertis verbis ſcribant, (& inter cæteros Damaſcenus) quod vetus Teſtamentum reprobaverit. This by other writers is ſaid to be ſo true, that they expreſly write, (and Damaſcen among others) that he refuſed the old Teſtament.* And indeed he that did deny the old Teſtament, did deny more then one doctrine of the Church, (which is the Cavaliers point to be proved by this place,) for he denyeth many doctrines, and fundamentall ones, of the Law and the Prophets, yea of God himſelf. Tertul. de præſ. adverſ. Hæret.

The next place doth much accuſe the Cavaliers need of allegations, and yet withall excuſeth him not from an indeavour to deceive his Reader: The place alledged by him is this: *Quod apud multos, &c. That which is found to be one amongſt ſo many, is not to be thought to have crept in by error, but to have been commended by Tradition.* The place cited is this, *Quod apud multos unum invenitur, non eſt erratum, ſed traditum: That which is one among ſo many, is not an error, but a thing delivered.*

The queſtion in hand was concerning the Rule of Faith or the Creed: as the Reader may ſee by comparing the thirteenth chapter, where the Creed is rehearſed, and the end of the one and twentieth, where he ſaith, *That it remained for him to ſhew, whether the doctrine in the former rule* came from the delivery (or, if you will, Tradition, ſo it be not a tradition beyond that which is written, for there is no ſuch in this rule of faith) of the Apoſtles: And having refuted theſe objections, *That the Apoſtles delivered not all, and that they knew not all,* he comes after to this objection, *That the Churches did not purely retein what the Apoſtles delivered, and thus he refels this objection.*

Age nunc, omnes erraverint, deceptus ſit & Apoſtolus de Teſtimonio reddendo: Nullam reſpexerit Spiritus ſanctus, ut eam in veritatem deduceret: ad hoc miſſus a Chriſto, ad hoc poſtulatus de Patre, ut eſſet Doctor veritatis: neglexerit officium Dei Villicus, Chriſti vicarius, ſinens Eccleſias aliter interim intelligere, aliter credere, quod ipſe per Apoſtolos prædicabat. Quid veriſimile eſt, ut tot ac tanta in unam Fidem erraverint? Nullus inter multos eventus eſt unus exitus: Variaſſe debuerat error doctrinæ Eccleſiarum, exterum quod apud multos unum invenitur, non eſt erratum, ſed traditum: Whereof the ſum is this, that though the *Holy Ghoſt*,

the [a] Vicar of Christ, had not looked to his office of leading the Church into truth, yet there is no likelihood that so many Churches had erred into one Faith: But the Faith wherein there is such unity among many, should not be an error, but a Truth delivered by the Apostles.

[a] The Pope was not yet Christs Vicar, in the dayes of *Tertullian.*

Now, this place is so far from saying that all Churches agreed in sin, all points beyond and besides the Creed, that it speaks only of their agreement in the rules of Faith, and doctrine of the Creed: And he saith, that such an agreement comes not by error, which commonly is divers; but by one uniform delivery and doctrine of the Apostles: So the Cavalier is still to seek for a necessary unity in every final doctrine, and in points without the Creed.

Cyrill. Hier Cat.

Cyrill is mainly for the Protestants, even, as himself alledgeth him: For we agreeably affirm, *That to be the Catholick Church, which teacheth, without defect, all things necessary to salvation*: And, in the doctrine of faith, such things necessary to salvation, are points fundamentall.

Cyp. de unit. Eccl.

Cyprian comes, or is rather drawn in next, against his will and meaning; and thus the Author produceth him: *The Church being stricken through by the light of our Lord, doth send her beams throughout the whole World: But yet that light which is cast so far abroad, is but one and the same: She spreads her branches over the whole earth, after a plentifull manner; She extends her flowing streams with great abundance, and to a great distance; But yet is She one Head, and one Root, and one Mother, who is fruitfull by such store of issue.* Now I think it were needless to help a Reader to take this place from the Author: For it is plain to every eye, that this place speaks not of the unity of the Church in all points of doctrine, but of their unity in one Love, and one mysticall Body: So that this place is not only unserviceable to the Author, but serves much against him, and his Lady Mother, who cuts off noble and excellent members of the Church from her; or rather her [b] self from the Church, if they do not submit to her universal Tyranny.

[b] Peccatum vero quàm magnum tibi exaggerasti, quando te à tot gregibus scidisti? excidisti enim tebipsum, noli te fallere; Siquidem ille est verè Schismaticus, qui se à communione Ecclesiasticæ Unitatis apostatam fecerit. Dum enim putas omnes à te abstinere posse, solum te ab omnibus abstinuisti. *Firm. in Epist. ad Cyp. sic Graum aliquis.*

Cyprian it seems hath not said enough, and therefore he must say more, but indeed less: Let us see how the Cavalier rather teacheth him, then suffereth him to speak: *The same S. also speaking of the sin of Core, Dathan, and Abiram, implies that the one Church must not only be entirely believed, but followed also in all her doctrines and directions: For he saith, that though Core, Dathan, and Abiram did believe and worship one God, and lived in the same Law and Religion with Moses and Aaron, yet because they divided themselves from the rest by Schism, resisting their Governours and Priests, they were swallowed up quick into Hell.*

Here, first, we may observe, how he tels his Reader what he would have *Cyprian* say; for he saith, not that *Cyprian* doth speak it plainly, but the S. implies: and what doth he imply? That the Church must not only be intirely believed, but followed also in all her doctrines and directions. But did *Core, Dathan* and *Abiram* differ from *Moses* and *Aaron* in doctrine? His own place denyes it, which saith: *They did believe and worship one God, and lived in Moses his Law and Religion with Moses and Aaron*; And the place further assigns the true fault:

Division

Division by Schism: They denyed the authority of those whom God had placed to be Governours over them.

Just the same sin into which Pope *Pius* the fifth drew the English Papists by his Bull: so that this place makes exceedingly against Romish doctrine of rebellion against Princes; such as those of the North, and in Ireland. But let me give the Author one question at parting; Was *Aaron* to be followed in all his doctrines and directions? what doth the Author think of this doctrine concerning the *Calf*: *These be thy Gods O Israel, which brought thee up out of the Land of Egypt.* Exod. 32. 4.

Saint *Basil* is next produced thus speaking in *Theod. They who are well instructed in holy writ, permit not one syllable of divine doctrine to be betrayed or yielded up: but are willing to embrace any kind of death for the defence thereof, if need require*: Hereupon The Author thus commenteth, *That man of God had been solicited by some to relent for a time, and to yeild, though it were but to a little: he refused in such sort as you have have seen, and he did it with much disdain to be attempted in that kind.* Now let the Reader see here the fairness of our Author; He speaks of *Basils* not yielding to a little: and what was this little? Denying the son of God to be the God of one substance with the Father: is this a little? Surely he should be a great Heretick that should deny this little: So that this being not a little but a great point; S. *Basil* doth not speak against us, but for us, who sayes, that in these great points there should be no difference; Now it might be called little by some, not for the little weight of the point, but for the little odds in the sound of the word: so that in the little difference of a syllable, the great point lay affirmed or denied. And indeed it were better that death were embraced, then any such point of divine doctrine should be betrayed. Besides, Is there a desire on our side of betraying or delivering up any lesser points of divine doctrine, but rather a charitable hope that men may be saved, though differing in opinion concerning some lesser matters, by not knowing that they be divine doctrines, or not reaching to them by a weak and inferiour degree of a faith? But who so will truly judge our main quarrell with Romists, he shall find it to be a defence of divine doctrine against humane fictions and traditions. And the Romists most grosly offend against the words and example of S. *Basil*, who permit many syllables of the divine doctrine in the second Commandment, forbidding worship of images, to be left out of their Catechisms; and the divine doctrine of half a Sacrament to be denyed and made void to the people: and the divine doctrine of praying in a known tongue in the Church to be actually betrayed.

—— S. *Gregory Nazianzen* is next, who (as our Author saith) thus delivers himself: *Nothing can be more dangerous then those hereticks, who when they run straight through all the rest, do yet with one word, as with some drop of poyson, infect the true and sincere faith of our Lord.*

If this Champion had gotten this place by his own knowledge, he could not well but take notice that the *sincere faith* whereof *Gregory* speaks, is the faith contein[illegible] in the *Nicene Creed*, which Creed is set at the head of the Tractate: and accordingly, the *one word* of

which he ſpeaks, as being dangerous to the faith, is the word that giveth not to Chriſt one Subſtance with the Father: This word *Naziansen* often names in this diſcourſe; ſo that the Cavalier could not well overſee it, if he had ſeen the place; yea, he ſaith plainly, *that it lets in the Arian hereſie.* And if it be thus, this Champion is yet far from his Concluſion by this Antecedent, which muſt thus lead the way; It is moſt dangerous to differ in one word of the Creed which concerns a point fundamentall, even the Deity of Chriſt; therefore it is moſt dangerous to differ in points out of the Creed, which are extra-fundamentall, and of the Popes decreeing. But let Romiſts look whether this place do not fight againſt them, who thruſting the word *Roman* after, or into the word *Catholick*, have drawn the ſouls of too many to believe in the Pope (or Popiſh Church) inſtead of God, and ſo have changed the very foundation of their faith.

Orat. 9.

a Hereſim Arianam ſubtili compendio brevi jam ſublato hoc nomine intromiſſam *Greg. Naz. de fide Orat.* 51.

Saint *Hierome* muſt have the ſame anſwer: no man denying but that for ſome one word or two contrary to the faith or Creed in points fundamental, *many hereſies have been, and ought to be caſt out of the Church.* It follows, *Saint* Leo *ſaith That out of the Catholick Church, there is nothing pure, According to that of the Apoſtle,* Whatſoever is not of faith is ſin. But what doth this here, where the queſtion is not, Whether they ſin that be out of the Catholick Church; but, Whether they be out of the catholick Church that differ in any ſmall point of doctrine from ſome other members of the ſame Church? But becauſe this place wants help, he adds a ſecond; *If it be not one, it is no faith at all.* We acknowledge there is but one ſaving and fundamental *Faith* in *Chriſt Jeſus*, as but one *Baptiſm*; and this faith was once delivered to the Saints, and the Saints ſtill do uniformly receive it, as that they, who have any other fundamental faith, have none at all. But if Romiſts will have faith to be one in all points, then by this Popes doctrine they have no faith; for their faith is not one in all points with the one faith once delivered to the Saints, nor with the faith in the time of *Leo*; for in that one faith there was no worſhip of images, no univerſal Monarchy of the Pope, no worſhip of Bread.

— *Epheſians* 4. 5. *Jude* 3.

The Cavaliers firſt place of *Auguſtine* I am loath to bring forth, to ſpare both the Cavalier and the Reader: It is ſomewhat long, but very ſhort of the Cavaliers mark; it proves againſt the Donatiſts, *That the Church on earth, and the Church in heaven are not two Churches, but one.* But who denies this? yea, who denies the true Church on earth to be but one? and this is the Proteſtants main buſineſs to keep it one, though differing in ſome leſſer points of doctrine: And it is our Authors buſineſs to break this unity, even by this place which he produceth under a ſhew of proving unity: but not proving by it ſuch an unity, as by it he may make a diviſion, he is fain to ſet a ſecond Buttreſs to ſupport his wall of ſeparation: Thus he reareth it:

To ſhew moreover, by the judgement of Saint Auguſtine, *that the Church in her doctrine was to be true alone, he ſpake thus of the Donatiſts, who called upon the ſame God, preached the ſame Goſpel, ſung the ſame*

In explicatione Pſalm 14.

Pſalms,

Psalms, had the same Baptism, observed the same Easter, and the like; in those things they were with me, yet not wholly with me: in schism not with me, in heresie not with me, in a few not with me; but in regard they were not with me in a few, their being with me in many, could not help them.

If the Cavalier had gone on in his Allegation, the very next words would have given him an answer to the objection which he drew out of the former; for those words say, that *the* [a] *one thing wherein they were not one, was Charity.* And the want of this he proovs out of St. *Paul* (1 *Cor* 13.) to make all the rest unprofitable. But our question is not of want of charity, but of differing in some small point of faith. True it is that this uncharitableness was back'd with an error which he called an heresie: *That the Catholick* [b] *Church was only in the part of* Donatus, and so (as St. *Augustine* infers) that the Church was not catholick: But let our Author remember, That this voucheth an Article of the Creed, as denyed by the Donatists; but with the denyall of any such Article he cannot charge us.

[a] Etenim fratres videte quam multa enarravit Apostolus; unum dixit, Si aliud defuerit, fructus sunt alia; *Si linguis hominum loquor & Angelorum, &c.* Quam multa enumeravit? His omnibus multis deest una charitas. Illi in una charitate non mecum. verterunt, tanquam Ecclesia Christi, *&c.* de toto terrarum orbe perierit, ubi futura promissa est, atque in Africa *Donati* parte remanserit. *Augst. ad quod vult deum.*

But yet, that their error did not kill nor cut them off [c] all from being truly of the Church, except the error were accompanied with the want of that one thing, which was true charity, we have great probabilities, if not proofs out of *Optatus* and Saint *Augustine*: the former of which commonly calls them Brethren, and the latter denies not but some of them might be saved. But how dangerous or deadly soever their faults were, they fall directly on the Popish faction, both in point of heresie and schism: for they hold the like heresie to the Donatists, *That the Church is only in the Popes party*; and accordingly, by uncharitable schism they cut off all those from their communion, that are not of this party. And now he comes back again to *Irenæus*, as if he had found some new matter in him: *Nay*, Irenæus (*whom I named before implies, not only that it is necessary for a true Christian Catholick to differ in no one point of the doctrine or faith from other Christians; but he must withal not believe any thing after a different manner: that is to say, upon a different motive from that for which it is believed by other Christians.*

[c] Sunt igitur sine dubio fratres. *Opt. l.* 1. Non enim potest is non esse frater, quos iisdem Sacramentorum visceribus una mater Ecclesia genuit; quos eodem modo adoptivus filios Deus Pater excepit. *Id. l.* 4. Sed qui sententiam suam quam vos falsam atq; perversam, nullâ pertinaci animositate defendunt, præsertim quum non audacia suæ præsumptionis pepererunt sed a seductis, atque in errorem lapsis parentibus acceperunt, quærunt autem causâ solicitudine veritatem, corrigi parati, cum invenitur, nequaquam sunt inter hæreticos deputandi. Tales ergo vos nisi esse crederem, nullas fortasse vobis literas mitterem. *Augst.* Dominis delectissimis, & merito prædicandis fratribus, Glorio, Eleusio, &c. sed Donatistis; & de quibus in hac Epistola; Nostræ communionis non estis. *Epist.* 61.

But what doth *Irenæus* say, being thus called back again? He saith nothing: for our Author only saith, that *he implies*: just as Saint *Cyprian* before was made to comply; But what doth he imply? *That it is necessary for a true Christian Catholick to differ in no one point of the doctrine or faith from other Christians.* But is there any such sentence or implying in this Chapter? Surely I doubt this Cavalier dealt not

too much upon truſt, and he whom he truſted, too much upon deceit. I have read over the Chapter, and can find no ſuch implying. But I find that, which we often object againſt Romiſts Traditions; *Why ſhould we leave the doctrine of the Prophets, the Lord, and his Apoſtles, and hearken to thoſe men when they tell us their errors.*

a Quale enim eſt Prophetarum & Domini & Apoſtolorum relinquentes nos voces attendere his nihil ſani dicentibus? *Ir. l. 2. c. 3.*

The other inference from *Irenæus*, *That a Chriſtian muſt not believe by a different motive from that, by which it is believed of other Chriſtians*, is a point that is mortall to Popery. For they, making the Popes word or authority the motive of their faith, herein do differ from the motive of faith received by the Chriſtians in Grecia, Armenia, and Æthiopia: and ſo tranſgreſs moſt dangerouſly, and, I doubt, fundamentally againſt this rule produced and approved by the Author, as from *Irenæus*, though there I cannot find it. And now after a juſt examination of theſe Allegations, I cannot but infer, that, There appears a manifeſt loſs of the cauſe, when the places produced for proof of it prove it not.

So that the Authors concluſion being no way made good by his allegations, it is left ſtill ſolitary, forſaken, and unproved: And whereas he ſaith, *For the preſent it may ſuffice to have proved the neceſſity of perfect unity in the Church: we muſt needs reply*, That he hath moſt imperfectly proved the neceſſity of ſo perfect an unity. And for the other piece of his concluſion: *That indeed no reaſon can be given why if there be allowed any more true Churches than one, there ſhould not be admitted aſwell two thouſand, as two*: I acknowledge with him, that not only no reaſon can be given of this, but alſo of the Cavaliers ſpeaking of no reaſon in this point: For it is not denyed by us that there is but *one true Church*: and if you make two, you may make two thouſand.

But we deny that every little difference makes two Churches of one; and this neither the Author hath proved, neither do his citations ſuffice to prove; but let him here look to himſelf, and his fellow Romiſts, whether they be not in danger of making two thouſand Churches, who have made a ſecond Church, called the *Church virtual*, the Pope, yea, a third Church, the Pope and his myſticall body (for he is a myſterie alſo, but of iniquity) which two Churches many eminent members of the Catholick Church deny to be that one true Church whereof they are members. In the mean time Romiſh uncharitableneſs in damning Proteſtants remains ſtill as a proved truth, ſeeing this Authors proofs for an imaginary perfect unity, by which he undertook to prove it an untruth, do no prove this unity; and no ſuch unity proved, no untruth proved: ſo they are ſtill uncharitable, and Proteſtants do yet ſpeak truth when they affirm their uncharitableneſs.

CHAP.

CHAP. VII.

A consideration of the Cavaliers fifth Chapter; wherein (to the great danger of the Papacy) that is proved by Scriptures and Fathers which we do not deny; That out of one true Church of Christ no salvation is to be found.

Sect. I.

This ground yielded, doth not produce any discharge, whereby the Romists may be freed from uncharitableness in damning Protestants.

THe Cavalier fights on our side, and against his fellows: we are yet left in the Church, notwithstanding any thing he hath said or alledged; and he hath yet left salvation to us, and uncharitableness to his own Papacy; And now we being left in the Church, he goes about to prove, that out of this Church there is no salvation: So, upon the matter, he proves that out of the Protestants Church there is no salvation. But then what will become of the Papacy, which will not be of one Church with saved Protestants? And indeed except it were to speak for us, and against the Papacy, what need is there of these proofs for a point not denyed by us? For, we give him this at first onely for the asking. That out of the onely true Church (the body of Christ) there is no salvation.

Yet will he needs go on to fight for a point which we confess: yea, withall to fight for us against himself: And indeed even where he would seem to fight against us, he doth it so loosly and far-off, that it is hard to discern how his blows do concern us.

Let us see his first onset, *Since the Church of Christ our Lord is so truly one, and but only one, it follows easily enough that no salvation can be had out of this Church, and that every heresie or Schism is sufficient to deprive any soul thereof: but yet nevertheless to the end that men may be wholly left without excuse, or rather that they may be the better warned to take heed in time of these miseries which otherwise they are to feel for all eternity; I will strengthen also this truth by the Authority of some few Scriptures, and Fathers of the Primitive Church: for so by degrees it will easily and of it self appear that we Catholicks are not faulty in that wherewith we are so much charged.* I confess it is hard to find out this Authors order and way of his end or drift we know, but the way by which he would come

come to it is hard to be ſeen: I am ſure hitherto he hath not made good his firſt ſteps in it, and yet he would ſeem to proceed, as if he came neerer to his end by degrees, when yet he is ſtill on his threſhold: for firſt, though the Church of Chriſt be but one, and it do follow that no ſalvation can be had out of that one Church, this (as hath been noted) is no degree to the clearing of Papiſts uncharitableneſs in damning Proteſtants. Again, it doth not follow, that every Hereſie in the Popiſh ſenſe, is ſufficient to deprive any ſoul thereof: and ſo Proteſtants may ſtill ſuffer a falſe charge of Hereſie to be laid on them by Romiſts, and yet be ſure enough of ſalvation. And thus not any degree is yet made good toward the ſtaying of this charge of uncharitableneſs, juſtly laid on the Romiſts: So that the matter ſtands ſtill, though the Author moving his pen, thinks that the matter moves with it.

And for the Allegations that follow, which ſeem to labour for theſe two points, *That out of the Church is no ſalvation, And that Hereſie and Schiſm do put men out of the Church:* theſe being proved, no way hurt us or help the Romiſts, but help us and hurt the Romiſts: among whom we have found moſt fearfull and bloody Schiſm, and we may diſcover damnable Hereſies: but they can never prove that Proteſtant doctrine maintains either Hereſie or Schiſm: but by that which they call Hereſie, as relying wholly on Chriſts merits, and not our own for Redemption, and worſhiping God in Spirit and truth, and not worſhiping Images, *&c.* we ſerve the God of our Fathers.

Sect. II.

The Allegations of Scriptures and Fathers made by the Cavalier, are more forcible to exclude the Papiſts out of the Church, than the Proteſtants, againſt whom they are produced.

THat being yielded which this Author indeavours to prove, I know not what to do with his Allegations, but only to turn them againſt Romiſts.

Therefore we very well allow the place alledged out of *Eſay*, and ſay it makes againſt the Pope, who doth not ſubmit himſelf to the Church in a general Councill; and ſo doth the place of *Matthew* (formerly alledged and anſwered) upon the ſame Reaſon; And we very well allow thoſe places of *Paul* to *Titus* and *Timothy*, as making much againſt the Pope and his adherents, and ſay that they give us juſt ground of avoiding him, being Hereticall and Schiſmaticall after many admonitions. But this Author did wiſely in not naming *Timothy* in his margent, but *Titus*, though he alledge theſe words out of 1 *Tim.* 4. 1, 2. *That they attend to doctrines of Devils, and ſpirits of Error; That they are Lyers and Hypocrites*, leſt the Reader looking to the place might find this which followeth, *Forbidding to marry, and commanding*

Iſa. 60. 12 *Gens enim & Regnum, &c.*

Titus 3.

10

to abstain from meats; which we know that Protestancy doth not: but if Papistry do, then who are now Hereticks, Hypocrites and Lyers, excluded from the Church, and so from salvation? He did also very discreetly in his nameless alledging some pieces out of 2 *Tim.* 3. where is mention of *Jannes* and *Jambres* —— and to make use of the verses fore-going, having the *form of godliness*, and the verses following, *That they are ever learning, but without attaining to the knowledg of the truth*; but left out the middle verse which is this, *Of this sort are they which creep into houses, and led captive silly Women laden with sins, and led with divers lusts*: which words being notable marks of seducers, for what reason the Author left them out, he best knows; but if we may believe their own [a] Priest, it doth rightly hit with some Romish proselyte-makers; so that the simple Reader, if he had seen this place wholy alledged, migh perchance have thought he had seen, these, the very *Jannes* and *Jambres* of these times.

His last Scripture is out of S. *Paul* to the *Galatians*, where striving to prove the word *Sects* in Latin, is *Heresies* in the Greek, he (somewhat Heretically I doubt even when he speaks against Heresie) leaves the decreed Latin to follow the Greek, But this being taken for fault in Latin, let the word be as it is in the Greek, and then to the shame of the Papacy we read indeed, that heresies are works of the flesh, which certainly those are most likely to fall into that strive to set up a fleshly monarchy, and to abound in the glory [b] and wealth of the world: For such men will sell heaven, and truth, and the Gospel for a mess of Pottage, even for base and transitory vanity; It is the sentence of Gods spirit, *that where is the love of the world, there is not the love of God*; *and where is not the love of God, there cannot be the love of the truth*; *and where is not the love of truth, there is a giving up to strong delusions to believe lyes, that they all may be damned who believed not the truth.* Now among innumerable examples of the Papacies love of the world, and preferring temporal greatness and wealth above the truth, let the lamentable conference between [c] *Adrian* the sixth and the Cardinal be a lively proof and spectacle; where the poor Pope (and herein not a Pope, and therefore he did well soon to be gone) speaking of the necessity of reformation: There was no consideration of the truth of this necessity, but a plain confutation of what soever truth there was in it, by the Popes Audit and Exchequer, even by worldly profit:

[a] Women gospellers the trumpeters of their praises. *Watsons Quodl. prefac. And Quodl. 2. in the Margin.*

A reason why some Catholick Pentlemen that live about London were discontented, when wanting their wives three or four or more dales they must be forsooth in the holy exercise, &c.

[b] Vides omnem Ecclesiasticum zelum fervere solâ pro dignitate tuendâ: honori datur, sanctitati sit nihil aut parum. *Ber. de Consid. l. 4. c. 5.* *1 John 2 15.* *John 8. 42. 47.* *1 John 5. 6.* *1 Thes. 2. 1.*

[c] The Cardinal of Volterra tels Pope Adrian that no reformation could be made that would notably diminish the rents of the Church; Pop Adrian said the condition of Popes was miserable, that they could not do good though they desired and endeavoured to do it. *Hist. Con. Trid. l. 1.* Nec illud quicquam etiam nunc obstat, quo minus Ecclesia in pristinum nitorem restituatur quam ambitio & avaritia. *Ferus in Ioan. 11.*

But the Scriptures thus being lost, except onely in making against their own Papacy, he comes to Fathers: not so much to hurt with them, as to be hurt by them.

Tertullian (*saith he*) *affirmeth*; *That Hereticks cannot be accounted Christians*: But of what heresies doth he speak there? Of any Protestant opinions? He doth not say that any Protestants are hereticks:

a Pamelius cals it *Regulam, aut Symbolum*: And again, *Noſtræ Religionis: Articuli vocantur hic Regula. De Præſc ipſ. cap.* 14.

He repeats there a rule of faith, as it were the body of a Creed, conſiſting of divers Articles; Do the Proteſtants deny any of theſe Articles? True it is, that of this rule of faith he ſaith, *Nullus habet apud nos quæſtiones, &c. There are no queſtions among us of this rule, but thoſe which Hereſies make, and do make Heretick*s. But we do not make queſtion of this rule, and ſo are not made heroticks by it: But they do rather queſtion this rule, that bring in another faith; the Popes Oracles, and new Articles. For, whereas *Tertullian* here ſaith, *Fides in regula poſita eſt: The faith is ſet down in that rule*, which before he rehearſed; the Romiſts faith is not in that rule: For, there was not one word of the Pope, nor of Chriſts being under the form of bread by Tranſubſtantiation; but, *In Cœlos ereptum, ſedere ad dextram Patris; miſiſſe vicariam vim Spiritus Sancti qui credentes agat: Being taken away into heaven, he doth ſit at the right hand of his Father: and he hath ſent his Vicar* (not the Pope, but) *the power of the Holy Ghoſt, which ſhould lead thoſe that believe.*

Thoſe of Pius the fourth.

And in the 33. Chapter making an Inventory of certain Hereſies, amongſt others, he names this, which, I doubt, is ſome kin to the Papacy; Timotheum *inſtruens, Nuptiarum quoque interdictores ſuggillat*: He ſaith, *That S.* Paul *inſtructing* Timothy, *doth condemn the forbidders of marriage.*

Saint *Cyprian* is next brought in to ſay that a thouſand times produced ſentence, that, *Out of the Church there is no ſalvation*: Hereunto is added, that *There is no reward of any ſuffering whatſoever; neither is he a Chriſtian, that abides not in Chriſts doctrine and faith.* But in all this he doth not ſay that the Proteſtants are not in the Church, neither that they remain not in Chriſts Doctrine and Faith: but it may rather concern the Papacy, which hath made a new Church againſt the Church of Chriſt, and a new Faith, by adding twelve Articles more to the former. It doth alſo plainly ſhew them that they ſuffering for Treaſons of Powder, Rebellion, &c. cannot expect hereby a Crown of faith, but a puniſhment of perfidiouſneſs.

Saint *Auguſtine* is next alledged, and he uſeth the like or very ſame words, and ſo the like of the ſame anſwer might ſerve. But indeed *Auguſtine* ſo punctually ſpeaketh againſt the Papacy, and pierceth it through, that no one place can well be loſt, becauſe every one is ſerviceable againſt the Papacy for which it is produced; Theſe are the words firſt alledged out of Saint *Auguſtine, Would you have men ſo blind and deaf as not to hear or read the Goſpel, where they may know that faith our Lord left to his Apoſtles concerning his Church?* Now what the Papiſts will anſwer to this I know not, who make many men ſo blind, as not to read at all, and ſo deaf, as not to hear the Goſpel but in Latin; And ſecondly he ſaith that Saint *Auguſtine* puts himſelf to ſhew, *That this is that Church of Chriſt which is ſpread over the whole world.* Who can more plainly ſay, that the Roman Papacy is not this Church, whoſe univerſal power and extent is denyed by other Patriarchs, and is unbelieved, yea, and unknown in a great part of the Chriſtian world?

The

The place out of *Auguſtine*, ſeconded with the conſent of Cardinal *Perron*, he turns to this uſe, *That Catholick is not only a name of belief and faith, but of charity and communion; which whoſoever ſhould want, ſhould alſo want ſalvation.* But withall I muſt ſay, that long before I knew this opinion of *Perron*, I believed this truth: and I alſo believed that it did make mightily for us, and mightily againſt the Papacy. That it makes mightily for us, I have ſhewed in the firſt Chapter, who do embrace a catholick love with the whole body of Chriſt, which is his Church. That it makes mightily againſt the Papacy, I have ſhewed in the ſecond Chapter, becauſe it excludes from love and communion many eminent parts of the Church; even ſo much of the Church and body of Chriſt as extends beyond ſubjection and obedience to the Papacy: And indeed, this Champions allegations do ſo fight for us againſt his own Papacy, that a ſuſpicious Reader may doubt he hath been hired by us.

But by the next allegation, perchance, he thinks this ſuſpicion may be ſomewhat cleared, where thus he commenteth in the behalf of his mother.

Saint *Hierom* writing to the Pope *Damaſus*, ſaith (*not only of the catholick Church indefinitely, but denoting that to be the Roman*) *that that Church is the Ark, out of which, whoſoever liveth, ſhall be drowned in the deluge; and that that Church is the Houſe, out of which whoſoever ſhould eat the Lamb, were a profane perſon.* But doth *Hierom* here denote the catholick Church both for breadth and length to be Roman: and no Church to be catholick which was not Roman, that is under the Roman ſubjection? this was far from his meaning: He meant that at that time he Roman Church was, by one faith, the ſame with the catholick Church, and in union with it as a member of the body: and that out of this one Church, wherewith Rome was then one in faith, there was no ſalvation.

Ecclefia Occidentalis five Romana, &c. Catholicæ Eccleſiæ non contemnendum membrum. *Caſſ. de Offi pii viri.*

Secondly, He did not ſay that that Church *ſhall* be the Ark out of which ſhall be no ſalvation: but that Church *is* the Ark: ſhewing what it then was, and not what it ſhall be.

Indeed, the Papacy, (even the Man of ſin, the Head and his members in the Myſterie of iniquity) now call themſelves the Church of Rome: But Rome at the beſt had never Religion and the Church faſter tyed to it, then Jeruſalem: and therefore we may take leave to ſay of Rome as it was ſaid of Jeruſalem, *How is the faithfull City become an Harlot?* It hath been manifeſtly proved, that this Myſterie of iniquity or Papacy is far different from the ancient Church of Rome: and Saint *Hierom* himſelf hath taught us, that Rome ſhould be the ſeat of Antichriſt: and he did not mean, that when Rome is the ſeat of Antichriſt, ſhe ſhould be taken for the Ark out of which no man ſhould be ſaved: Therefore this place that made for Rome then, while ſhe was a pure part of the catholick Church, makes againſt her now, when ſhe is the ſeat of the Man of ſin, or Antichriſt, and they that might be invited to come to her then, as an eminent part of the Ark and catholick Church, may now be driven out from her

Eſay 1. 12.

Rev. 18.4. by a voice from heaven, *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.*

There follow two places out of *Lactantius*, whereof the firſt indeed ſaith for us, and againſt theſe Romiſts that are divided from us and our Church: *That they that enter not into the Temple of God, or depart out of it, ſhall be deprived of the hope of ſalvation.* But the ſecond place, I know not how it may ſerve for the point in hand, but it otherwiſe is an wholſome exhortation for Romiſts; and I wiſh it may do good to the *Author*: *No man muſt flatter himſelf with an obſtinate kind of contention for the queſtions here, about ſalvation and life: which, if it be not watchfully and diligently provided for, it will be extinct and loſt.*

The Cavalier ends in a tempeſt, which he puls down on his own head; *S.* Fulgentius *hath this dreadful ſaying, wherewith I will conclude this point, &c.* where he brings in *Fulgentius* ſaying, *That neither Baptiſm, nor Alms, nor Martyrdom can be of any benefit towards his ſalvation that holds not unity with the Church.* A place indeed that ought to be dreadful to the Romiſts, for their Schiſm deſcribed in the ſecond Chapter; but no way dreadful to us, for our catholick Charity expreſſed in the firſt.

Sect. III.

The Cavaliers endeavour to prove that the Proteſtants and Papiſts cannot be both members of this one Church, doth not abſolve the Papiſts from uncharitableneſs.

AND having thus concluded the Allegations, he thus gives a reaſon of his concluſion: *Nor will I ſo much diſtruſt either the attention or the diſcretion of my Reader, as to think that I need preſs this point any further.* A ſaying good, at laſt, but much better, at firſt: for if there had been at firſt, no diſtruſt of the Readers diſcretion, there had been no need of any one of thoſe Allegations which have been brought forth to prove a point not denyed: *There is but one Church, out of which there is no ſalvation.* But let us ſee what immediatly follows: *So that now in the next place it will only remain to be conſidered and reſolved, whether or no, both the Catholicks and the Proteſtants can be truly ſaid to be parts and members of this one and ſelf ſame Church. For if they cannot, the caſe in queſtion is already judged, and there will be no colour of Reaſon, why either of us ſhould hereafter be charged with want of charity, for affirming that the other is not ſaveable without repentance of his Religion.* Behold a knot of ſtrange things knit together by an inviſible cohærence, or a viſible incohærence. For firſt, whereas he ſaith that in the next place *it will onely remain to be conſidered, whether the Proteſtants and Romiſts may be truly ſaid to be parts and members of this one Church*: For my part, I am altogether of opinion that this doth neither in the next place, nor at all remain to be conſidered toward the Authors end, which is the ſaving of *Rome* from uncharitableneſs in damning Proteſtants.

For

For Proteſtants may be members of the true Church, wherein is, ſalvation, and Romiſts may be out of it, and yet Romiſts may be uncharitable for damning Proteſtants, who are in the Church wherein is ſalvation. But ſince he is out of the way, I will thus ſhew it to him: His way of clearing *Rome* from this charge of uncharitableneſs, hath been hitherto by proving it an untruth: and his way of proving it an untruth, by proving that Proteſtants are truly in the way of damnation, and to prove this againſt he hath ſhewed, that there is but one Church in which is ſalvation, and from which men are excluded by Hereſie and Schiſm.

Now as I think, in the next place, to go on in his way he ſhould prove that Proteſtants are guilty of ſuch Hereſie and Schiſm as ſeparate them from this one Church, and ſo from ſalvation: For then had he ſlain them out-right with a true damnation, and had ſaved his mother *Rome* from S. *Johns* truly mortal uncharitableneſs. But it ſeems we are clear in theſe points, and therefore the Author would not go againſt his conſcience in a falſe accuſation: wherefore let his ſilence be taken for a conſent and confeſſion: But then it ſeems the queſtion is at an end, we are abſolved, and *Rome* is condemned.

And indeed ſo it ſhould be: but he is reſolved ſtill to ſay on, though not to the purpoſe; For to what purpoſe is this, *that the Proteſtants and Romiſts are not one Church?* Toward proving Proteſtants to be in the ſtate of Damnation, whereby only *Rome* can ſave her ſelf from uncharitableneſs in damning us; Surely, this is ſo far from proving Proteſtants to be in the ſtate of damnation, that it is more likely to prove them to be in the ſtate of ſalvation, and Romiſts in damnation. For Proteſtants being parts of the true Church, by true faith and love are ſure to be ſaved; and Romiſts not being of this Church wherein Proteſtants are ſaved, are by his own Allegations in danger to be damned: So Romiſts are both brought into the danger of damnation, and the charge of uncharitableneſs laid on the Romiſts may ſtill ſtand true, becauſe they falſely damn Proteſtants for being in the ſtate of ſalvation.

A ſecond ſtrange poſition, is this, *That if the Proteſtants and Romiſts, be not of one Church, then there will be no colour of reaſon, why either party ſhould be charged with want of charity for affirming that the other is not ſaveable without repentance of his Religion:* For there is neither reaſon, verity, nor charity in affirming that Proteſtants who may be ſaved by their Religion, are not ſaveable without repentance the ſame Religion. But this vanity, if not impiety, hath been blown away in the anſwer to his third Chapter. But if this unreaſonable poſition be taken out of the way, which is made the ground and reaſon of the future diſcourſe (concerning Proteſtants and Romiſts being of two Religions) then the diſcourſe built on it fals to the ground: for indeed to what purpoſe is it to prove that Proteſtants and Romiſts are of two Religions, except the Author may hereby ſave Romiſts from uncharitableneſs, in falſly condemning the Proteſtants for being in a good religion, different from their own bad Popery?

pery? For that is his errand, and this errand hath he loſt in loſing this laſt monſtrous poſition, which he made for a bridge to his errands end.

So, for ought I ſee, this Cavalier is at the end of his journey in the midſt of his way: and the reſt of his walk is a wandring, and this voyage a ſayling up and down from his harbour.

CHAP. VIII.

Wherein the ſixth Chapter of the Cavaliers is brought to examination, which hath this title, that Proteſtants and Catholicks (meaning Papiſts) cannot be of one Religion, Faith, and Church: in two Sections.

SECT. I.

Firſt, divers untruths of the Cavaliers are diſcovered touching the difference of Doctrine, Sacraments and Diſcipline, which are between Proteſtants and Papiſts. Secondly, an objection taken away, that Proteſtants have made a reformation without an ordinary Miſſion and Miracles. Thirdly, the cenſures of Lutherans againſt other reformed Churches, not ſufficient to prove either of them out of the Church.

Rome is left bleeding in her uncharitableneſs, the bridge being broken down by which the Authors ſupply ſhould have come to her reſcue; ſo the buſineſs ſeems to be ended, and therefore as of the tumult at *Epheſus*, ſo of the throng of words that follow, it may be ſaid, *There can be no cauſe given of this concourſe*: Acts. 19. 40. For though the Author have his purpoſe, and Proteſtants and Romiſts be not of one religion, yet *Rome* may be uncharitable for condemning Proteſtants who are of the true religion: Yea, *Rome* by the Author being caſt out from the Church, if Proteſtants be in it, may be in the ſtate of damnation, for the Authors own title and ground, even becauſe there is but one Church and ſalvation, whereof Proteſtants and Romiſts cannot be both partakers. And now what would this Cavalier have his Antagoniſt and Anſwerer to do? would he have him to prove for Romiſts, that they are in the Church, when himſelf proves that they are not? ſurely I confeſs, that though there be ſome untruths by which he would prove that Romiſts are not of the ſame ſaved Church with Proteſtants, yet there are ſome truths that

that I cannot answer, but must confess that they prevail against me in putting Romists out of this Church.

I will first take notice of his untruths, *To make a Religion so entire as may make men to be of one Church*, saith the Cavalier *they must believe the same doctrine, partake the same sacraments, and be obedient to the same discipline and Prelates.* Here, first I deny that there must be an entireness in all points of doctrine; and if he will look back, he may see that he hath laboured to prove it, but hath lost his labour. Again he hath been told, that if all have not just seven sacraments, yet they may be saved. Thirdly, if they be not under the Pope, and in that in regard not under the same prelates, they may be of a very good religion, and of the one saved Church: For so are the Greek, Armenian, and Abissine Christians.

A second untruth is his inference upon a catalogue of differences; For, saith he, we differ in prime points, &c. Hereupon his book tells us he would infer, that we are in some danger for differing in these points: But I refer him for the proof of our safety to [a] one that sheweth himself a far truer Roman Catholick, then this Cavalier; whose business is clean contrary to this Cavaliers, even to prove that Protestants are not damnable, nor of a different Church, for their differences from Romish Catholicks. And until the Cavalier have refuted his Arguments, I shall hold these his objections of differences, to be but dead words, already vanquished and slain. And let him take this with him as a note, that the title * of the first chapter of that Book is the plain affirmative whereof the title of this chapter is the Negative. The truth is, the points which this Champion nameth are Popish errors, and bring the danger on their side: and we are the more safe for differing from them, and they the more unsafe for differing from us: and withall unsafe again for uncharitable censuring us. And indeed their danger is so great in the point of justification, (one of these prime points) and making their works their Saviours, that they who hold this errour, and thereby withdraw their trust from *Christ Iesus*, if they be in that which is called the Church, they are but in it as chaff in the Barn mixt with the corn, but to be blown away with the fan into an unquenchable fire. And whereas he expresseth this difference thus: *we differ about the justification of souls, and the value which the death and grace of Christ our Lord hath imparted to the works of the Children of God*: He is here again chargeable, with an untrue and an unsound expression: for we differ from right Papists about the disvalue and unworthiness which our persons and our * corruption impart to the works which have otherwise some Goodness in them as they come from the grace of Christ: so that in regard of the imperfection which they have from our corruption, we dare not stand upon them before the Justice and Judgement of God for our justification

[a] Examen pacifique de la doctrine des Huguenotes; translated into English under the title of the Catholick Moderator.

* Que les Catholiques & Huguenotes s' accordent tellement en qu' ils doctrine sont d'une mesme Foy & Religion.

* Vide autem ne hic cristas erigas, ac opera tua plus æquo extollas, jamque merita tua enumerare incipias, quemadmodum hypocritæ faciunt, ac si debitorem sibi Deum operibus suis constituant cum certum sit, opera nostra deficere in numero, pondere & mensura; quæ, si appendant, in stateram Dei, inveniuntur minus habentia unde *David*; *Non intres in judicium, &c. Beatus in Epist. ad Rom. cap. 4.* Bene autem obstetva verbum gratis, quia nihil operantes, neque vires reddentes, justificamur, quandoquidem antea peccatores & inimici eramus. *Id. ibid.*

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cation: But we think it moſt ſafe to ſet betwen Gods Juſtice and our ſouls a perfect Righteouſneſs, even the Righteonſneſs of Chriſt Ieſus our Head; (*For Chriſt is the end of the Law* and a true commenſurate Satisfier of the Divine Iuſtice) *for every one that believeth.* And in regard of our own works, we may ſay with one that had more good works, and works more good, then the beſt of the Romiſts: *Enter not into judgement with thy ſervant, O Lord, for no fleſh is righteous in thy ſight*: this Saint was Gods ſervant, yet he deſired that God would not enter into judgement with him: Theſe then that will have God to enter into judgement with them, it is very likely they are not the ſervants of God: but whatſoever they be, they may be ſure by this Text, they ſhall not be juſtified in his ſight.

He comes to a third point: and therein he hath alſo many and manifeſt untruths: His point is this, *That it is the Pride of the man in his diſobedience to the Church, and not the importance or weight of the doctrine that makes the Hereſie.* And this he would prove, becauſe Saint *Auguſtine* accounts ſome things hereſies, which are of ſmall importance; and becauſe the Donatiſts are accounted hereticks for that which in S. *Cyprian* was not hereſie; and again becauſe Saint *Cyprian* ſaith, (nothing to the Cavaliers purpoſe) that *the doctrine of* Novatianus *was not worth the enquiring, becauſe he was not of the Church.* Here are divers untruths met together; a firſt is the Poſition it ſelf, That it is Pride and Diſobedience to the Church that makes the hereſie: A ſecond, that if it were diſobedience to the Church, yet it is not diſobedience to the Cavaliers Church, the Pope and his Adhærents: Thirdly, It is not true, that thoſe places and proofs produced by him do prove his point of Pride to be hereſie. But before I come to a more exact conſideration of theſe particulars, I cannot but deliver him back again his ſcornful objection which he threw at us in paſſing to this point, as nothing accuſing us, but him that gave it without reaſon; *That the Proteſtants have taken upon themſelves to be the Reformers of the world, without ordinary Miſſion or Miracles.* That our Miniſters have not ordinary Miſſion, is an untruth ſo ſtrongly refuted, that there needs a great deal of impudence or ignorance to affirm it, without new and more proof: And for Miracles to make good a Reformation, I never heard that the very Prieſts of *Baal* did require them of *Iehu*, nor the idolatrous Jews of *Hezekiah* and *Ioſiah*. And indeed, they might well think there ſhould be no abſolute need of new Miracles to them that brought in no *new* Law, but reformed the Church according to the *old*, which at firſt was delivered as it were in a cloud of Miracles. Neither is it neceſſary that our Reformation not bringing a new Goſpel, but reforming according to the Goſpel once delivered to the Saints, and at firſt confirmed by ſign, ſhould be now again confirmed by Miracles. But we leave Romiſh Miracles to be the marks of the Man of ſin, and his deformation of the Church, whoſe coming muſt be with ſigns and lying wonders; and accordingly we think when *Lipſius* wrote a book of the wonders of *Montague* and *Hall*, he did by that Book prove, That the Pope is Antichriſt.

a Removeantur iſta vel figmenta mendaciũm hominum vel portenta fallacium Spirituum; aut enim non ſunt vera quæ dicuntur, aut ſi hæreticorum aliqua mira facta ſunt, magis cavere debemus, quod cum dixiſſet Dominus, quoſdam futuros eſſe fallaces, qui nonnulla ſigna faciendo etiam Electos, ſi fieri poſſet, fallerent, adjecit, vehementer commendans, & ait, *Ecce prædixi vobis. Aug. de unit. Eccleſ. cap.* 16. Omnem potentiam Antichriſti oſtenſura eſt in ſignis & prodigiis mendacibus. *Agobard. Serm. de Anti.*

But now to come to his falſe Poſitions, That it is pride and diſobedience to the Church that makes the hereſie: I muſt tell him, that he hath divers of his own Romiſh Doctors, and thoſe not ignoble, that hold the contrary; and therefore he muſt not blame his Reader if he believe them before a Cavalier: for ſome hold, [b] *That not the pride of the perſon makes the hereſie, but that an hereſie may properly be called any error contrary to faith, conſidered in it ſelf, without any reſpect to the deliverer of it.* And for this opinion are brought forth theſe great ones, *Turrecremata, Caſtro, Simancas, Couarruncas, Gabriel, Corduba.*

[b] Nonulli Authores non ignobiles, aliquod diverſum inter hæreſim & hæreſim commenti ſunt, opinantur enim hæreſim propriè appellari poſſe quemcunque errorem fidei oppoſitum ſecundum ſe abſque alio reſpectu habitudine ad proferentem; & ideo concedunt hæreſim poſſe aſſeri ab eo qui hæreticus non ſit. In hac ſententia ſunt *Turrecremata, Caſtro. Simancas, Couarruncas, Gabriel, Corduba. Albert. nus, Lorca* 22. *Sect.* 1. *Diſp.* 38.

Secondly, a Propoſition may be heretical, as ſome Romiſts ſay, though the contrary hath not been decided and decreed by the Church. Accordingly we read again, [c] *That thoſe are not onely heretical aſſertions which are defined by Counſels, or the Pope, but many others; which is plain, becauſe this Propoſition,* God is not Three and One, *was heretical before the condemnation of* Arrius. The like he affirms of the hereſie of *Neſtorius*: yet again, to make the matter more plain, he ſaith, [d] *Whatſoever is expreſly contained in Scripture, ſo that no obſcurity be in the ſenſe of the words, doth cauſe the contrary aſſertion to be heretical.* And accordingly, [e] *Vaſques* ſaith not only ſuch a Poſition is called *heretical, which is contrary to the definition of the Church, but that which is contrary to Scripture.* And that we may come to Saint *Auſtin*, we ſhall find that this contrariety to Scripture was that which Saint *Auſtin* accounted hereſie, and not contrariety to the Pope and his Decrees. For thus he ſaith in the ſmall matter produced by the Cavalier, called by him *Putting off ſhoes in prayer*: * *There is an hereſie of thoſe that ever go bare-foot, becauſe God ſaid to* Moſes *or* Joſhua, Put off thy ſhoes from thy feet: *and becauſe the Prophet* Eſay *was commanded to go bare-foot. But this is an hereſie, not becauſe they go thus for the humbling of the body: but becauſe they thus underſtand the Teſtimony of Scripture.* So we ſee that the Author is plainly told by Saint *Auguſtine* that it was the falſifying of divine Teſtimonies, even the alledged places of Scripture that gave their error the name of an hereſie. And it were pity to put the Cavalier to prove that at this time the Pope had decreed, and decided, *That men ſhould not put off their ſhoes in prayer.* But the truth is, the Fathers take this word *hereſie* [f] ſometimes in a large ſenſe, accounting that an hereſie which was an erring againſt any

[c] Non tamen hæ ſolum aſſertiones hæreticæ ſunt, quæ definitæ ſunt à Concilijs, vel à Pontifice ſed plures aliæ; quod patet, quia hæc Propoſitio, *Deus non eſt Trinus & Unus*, etiam ante condemnationem *Arrii* hæretica fuit. *Lorca ib. Diſp.* 39. *n.* 6.

[d] Quicquid in ſacra Scriptura expreſſe continetur ut nulla obſcuritas ſit in ſenſu verborum, aſſertionem contrariam hæreticam efficit, etiam ante definitionem Eccleſiæ. *Id. ib. n.* 8.

[e] Propoſitio verò Scripturæ vel Eccleſiæ definitioni contraria vocatur hæretica. *Vaſq. in Diſp.* 1. *n.* 8. * Eſtalia hæreſis nudis pedibus ſemper ambulantium, eo quòd Dominus dixerit ad *Moyſen*, vel ad *Joſue*, *Solve calceamentum de pedibus tuis*: & quòd Propheta *Eſaias* nudis pedibus juſſus fuerit ambulare. Inde ergo hæreſis eſt, quia non propter corporis afflictionem ſic ambulant; ſed quia TESTIMONIA taliter intelligunt; *Auguſt. ad quod vult Deum. de Hæreſ.* [f] Quicquid contra veritatem ſapit hæreſis eſt, etiam vetus conſuetudo. *Tertul. de Virg. vel. cap.* 1. Hæreticus eſt qui alicujus temporalis commodi, & maximè gloriæ principatuſque ſui gratiâ, falſas, ac novas opiniones gignit, vel ſequitur. *Auguſt. de utilit. cred. ad Honorat. cap.* 1. Hæreſis Græcè ab Electione vocatur; quòd ſcilicet unuſquiſque id ſibi eligat, quod melius ſibi eſſe videtur, &c. *Iſidor. Etym. lib.* 7. *cap.* 3.

truth of Scripture: but hereſie in the moſt proper, full, and killing ſenſe, hath been taken to be an error [g] againſt the Rule of Faith, even ſuch an error as puts men off from the foundation; for a ſoul being put off from the foundation, which is *God in Chriſt Ieſus*, cannot poſſibly be ſaved. Yet it cannot be denied, but that if leſſer errors be ſo plainly diſcovered to be contrary to the Scriptures, that this contrariety is made manifeſt to him that erreth, this error being afterwards maintained may be a damnable hereſie; and the reaſon only be this, Becauſe ſuch an heretick erreth in the foundation of Faith: for he doth not believe that God is true; and not believing Gods Truth, he cannot believe the truth of his promiſes in Chriſt Ieſus. And becauſe ſuch leſſer errors were ſometimes plainly (at leaſt, as ſome holy men thought) convinced to be contrary to Scriptures, therefore theſe errors by them might perchance be called hereſies. But yet it cannot be certainly affirmed by any man, that what himſelf ſeeth to be manifeſtly againſt Scriptures, and hath delivered this, which ſeems manifeſt unto himſelf, to another, that the other to whom he hath delivered it, doth ſee it alſo to be manifeſt; therefore no man, meerly upon ſuch a manifeſtation, can ſay directly and poſitively, That ſuch an one doth wilfully not believe the Truth of God in the Scriptures. Wherefore theſe ſmaller errors, though they might be called hereſies at large, in regard that they were errors ſhewed to be contrary to the Scriptures, and ſo there was a poſſibility that they might be held wilfully againſt the known truth: yet becauſe there is alſo a poſſibility that it might not [h] be known to thoſe that erred, that their error was contrary to the Scriptures, the ſentence of killing and damning on ſuch cannot certainly be pronounced. For indeed, no Father nor Divine can affirm, That one erring not wilfully, but by weakneſs or ignorance, in ſuch a point as praying bare-foot, cannot believe in Chriſt Ieſus, or ſo believing, cannot be ſaved. But howſoever, in all this which he hath alledged, there is nothing that makes for the Cavalier, but rather all againſt him. For it is ſtill an error contrary to the Scriptures that makes the hereſie: and not pride and diſobedience againſt the Pope and his deciſions. And indeed this truth was ſo ſtrong, and ſo prevailed againſt the Cavalier, that it forced him to ſpeak ſome part of it, even againſt his own propoſition: For he ſaith thus; *The Pride wherewith they preſumed to abuſe Scripture, and to impoſe ſuch a fond law upon mens conſciences, and a reſolution not to leave it, when they were commanded by the Church, was*

g Regula quidem fidei una omnino eſt ſola immobilis, & irreformabilis credendi, ſcilicet in unum Deum, &c. hac lege fidei manente cætera jam diſciplinæ & converſationis admittunt novitatem Correctionis. *Tert. de vel. Virg. cap.* 1. Hæretici veritatis exules ſani & veriſſimi ymboli deſe tores. *Optat. lib.* 1. Hæc Regula à Chriſto, ut probabitur, inſtituta, nullis habet apud nos quæſtiones, niſi quas hæretici inſerant, & quæ hæreticos faciant. *Tertul. de præſcrip. c.* 14. *Alexander* ait cum, qui ignoranter credit aliquid contra ea quæ ſunt in ſacra Scriptura, non pertinens ad Articulos fidei, non eſſe hæreticum. *Vaſq. in* 2. *Diſput.* 120. *cap.* 3.

h Qui ignorans erat, hæreticus non eſt. *Lorca in* 22. *Sect.* 3. *Diſp.* 47. *n.* 24. Magis communis & probabilior ſententia in hac re, in duobus poſita eſt; Unum eſt, Nullum errorem contra fidem ex ignorantia etiam culpabili, modo non ſit affectata, eſſe hæreſim. *Vaſquez quo ſupra. Item caſ.* 3. Non ſatis eſt ad pertinaciam, ſi quis admoneatur à viris graviſſimis —— Zeloſi ſunt, qui non ex ſuperbia & obſtinatione, ſed ex quadam ignorantia, falſò perſuaſi ſunt ſuam ſectam veritati ac Evangelio conſentaneam eſſe —— Hujuſmodi zeloſi, quia non peccant ex malitia ſed ignorantia, ſæpe à Deo miſericordiam conſequuntur. *Becan. Manu. Prælud.* 1. Contrat multos viros ac fœminas eſſe in Germania, qui quidem habentur Lutherani; ſed tamen qui pertinaces non ſunt, non debent cenſeri hæretici, ſed errantes. Non enim advertunt doctrinam Lutheranam, cui ab infantia addicti ſunt: contrariam eſſe Eccleſiæ Catholicæ, quæ vere Catholica eſt. *Id. lib.* 5. *cap.* 13.

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that which made it Hereſie in them: Where the abuſing of Scripture is indeed the chief, if not onely cauſe of giving it the likeneſs of Hereſie. For impoſing it as a law upon mens conſciences, I hope this Author will not take for Hereſie, but rather for a vertue, ſeeing he hath often told us, *that thoſe who ſuppoſe their religion to be true, are not too blame, if that they tell others that they are in danger by holding the contrary.* Howſoever I am ſure this is not the life of Hereſie, as the Cavalier preſently tels us in the next page: *But maintaining a doctrine and diſcipline contrary to the judgement and commandments of the Church.* But how he could know by the art of divination that theſe barefoot Hereticks had a reſolution not to leave their errors when they were commanded by the Church, the Church being taken for the Pope and his adherents, I cannot divine; for it is very poſſible that they ſeeing the Popes glorious Pantofle adorned with the Croſs, might perhaps think it more holy (by the example of him whom they call his Holineſs) to weare ſhoos of that faſhion.

The Cavaliers miſ-haps ſtill increaſe, and the more comfortleſs, becauſe they are drawn by himſelf upon himſelf: For this next proof is from the *Quarto Decimani*, the life of whoſe Hereſie he would make to be, *the holding of Eaſter at another time then was ordained by the Church.* But if the Pope be (as he is ſaid to be) the Church vertual, let the Cavalier remember that this Church vertual, was chidden [a] by S. *Ireneus* for excommunicating the Eaſtern Churches, becauſe they differed from him in obſervation of Eaſter: So at that time, neither the different obſervation of Eaſter, nor diſobeying the Popes command was accounted an Hereſie.

[a] Victor Romanæ Eccleſiæ Epiſcopus pertinaciùs agens, paſſim totius Aſiæ ac vicinarum provinciarum Eccleſias à communionis ſocietate abſcindere nititur, tanquam in hæreſin declinantes, & literas mittit, quibus omnes ſimul abſq; diſcretione ab Eccleſiaſtico fœdere ſegregaret. Sed hoc non omnibus placebat Epiſcopis. — Nam & Irenæus cùm cæteris quibus præerat Galliarum Epiſcopis, conformat quidem ut in dominicâ die reſurrectionis, Domini myſterium celebretur; Victorem tamen arguit quod non rectè fecerit abſcindere à corporis unitate tot & tantas Eccleſias Dei quæ morem ſibi antiquitus traditum cuſtodirent. *Euſeb. Eccleſiaſt. Hiſt. lib. 5. cap. 24.*

He is alſo alike unhappy in his Hereſie of Rebaptization, where he ſaith, *In S. Cyprian it was but error, becauſe the Church of his time had not abſolutely condemned it: but growing after to be condemned in the Donatiſts time, it was Hereſie in them not to forſake it: which drew Vincentius Lirinenſis to make this exlamation, O admirable change of things! The Authors of an opinion are held Catholicks, and the followers of the ſelf-ſame are judged Hereticks:* For the Cavaliers matter is hereby overthrown. For [b] the Biſhop of Rome and his council having condemned the error of rebaptization, *Cyprian* muſt be an [c] Heretick, who diſobeyed

[b] *Euſeb. Eccl. Hiſt. l. 7. c. 24.* Firmiliani epiſtola inter epiſtolas Cyprian. Conſtat ex Euſebio Cornelium papam cum Nationali concilio omnium Epiſcorum Italiæ ſtatuiſſe, non debere hæreticos rebaptizari, & eandem ſententiam poſtea approbaſſe etiam Stephanum Papam, & juſſiſſe ut Hæretici non rebaptizarentur: Et ſimul conſtat Cyprianum contrarium ſenſiſſe, & mordicus defendiſſe. *Bel. de Con. lib. 2. cap. 5.* [c] Per peculiarem aſſiſtentiam Spiritus ſancti dirigentis mentem, & linguam pontificis, ut in publico fidei judicio infallibiliter veritatem fidei determinet, cum poteſtate coercendi omnes ad credendum de Fide Catholicâ, veritatem Fidei ab ipſo determinatam. *Gen. in. 1. Diſp. 2. n. 32.* Doctrina Eccleſiæ continetur, &c. in decretis conciliorum & pontificum. —— Quæ in concilijs vel a pontifice definita ſunt, hoc habent ſpeciale, ut omnis propoſitio definita ſit manifeſte de fide, & contraria ſit Hæreſis. *Lorca. m. 22. §. 1 Diſp. 39. n. 7.*

the Biſhop of Rome and his Council thus having condemned it, yea having condemned the maintainers of it. But if S. *Cyprian* was hereby no heretick, then the life of Hereſie doth not conſiſt in diſobeying the Church ſpeaking by the Pope.

Again, if S. *Cyprian* eſcape at this dore, I do not ſee but that, for ought the Cavalier ſaith, the ſame door ſtands open for the Donatiſts: For his reaſon by which he would keep in the Donatiſts, is, *Becauſe their error grew after to be condemned.* But we ſee their error was condemned before, by *Cornelius* and *Stephen* Biſhops of Rome, even in the time of S. *Cyprian*: And therefore if there be no other reaſon the Donatiſts may eaſpe the note of Hereſie with Saint *Cyprian.*

But indeed there were other reaſons that might aggravate the error of the Donatiſts beyond S. *Cyprian*, and make it look more like Hereſie; A firſt may be a maintaining of their error after much evidence and conviction by Scriptures: A ſecond, becauſe [d] they made this error a ground of another error, That it was a juſt cauſe to divide from the Church, becauſe the Church differed from them in their error: This *Cyprian* never did; for though *Cyprian* yielded not obedience to the Pope having decided the point, yet he held union with the Church, even with thoſe who differed from him in this point of rebaptization: which may be ſpoken to the ſhame both of the old Donatiſts and the new, even the Romiſts that tear the Church into peices for every little difference. Thirdly, the Donatiſts were thought thereupon to raiſe another [e] error contrary to an Article of the Creed, That the Church was not Catholick: and this the Cavalier might have ſeen in this very Treatiſe of Saint *Auſtine*, *ad quod vult Deum*, from whence he fetched his former objections.

Laſtly, if any man will ſee the reaſon of *Lyrinenſis* whom this Author produceth, he may thus receive it, and add it for a Corollary:

The [f] *Maſters are abſolved, the Diſciples are condemned*, &c. *whoſe wickedneſs I judge to be worthy of double hatred; both becauſe they fear not to deliver unto others the poyſon of hereſie, and becauſe with profane hands they toſs the memory of holy men, as aſhes which were quenched: and ſpread abroad a revived opinion, which ſhould have been buried in ſilence: following herein the ſteps of their Father Cham, who not onely neglected to cover the nakedneſs of reverend Noe, but alſo ſhewed it to others to be derided.*

d Qui ſunt Hæretici niſi qui relicta Dei Eccleſia, privatas elegerunt ſocietates. *Ibid. ſent l.* 1. *c.* 19. Nos quantum in nobis eſt propter hæreticos cum collegis & coepiſcopis noſtris non contendimus, cum quibus divinam concordiam & dominicam pacem tenemus. *Cyp. Stephan. Fratri epiſt.* 72.

e In hæreſim ſchiſma verterunt tanquam Eccleſia, *&c.* de toto terrarum orbe perierit. *Aug. ad. quod vult. D. Ep. ad Ene ritum.* 164.

f Abſolvuntur Magiſtri, condemnantur Diſcipuli, *&c.* Quorum ego nequitiam duplici odio dignam judico, vel eo quod hæreſios venenum propinare aliis non pertimeſcunt; vel eò etiam quod ſancti cujuſq; viri memoriam tanquam ſopitos jam cineres, prophana manu ventillant, & quæ ſilentio ſepeliri oportebat redivivam opinionem diffamant; ſequentes omnino veſtigia authoris ſui Cham, qui nuditatem venerandi Noe, non modo operire neglexit, verum quoq; irridendam cæteris enuntiavit. *Vicent. Lyrin. adver. hær. cap.* 11.

As for the anſwer of *Cyprian* to him that made the queſtion concerning the doctrine of *Novatianus*, it doth not ſhew that they that obey not the popiſh Church are Hereticks, but that Hereticks are caſt out

out of the Church for their Heretical doctrines: And ſuch doctrines whoſe Authors and Abettors are for them worthily caſt out of the Church, are not worth the enquiry.

The Cavalier having paſſed through many untruths, now comes to an impertinence fraught alſo with untruths; He would * fain prove, that, becauſe there are ſome quarrels between ſome Calviniſts, and ſome Lutherans, therefore Proteſtants are damnable heretieks for diſobeying the Pope in ſmall matters: But he knows not how to tye this together, ſcarcely with the Ieſuitical cart-ropes of vanity and fraud, called *Equivocation and mental Reſervation*: For neither of them do charge the other with Hereſie for diſobeying the Pope, yea not for diſobeying the Church: (as they would perſwade others, in their diſputing vehemence) for not rightly conceiving ſome paſſages of Scripture: and I dare ſo much truſt the Cavaliers honeſty, that he will not ſay, that himſelf believes ſome of thoſe ſlanders which himſelf produceth from Lutherans againſt Calviniſts: *Such are corrupting the Scriptures concerning the glorious Trinity, the Deity of Chriſt, and the Holy Ghoſt.* And he knows, or might know, if he have but begun with *Bellarmines* controverſies (whom he names) what *Gretzer* ſpeaks of *Hunnius* (one of the Cavaliers chief Authors that caſts ſcandals upon Calviniſts) in his Epiſtle prefixed to *Bellarmines* controverſies: For there he ſaith, † *That Hunnius began a kind of writing right Lutherane*, that is, *Thraſonical, vain glorious, and furious, I had almoſt ſaid drunken*: yea he goes from the man to the kind; and ſaith, *The Lutheran Preachers do ſet forth their diſputations as if it were upon Mede and Beer, and ſo that they may ſeem to ſmell of that which ariſeth from both: railing ſlanders and madneſs.* Now if this teſtimony of *Gretzer* be true (and whatſoever it be, I think this Cavalier will not give this Father of his the lye) then I wonder he would produce teſtimonies of ſuch, whoſe Diſputations (as ſaith his Father *Gretzer*) ſmell of rayling Slanders and madneſs. So that indeed this argument ſeems not to be ſo much a matter of earneſt, as of mirth, even to make himſelf and his Romiſh Readers infernally merry with the bitterneſs and contentions of Chriſtians: yet it were not hard to ſhew patterns of ſuch vomits of Gall, brought up from Romiſh ſtomacks; and indeed here they lie in ſight, but I had rather they ſhould be covered with aſhes, then be ſtirred to annoy my Reader and my ſelf with the ſavour of them: Only I will give this Champion ſome animadverſions: one is, that this is a ſtale objection, long ſince diſſolved by that reverend and learned Prelate, the ever honoured Biſhop *Jewel*. And this Biſhop hath ſo torn this objection to rags, that I wonder this Cavalier would ſtoop ſo low as to take up ſuch rags, which can never be well ſowed together again, and cloath his book with them. A ſecond, that it were far more like the ſpirit of *Moſes*, to ſay, *Why do ye ſtrive, ſeeing ye are brethren?* then to gather this uncharitable and falſe Inference, *Becauſe ye ſtrive, ye are not brethren.*

I am paſſing from this Champions Untruths to his Truth: but I cannot paſs over an abominable, fearful and manifold Untruth, not ſo

* His buſineſs is to prove us Heretieks, for differing from the Popes decrees in ſmall matters, and he brings in, for proof, Proteſtants accuſing one mother for differing in great matters; but ſome of them are ſuch as the Cavalier himſelf cannot well believe, much leſs an impartial Reader.

† Genus ſcribendi ingreſſus fuerat Hunnius plane Lutheranum, hoc eſt Thraſonicum, jactabundum, furioſum, ferme dixeram cervisiarum —— Lutherani prædones ita diſputationes ſuas inſtituant ut ſuper timetum & zythum, & quæ ex utroque naſcuntur convitia maledica & veſaniam halare videantur. *Gretzer. epiſt. Bellarmin. prævi.*

B. *Jewels* Defence of the Apology. Pag. 318. & ſeq.

ſo much bounded in one part of this Chapter, as ariſing from the whole: For his main drift and plot is, and his words do tell it us, *That let a point of doctrine be never ſo fundamental and neceſſary to ſalvation, if his Popiſh Church do not decide, propound, and command it to be believed, it is not hereſie, not to believe it: But be the point never ſo ſmall, if the Popiſh Church decide, and command it to be believed, then muſt it be believed upon pain of damnation.* Now, what can be ſaid more to put the Pope above God to make him Antichriſt, and his followers Antichriſtians? That which God ſaith may be unbelieved without note of hereſie, though it be this main point, *This is my beloved Son, in whom I am well pleaſed*: But if the Pope decide and command to be believed, that [a] *Goſſips are ſuch kin, that they cannot marry without inceſt*; *not to believe this is certain* [b] *damnation*: fearful blaſphemies; and unhappy Chriſtians, whoſe God is leſs then their Pope, and whoſe Pope is above the higheſt God. But as this makes way for the Myſterie of iniquity; ſo it leads fitly to the next point, which is this Champions Truth, wherein this Myſterie will be more fully revealed.

Mat. 3.

a Concil. Trid. de reform. Matrim Seſſ. 8.

b Si quis dixerit Eccleſiam non potuiſſe conſtituere impedimenta matrimonium dirimentia vel in iis conſtituendis erraſſe, Anathema ſit. *Concil. Trident. Seſſ. eadem.*

Sect. II.

The Idolatry of Papiſts, 1. *In making the Pope the foundation of Faith.* 2. *In giving Divine worſhip to the Sacramental Elements, and to Images.* 3. *In attributing the merit of ſalvation to their own works, is ſuch as may ſink many of them into a damnable eſtate; though it may be charitably hoped of others, that they are ſaved who avoid the mortal infection of theſe points: and what caution muſt be uſed to preſerve this Charity from croſſing with Truth.*

HAving diſcovered many Untruths, in at leaſt four main points of this Chapter, we are come to a fifth point, whoſe truth is ſo powerful, that it overcomes me, and makes me to acknowledge with the Author, *That it divides Proteſtants and right Romiſts ſo far as ſalvation and damnation.*

And I muſt clear either ſide from uncharitableneſs, in ſaying that theſe who fail in this point are in a ſtate of damnation. And it is very true that he promiſeth, *That this Reaſon ſtrikes at the root, which is taken from the nature and property of Faith*: The point is this; *That whoſoever doth give his faith and aſſent to all the Articles of Chriſtian doctrine, yet if he do it not upon the right and infallible motive, he hath no ſaving Faith.* Now hereunto we ſubjoyn, That *true and right Papiſts or Romiſts* do not believe upon the true and infallible motive; Therefore they can have no ſaving Faith. And indeed, though they have many and pernitious errors, yet this is the great and general error that makes up the Myſterie of iniquity, which we call the Papacy, and the Papiſts call the Church. For the ordinary motive of faith in thoſe who are the right and natural members of the Head of that Myſterie, is to believe the Articles of Faith, becauſe the Church, whoſe mouth, head, and ſpirit is the Pope, propounds and commands

commands them to be believed. And this Author ſaith, that the onely true and infallible ground is, *The Revelation of Almighty God, and the propoſition and direction of the Church.* Wherein firſt he joyneth the Church with God in this ground of Faith: and ſo gives as it were half of the ground of Faith to the Church from God, and makes it half unſafe and damnable: But even this half he ſeems elſewhere wholly to take away, and ſo to leave men wholly to be damned by a Faith wholly grounded on a * motive which cannot raiſe a ſaving and ſupernaturall Faith: for he ſaith, [b] *That if the Church hath not decided, propounded, and commanded a doctrine to be believed by her children, a man may think, and do as he ſees cauſe, without incurring the crime of hereſie.* Thus we ſee that the Revelation of God is not a motive of Faith of it ſelf, but the Church is the motive of believing Gods Revelation: ſo, firſt, we ſee the Church to put God aſide, and to take place of him: and knowing who is the Head, Heart, if not the Whole of this Church, we find him juſt in his own place, and that is, lifting himſelf up above all that is called God: And ſecondly, we ſee the deadly motive and ground of Faith, propoſed by Papiſts to Popiſh ſouls, even the word of a man, and a Man of ſin; on whom whatſoever Faith is finally grounded, it can give nothing but damnation. Neither are we put by other Papiſts to lay peices together to prove this their damning motive of Faith; for, beſides the common voice of the people, that they believe as the Church believes, we have before * heard, that Rhemiſts acknowledge *the Popes to be an Order of Governors to whom we are bound to cleave in religion, and to obey in all things*: And thereupon they infer, that *A Papiſt is a Chriſtian man, a childe of the Church; and ſubject to Chriſts Vicar*. So the Chriſtianity of a Papiſt, and his being a child of the Church, depends on his cleaving to the Pope, and obeying *him in all things*. But yet again we may ſee it more acknowledged in their Writers. [a] *Lorca* brings forth *Medina* affirming, that *The Teſtimonie of the Church*

* Objectum formale (*fidei*) eſt prima veritas Teſtificans; aut ergo Eccleſia eſt objectum ut diverſum quid à Dei teſtimonio, aut ratione ipſius. Si diverſum erit teſtimonium hominum & alienum à fidei infallibilitate & certitudine; ſi ratione Dei, eo ipſo non eſt objectum formale, quia formale obſectum per ſe primò, & non per aliud eſt objectum. *Lorca in* 22. *Sect.* 1. *Diſp.* 3. 119.

b *Char. Miſt.* p. 45.

* *Chap.* 2. *out of the Rhemiſts on Acts* 13.

a Una eſt quam tuetur *Michael de Medina l.* 5. *de recta in Deum Fide, c.* 11. affirmans Eccleſiæ Teſtificationem eſſe partem obiecti formalis; quo fidei, & adeo eſſe ût ultima

fidei reſolutio in Eccleſiæ authoritatem fiat. —— Eſſe tamen Eccleſiam rationem credendi, in quam ultima reſolutio fidei fiat, probari videtur, quia in ea ſiſtit ſolutio queſtionis, quare credimus: Interroganti enim quare credis Deum eſſe Trinum & Unum, ſi reſpondeatur, Quia Deus dixit; urgere poteſt, Unde ſcis Deum dicere? non eſt alia reſponſio, quam quia Eccleſia dicit; quo pacto reſpondere docemur in ipſa Chriſtiana Catecheſi, & rudimentis doctrinæ Chriſtianæ, ſicq; reſpondent docti & indocti. *Lorca in* 22. §. 1. *Diſp.* 3. *n.* 3. Fundamentum fidei vobis aliud eſt & ulterius, Pontificis nimirum Romani judicium: Iſte vere petra vobis fidei; ſuper illam petram fidem omnium dogmatum, obedientiam omnem, & in fide, & in moribus ædificatis. —— *Petrus*, inquit *Bellarminus*, & quilibet ejus Succeſſor eſt petra, & fundamentum Eccleſiæ Pontificia poteſtas, (alt *Stapletonius*) eſt velut cardo, & fundamentum, & (ut uno verbo omnia complectar) ſumma fidei Chriſtianæ.— Pet Eccleſiam inquit *Gretſerus*, intelligimus Pontificem Romanum qui pro tempore Eccleſiæ naviculam moderatur —— Fundamentum fidei noſtræ tam infallibile eſt, quam ipſe Deus. Tota enim Scriptura eſt divinitus inſpirata. Cœlum tranſibit, & montes commovebuntur; verbum autem Domini manebit in æternum. Fundamentum fidei veſtræ tam fallibile eſt, tamq; falſum, quam eſt beſtia illa, ſeu Antichriſtus, cui datum eſt os loquens blaſphema & ſeducit incolas terræ. —— Cum fundamentum hoc veſtrum hæreticum ſit & Antichriſtianum; venenum hoc ſuum tranſmittit in omnes omnino fidei veſtræ atrus & arterias, partes, particulas, & Articulos, eos ad unum omnes hæreticos vobis facit & Antichriſtianos. —— Trinitas, Chriſti Incarnatio, Paſſio, Reſurrectio, & ſimilia, vere creduntur; quando ideo creduntur, quia in ſacris Scripturis, ût vere fidei fundamento traduntur. Si vero quis horum quodvis idcirco credat, ut vel Deum eſſe vel Chriſtum eſſe Deum, quia homo, quia dæmon, aut Antichriſtus illud credendum dixit, ab eo qui ratione ejus ad credendum inducitur, non vere & infallibiliter, non infuſa aut divina fide creduntur, ſed credi ſolum putantur; & quia talis hominis fides, teſtimonio hominis, dæmonis, aut Antichriſti, ut ſuo fundamento innititur; ideo acquiſita ſolum fides eſt, humana, demoniaca, aut Antichriſtiana. Materiale hic fidei ſanum eſt; vitium omne eſt in formali, ſeu ratione credendi, quod eſt forma fidei; Forma autem dat Nomen & Eſſe. *D. Crackanthorp Defenſ. Eccleſ. Angl. cap.* 47.

doth

doth so far partake of being the formall object or motive of faith, that the utmost resolution of faith is into the authority of the Church, and the proofs produced for it are to be heard in the common language of Romists: If it be asked why thou believest the Trinity in Unity, and thou answer, Because God saith it; It will then be demanded of thee, how thou knowest that God saith it: thou hast no other Answer left but this, Because the Church saith it: and so are they taught in the Catechism, and so answer both the learned and unlearned. Behold the common answer, and common faith of Romists. Now this object of faith being man, and not God, it cannot raise that supernatural and saving faith, whose object is the prime Verity, even God speaking to the souls of his servants. And seeing this humane faith hath so possessed Romists, that their Prophets do make the obeying and cleaving to the Pope in his doctrine the very Character of a Christian and child of the Church; this Church consisting of these children thus adhering to the Pope, is against such truly affirmed not to be the Church; and so may the Homily of our Church clearly be interpreted, which denyeth the Church of Rome, that is, the Pope and his Adherents, to be the true Church; for thus to adhere unto the Pope, and to laybelief on him, is so far from making a true child and member of the Church, that it makes a member of the Papacy, and so of Antichrist; it makes a Synagogue for Sathan and Hell, and not a Church for Christ and salvation.

And whereas this Author both in this Chapter, and the beginning of the eighth, objects it to us that we condemn their doctrines, and account the Church of Rome to be the Seat of Antichrist, and the Synagogue of Sathan: He hath here seen one reason of it: and it is a reason of his own, and his fellowes, even because the Romish Doctors and Champions tell us, that the Church of Rome is made of those children which believe in the Pope: And this faith being humane, cannot make a Church to Christ, but to the Pope; and thus the Pope stands in the place of Antichrist, for putting Christ out of his place, and stepping into it, whiles thus he makes his sheep to hear his voice, before Christs; yea, both herein, and often otherwise against * Christ.

But a second Reason may be given of their calling the Church of Rome the Synagogue of Sathan; the Church of Rome being taken in a larger sense, even for all those parts of mankind, that have reference to Rome overspred, not only with this false and Antichristian faith, but with other mortal errors and abominations; such are gross and almost universal Idolatry in the worship of Images, and especially of the Sacrament, confidence in works for justification and merit; and a gross ignorance, even a not knowing of Christ, which before hath been touched. Now many seeing a field overcome with these deadly and killing weeds, and so overcome, that they seemed to cover the face of the field, they took it to be a field of Weeds and not of Corn: And because the usual manner of speaking is to say, that a horse is black, that hath but a few white hairs on him, they thought they might say, the Church of Rome

was

* Non Deo, aut Scripturis propter Deum, sed Deo & Scripturis propter papam; Christo propter Antichristum credimus. Hinc fit ut licet Deus diserte vitia omnia prohibeat, & virtutes omnes requirandet, tamen ut Bellarminus te docet, (l. 4. de pont. cap.) si papa præcipiat vitia, & virtutes prohibeat, tenetur Ecclesia vetera credere vitia esse bona, & virtutes malas, nisi velit contra conscientiam peccare. Idem. Ibid.

was the Synagogue of Sathan, and not a true Church, because there is such a multitude of Ignorants, Antichristians and Idolaters, and so few true worshippers and believers.

But, be it that the Church of Rome (being understood in this wide sence, wherein it comprehends all that any way look toward Rome) in regard that there was once sowed good corn in it, and some of it comes up in some corners of it, shall be called a field of corn from that which is most excellent in it; surely it concerns Protestants wisely to mannage their unity with it, and the division from it. When we pursue the unity of charity: we must take heed that we lose not saving verity: and when we pursue saving verity, we must take heed that we offend not against charity; we must so converse with that Church, as with a City overcome with the plague; we should be very wary of infection, in regard of the universal pestilence of it: and (if we may) choose some places and company that are healthy. But from those that live the life of Grace, though never so few, affection may not be with-drawn, but to them belongs both our pitty and prayers: Yet, while we extend our charity to them, let us take heed that we lose not our selves, and that our charity do not swallow up verity, and make great sins too small, nor allow too easie a communion between Christ and *Belial:* nor make salvation larger then the Scripture doth make it: For first, the [a] Believers in the Papacy, which make the Papal Church, are by their humane faith infected to death, except there be a healing of their error by repentance: These are Idolaters for worshiping the Pope; and making him their God, and rock of their faith.

Neither will it excuse them, that they believe what they profess: for, the more they believe by this carnal and killing faith, the more they are slain, and the deeper they are in damnation. Secondly, there are [b] worshippers of Images and consecrated bread, which are Idolaters in the common and known sence of Idolatry. And the [c] common sort are exceedingly possessed with this Idolatry, and slain to death with it: and I doubt it will be a difficult matter to save many of the Doctors whom this plague hath infected: For though they believe this Idolatry, which they profess to be lawful, yet Idolatry hath been damnable to many, which both thus professed and believed it: Yea, they that believe and trust in Idols, are the more damnable for thus believing. Besides, many places of Scripture shew, that saving grace and the true fear of God, do not commonly dwell, especially with dwelling and raigning Idolatry. For Grace doth commonly turn out such gross sins, when it enters into the soul; and accordingly Saint *Paul* describes the conversion of the *Thessalonians* to be a turning from Idols to the living God, 1 *Thes.* 1. 9. And so some of the *Corinthians* were Idolaters, but they were washed by regeneration (1 *Cor.* 6.) so that

[a] Some errors in the Church of Rome, that are in themselves damnable to them that believe as they profess, according to that of the Apostle; 2. *Thes.* 2. 11. They that believe a lye may be damned.

[b] In peccatis quæ contra Deum committuntur quæ tamen sunt maxima, gravissimum esse videtur quod aliquis divinum honorem creaturæ impendat, cum hac ratione, quantum in se est, alium deum in mundo faciat, divinum principatum minuens, & primum quod in fide est, scr. credulitatem Dei omnipotentis creatoris cœli & terræ; destruens, &c. *Sey. Cas. Con. l.* 3. *cap* 4.

[c] Worshiping of Christs Image is Idolatry; and the worship of Images, detested in the Church of Christ, is heresie. *B. Bilson. Christ. sub.* p. 4. Manifestius est quam ut multis verbis explicari debeat, Imaginum & Simulacrorum cultum, nimium invaluisse, & affectioni seu portius superstitioni populi plus satis indultum esse, ita ut ad summam adorationem, quæ vel a paganis suis Simulacris exhiberi consuevit, & ad extremam vanitatem, quam Ethnici in suis simulacris effingendis & exornandis admiserunt, nil a nostris reliqui factum esse videtur. *Cas. Cor. de mag. & Simul.*

There is nothing so wicked and absurd, but a Romist can defend it, neither is any thing so true, but he can outface it: witness among other, the adoration of Images. The same is an impiety so apparently condemned in the Scriptures that neither Blasphemy it self, witchcraft, adultery, or any sin is more plainly detested and prohibited. *B. Orbit. orthod.* p. 237. *& seq.*

they are not now that which they were before. I would have charity to ſave as many as ſhe might, but I know ſhe cannot ſave them truly without verity: Now the verities of Scriptures ſeem to withſtand the eaſie and ordinary ſalvation of Idolaters, and I am ſure have made it damnable to many, who believed it to be the worſhip of God, and therefore they ſhould be cleared, before charity can know that ſhe hath her deſire in true ſaving of Idolaters: And this I propoſe not to increaſe damnation (which I abhor in my oppoſite, the Romiſh Champion) but to increaſe ſalvation: even to ſave ſome with compaſſion, by pulling them out of the * fire prepared for Idolaters, and to ſave others from falling into it.

*Rev. 21. 8. *Rev.* 19, 20. Spe vitæ eternæ ſolis puris Dei cultoribus promiſſæ, novos iſtos Idolatras ex verbo Dei arcent; donec ſtipulationis in Baptiſmo memores, ad unius Dei cultum per unicum Mediatorem Ieſum Chriſtum, abjectis Satanæ cultibus redierint. *Clau. Ap. M ſt. duorum Teſtium.*

To this end let us behold in the Scripture of truth, how Idolatry though profeſſed and believed, yea though mixt with ſome knowledge, yea ſeeming fear or ſervice of God, hath drawn the wrath of God upon Idolaters.

Iſrael, to whom were anciently given the Promiſes, and newly the Law, while *Moſes* was in the Mount, made a god of Gold, but, in that, worſhipped the God that brought them out of *Egypt*, and proclaimed a feaſt to him; and we find that preſently Gods wrath was ready to wax hot againſt them to conſume them; yea though *Moſes* was the meekeſt man on Earth, yet his meekneſs was ſo incenſed againſt this ſin and theſe ſinners, that he commands every man to ſlay his Brother, Companion and Neighbour. And when he goes to God for a pardon, he doth it not with an extenuation, but an aggravation of this ſin: For he ſaith, *Oh this people have ſinned a great ſin, and have made them gods of Gold:* He doth not tell God, that it is a venial or not damnable ſin, or that their breeding in *Egypt*, might excuſe them, the cauſe that made them believe that which they here act and profeſs; That an ox which eateth graſs might repreſent the Deity, and be worſhipped for it: But laying aſide all excuſes and extenuations, he cals it *a great ſin*, and thinks that a blotting out of Gods book belonged to this ſin, and therefore he offers his own ſoul to this puniſhment for their ranſom: But behold how fatal a ſentence God pronounceth on the ſinners of this ſin, ſo ſhewing it to be damnable, *Him that ſinneth will I blot out of my book:* and it preſently followeth, *In the day wherein I viſit, will I viſit their ſin upon them.*

Exod 32. 4, 5. *Verſe* 31. *Pſalm* 106. 20. *Ver.* 32, 33, &c.

Again, in a chapter nearly following, this Idolatry, wherein *Moſes* is earneſt with God for a pardon, and God ſeems to be ſo far intreated as to lead them by his Angel to *Canaan*, yet is he ſtill ſo ſtrange to them, that he calls them ſtill not his own people, but the people of *Moſes*; *Thy people*, and *the people amongſt whom thou art:* But withal he enjoyns them to deſtroy the Altars of Idolaters, to break down their Images, and to worſhip no other God and let the reaſon be obſerved, for it is highly obſervable, *For the Lord whoſe name is Iealous, is a jealous God.* Surly this Jealouſie of God is not ſufficiently conſidered by thoſe that are over eaſie and favourable to Idolatry: They conſider not duly the Nature of Jealouſie, nor the height and breadth of a Jealouſie of an Almighty God, nor that it is ſo inward and eſſential

Exod 34. 9, 10.

in

in God, that it is as it were God himself; *For his name* (saith he) *is Jealous*; Now *Iealouſie is the rage of a man*: and, *a man*, ſaith *Solomon* (thus enraged;) *will not ſpare in the day of vengeance.* What then is the jealouſie of God, but the wrath of God? and what is God when he is angry, but *a conſuming fire*? And ſuch he teſtifies himſelf to be, particularly againſt this ſin. Jealouſie in a man may paſs by many faults in his wife, but it will not endure Adultery: for Adultery cauſeth a divorce, which many other crimes do not; accordingly God often cals Idolatry by the name of Adultery, and thereupon threatens a divorce to his people; And in that commandment alone which forbids this Spiritual Adultery, doth God onely mention his Jealouſie. *Prov.* 6. 34. *Deut.* 4. 23, 24. *Hoſea* 1 2 6. and chap. 2 2.

Again, if a man be jealous, let a ſtranger be never ſo like him, his jealouſie will not ſuffer his wife to love that ſtranger as himſelf: yea, he will not endure it, though ſhe ſay it is for his ſake, and for likeneſs to her Husband: How much more ſhould the jealouſie of God ariſe, when his worſhip is given to things infinitely inferior to himſelf, and ſo far below, that it is a kind of blaſphemy to name them in a compariſon? Accordingly God caſts it off with a ſcornful indignation; *To whom will ye liken God?* If this jealouſie of God could not endure that *Dagon* ſhould ſtand in one place with the Ark, ſhall we think that the ſame jealouſie will endure an Idol to dwell quietly with him in the ſoul of that man which is truly the Temple of God? *What agreement* (ſaith S^t Paul) *hath the Temple of God with Idols? For ye are the Temple of the living God*: And if Saint *Paul* ask this queſtion, as if it could not receive an anſwer, How dare men to anſwer this queſtion, at leaſt with ſuch facility to diſſolve it, how dare they ſay, Yes, S. *Paul*? *Eſay* 40. 18, 23. & 46. 5. 1 *Cor.* 16. 19. 2 *Cor.* 1, 3 5. 2 *Cor.* 6. 16.

It hath been ſeen very generally that the Temple of God, even ignorant Chriſtians, have had agreement with Idols; for if Chriſtians knew not but that the Idols ought to be worſhipped with divine worſhip, they believing this, might give divine worſhip to Idols; and this Idolatry is not damnable. Surely, if ſuch an anſwer may thus get ſafe paſſage through this Text by ſome narrow way, to make Idolatry to agree with God and ſalvation; doubtleſs, it ſeems by Saint *Pauls* queſtion, the common and ordinary relation between them is diſagreement, and there is ſome great difficulty, or ſome great rarity in this agreement. And this great danger and difficulty ſhould be greatly preſſed; at leaſt, not leſs then the narrow way of eſcaping.

And indeed, to expreſs this danger and difficulty is my buſineſs at this time; and for a further expreſſion of it, let the words of *Ioſhua* be conſidered; *Ye cannot ſerve the Lord, for he is an holy and a jealous God; He will not forgive your tranſgreſſions and ſins, except ye put away the ſtrange gods which are among you.* I might add from many places of Scriptures, That they who feared the Lord, and ſerved their own gods, did not fear the Lord. And in the days of good *Ioſiah*, God would *Cut off thoſe that worſhip, and ſwear by the Lord, and ſwear by Malcam*: And that Idolatry is generally clothed in Scripture with *Ioſh.* 24. 19, 23. 2 *Kings* 17 33, 34. *Zephany* 1 5. *Ezek.* ch 6. & ch 8. & ch. 16. &c.

the title of *Abomination*, and it is not easie, nor usual with God to dwell with Abomination. But, referring the Reader to his own reading, I conclude with that piercing and affrighting speech of Saint *Paul*: There is a brother, and it is a weak brother, and this brother, out of his weakness, eats things sacrificed unto Idols, with conscience (of religious honour) of the Idols: the same weak brother seeing a strong brother eating in the Temple of Idols, is strengthened in his making conscience, and giving honour and worship to the Idol: and yet of this weak brother Saint *Paul* saith, that *He perisheth*. No doubt this weak brother making conscience of the Idol, believed this honour which his conscience gave to the Idol was due and lawful: yea, he believed it the more, as Saint *Paul* saith, by seeing a strong brother in the Idols Temple, whom he thought to have made the same conscience of the Idol: yet this brother for whom Christ dyed, thus weak, thus believing, and upon such a tentation (if we believe Saint *Paul*) perisheth by this Idolatry.

1 *Cor.* 8. 7, 10, 11.

There is yet a third dangerous, yea, [a] deadly infection of Rome, in the Idolatry of Merits, of which souls should be wary; for [b] generally those merits are by them made Saviours, while they think that they are able to justifie, or stand in judgement before Gods Justice, and that they deserve life eternal; yet Christ Jesus, who is God blessed for ever, could onely perform such merits for mankind. As for us, when we speak most of our good works, Let us say with that holy man, *Remember me, O Lord, concerning this, and spare me according to the multitude of thy mercy*: and then put this clause to it from our Saviour, *When we have done all, we are unprofitable servants*. Let not this Idolatry seem small to us, which the chief of them dare not maintain when they dye, though the Papal profit makes it pleasant whilest they live: But let it Be as one of the botches of Egypt, which kill the souls of thousands with death eternal.

[a] Gratiæ Dei detrahunt, & Christum abjiciunt; seipsos perdunt qui fiduciam in opera ponunt. *Ferus in Epist. ad Rom. cap. 3.* Cave, cave ne in tua opera fiduciam salutis ponas, alioqui Christum negasti. *Id. Ibid.*

[b] *Il ne m'asseures qu'entre dix mille Catholiques il ne s'en trouvera pas un seul, qui entende que signifient les œuures teintes du sang de Christ. Mais que simplement sans autre addition ils diront, qu'ils esperent meriter le ciel par leurs œuures.* Exam. pacifique chap. 1.

Thus have we seen errors deadly and damnable, to many that professed them in the Church of Rome, and believed what they professed: wherefore the safest way by which charity joyned to verity may more clearly save some in this Church, is to find some that are clear from these errors. And these being produced, may serve for patterns to others to drive them from these errors. And accordingly it is possible to find some within the Romish territories that have been clear from these Idolatries; yea, some that have been Teachers and Writers, and no doubt they have begotten some Auditors and Readers like to themselves.

And first for the killing error, of making the Pope or his Church the god and utmost foundation of Faith, there are not a few of the late Writers, as *Lorca* tels us, that * wholly deny it, *The authority and*

Rebb. 13. 22. Luke 17. 10.

* Altera sententia docet Ecclesiæ authoritatem, & testimonium nil referre ad ascensum fidei; nec ut pars objecti, nec ut conditio sine qua non; sed concurrere ut omnino accidentarium, effecq; unum ex credibilibus, sicut alia fidei documenta, quod non propter se, sed propter divinam Authoritatem creditur. Quam sententiam prosequuntur *Canus*, & amplectuntur non pauci ex recentioribus: Quæ fuit sententia *Calvini* —— Respondent *Canus* & *Calvinus* mutatis fere verbis, *Augustinum* nihil aliud voluisse in hac sententia, quam Ecclesiam esse aptum principium, vel isagogen, qua convenienter alicui qui penitus ignarus fidei esset, inducatur ad ipsam; non tamen ut aliquo modo sit ratio credendi. *Lorca in 22. Sect. 1. Disp. 3.*

testimony

testimony of the Church doth nothing pertain to the assent of faith, neither as part of the object, nor as a condition without which faith cannot be; which opinion of Canus *not a few of the later men do imbrace*: (to this he adds) *which was the opinion of* Calvin. And to make this yet more clear, that often objected place of S. *Augustine*, *I would not believe the Gospel, except the authority of the Church did move me*. *Lorca* saith, Canus *and* Calvin *answer with the very same words*; *That* Augustine *meant nothing in this sentence, but that the Church is an apt beginning, and as it were an introduction, by which a man wholly ignorant of the faith, is fitly led unto it: but not that the Church should be the reason of believing: for that is, Because God speaks in the Scripture, and it is an infallible instrument of the divine Testimony.*

And *Lorca* [a] afterwards affirms, *That the resolution of this question, Why you believe, is lastly and directly resolved into the testimony of God*; *and this is the adequate reason of believing, Because God saith it.* Thus are there some, and not a few of the Church of Rome, as *Lorca* tels us, that avoid the shipwrack of souls which is visually suffered by faith in the Pope, or testimony of man, even the Man of sin.

Secondly, for that Idolatry which giveth divine worship to Images, though it be an evil that hath too largely overspread [b] the Romish dominions, and the denyal of it in Spain hath been censured for heresie; Yet there are divers of the Romish communion that have not thus bowed to *Baal*, in so much that *Papyrius Massonus* thus writes in his Preface before *Agobardus*; and of him, *He* [c] *manifestly discovers the errors of the Greeks concerning Images and Pictures, and denyeth that they ought to be worshipped: which opinion all Catholicks do approve.* So it seems he thought it a Catholick opinion not to worship Images, and those not Catholicks which do approve this worship. And [d] *Pamelius* dares tell the Pope himself, *That if the question be proposed concerning the use of Images, How they are forbidden in the Decalogue: which is, that they be not worshipped: Tertullian* sheweth it in his Book against *Marcion*; and after in his Notes upon *Tertullian's* Apologetick; Tertullian *saith not that Christians did hate Statues and Images, but that they did not worship them*; *which certainly* (*as the Fathers of the seventh Synod*, Damascen *and* Jonas *do often inculcate*) *none of us ever attempted*: I mean not with the worship of *Latria*, which is due to God alone. But though his speech be somewhat too large, when he excludeth all Romists from giving this worship: (as hereafter in another Chapter will more plainly appear) yet it is possible that this *all* might reach to those learned ones wherewith he was acquainted; for I doubt the common people never yet understood the distinction between *doulia* and *latria*: yet thus it is likely we may find some (at least, of the Learned) that are clear also of this pestilence.

[a] Respondetur Quæstionem quare credis, ultimo & directè in . el Testimonium resolvi; adæquata enim ratio respondendi est, quia Deus dicit, *Id. Ibid.*

[b] Dr. *Ægidius* a Preacher at Sivil, censured for denying the worship of Images; and *Bellarmine* names many Doctors which teach that they are to be worshipped with divine worship. *Bellarm. de Eccl. Trid. lib. 2 cap. 20. Azor. Moral. Inst. lib. 9. cap. 6.*

[c] Græcorum errores de imaginibus & picturis, manifestissime detegens negat eas adorari deberej quam sententiam omnes Catholici probamus. *Papyr. Masson præf. in Agobard.*

[d] Si de usu imaginum proponatur quæstio, quomodo illæ in Decalogo sunt prohibitæ, nempe ne adorentur, his verbis explicat, &c. *Pamel. Ep. Dedicat. ad Greg.* 13 *Tertullian.* non dicit Christianos odisse statuas & imagines, sed non adorare, quod certe (ut frequentissime inculcant Patres dictæ 7. Synod ac *Damascen.* & *Jonas*) neq; unquam nostrum fecravit, *Pam. admot. in Apolo. Tertul. n.* 184.

In

In this rank alſo of Idolatry may be mentioned the worſhip and adoration of the Sacrament, which is likely to be the more univerſal, becauſe it ſeems back'd with a Council, which ſome think univerſal: But indeed all do not take it to be univerſal, as the Author of the *Examen Pacifique* doth plainly ſhew. And of this Idolatry we may well believe, that there are ſome free in the Romiſh Territories: For [e] we find that, becauſe without the Prieſts Intention Romiſts do acknowledge that the Bread is ſtill but Bread, and withal, that the worſhip of bread is abominable Idolatry: It hath been thought ſafeſt by ſome, to direct all the Sacramental worſhip to Chriſt Jeſus ſitting at the right hand of God, where he is ſure to be found. This is the doctrine of *Vaſques*: and I could name a Lady in England, who profeſſed ſo to worſhip Chriſt in the Sacrament, and I hope ſhe is not without followers.

Exam. pacifiq. cap. 5.

[e] Utget dubium quomodo poteſt quæcunq; Euchariſtia adorari abſolute & ſine conditione, cum non ſit omnino certum conſecrationem rite peractam eſſe. Quidam hoc tempore docuit (he names in the margent, *Vaſq. in* 3. & *l.* 3. *de Adora.*) Sacramentis, Imaginibus, & aliis rebus ſacris nullam deberi adorationem aut venerationem, quæ affectu interno tendat in ipſas, & vere & ex animo eas colat (ut Theologi loquuntur) ut Quod; ſed omnem earum adorationem tranſire ad exemplar, & ad eum cui conſecrata ſunt. Ex qua doctrina putat facile poſſe reddi rationem hujus adorationis quam Euchariſtiæ ubicunque exhibemus, quia cum adoratio non feratur in Sacramentum ipſum, ſed tranſeat ad Chriſtum, nullum eſt periculum adorationem exhibendi cui non debetur. *Lorca in* 22. §. 1. *Diſp.* 10. Adoratores hujus Sacramenti, Spiritu ſuo, ſolum feruntur in Chriſtum ipſum. *Vaſq. in* 3. *Tom.* 3. *Diſp.* 179. *n.* 28.

Another Romiſh Idolatry is turning merits into Saviours: This we have ſeen is too common among the vulgar; yet by ſome they are removed from this office, and eſpecially at the time of death: for even perſecuting *Gardiner* thought it good doctrine for them that were dying to put their whole truſt in the merits of Chriſt. And Cardinal *Bellarmine* in his laſt will, deſires to be crowned by God, not as a Regarder of merits, but as a Giver of mercy. And *Bernard*, *Thomas de Kempis*, *Caſſander*, and *Ferus* (who have many Readers, and I hope herein ſome believers) appear found in their Writings, both from this and other Idolatries. Briefly, the catholick Apologie brings forth divers Authors of theirs, that have taught their Readers Doctrine contrary to the mortal and damnable errors which we complain of, for maſſacring ſouls in the Kingdom of the Pope. So that though a peſtilence hath generally over-run his Territories, yet there are ſome healthy and living ſouls therein: though there may be millions that bow unto their many Baals, yet there may be thouſands that bow not unto them; And though we be not of one Religion with the Idolaters, yet with thoſe that ſerve God in ſpirit and truth, and keep themſelves from Idols, we have one Religion in Eſſentials and Fundamentals; and ſo both may be ſaved. Let us conclude in the words of one of them upon the concluſion of S. *Johns Epiſtle*, and in him ſee what ſaving Religion is taught, and, I hope, learned by ſome of them; [a] *Babes, keep your ſelves from Idols:*

[a] Filioli cuſtodite vos à Simulachris; hanc appendicē non incongruem nec ſine cauſa annexuit Epiſtolæ ſuæ; quia enim docuerat unum & ſolum verum Deum eſſe, qui & ſeipſum in Filio ſuo manifeſtavit, & per eum nos docuit, quod verus Dei cultus in fide, ſpe, & charitate, itemque puritate & ſanctitate vitæ conſiſtat, neceſſario nunc monet, ut in ea fide & veri Dei cultu permaneamus & ab omni Idololatria caveamus. Sic igitur in tota hac Epiſtola Ioannes duo hæc docere voluit, quod videlicet unus tantum eſt verus Deus, & una tantum vera Religio. Jeſus Chriſtus cum Patre & Spiritu ſancto unus & verus eſt Deus, Chriſtiana autem Religio verus & unicus eſt cultus Dei: ea enim Religio & Deo omnem gloriam per Chriſtum aſcribit, & nobis per eundem Chriſtum vitam & ſalutem adfert. *Ferus in* 1. *Ioan.* 5.

This

This Corollary S. John *not unfitly, nor without cause annexed to this Epiſtle, For, ſeeing he had taught that there is one only God, who hath manifeſted himſelf in his Son, and hath taught us by him, that the true worſhip of God conſiſteth in faith hope and love, and in purity and ſanctity of life: he doth now neceſſarily admoniſh us, that we remain in that faith and true worſhip of God, and beware of all Idolatry. So* John *in this whole Epiſtle would teach us two things, That there is but one true God, And one true Religion: Jeſus Chriſt with the Father and the holy Ghoſt is that one and true God: and Chriſtian Religion is the only true worſhip of God: For this Religion giveth all glory to God by Chriſt, and by the ſame Chriſt bringeth to us life and ſalvation: Behold that one Religion which we all ſo profeſs.*

Yet, for a caution to be annexed to the concluſion, I think that true zeal and charity, though they take ſuch for living ſouls which are ſafe in fundamentals, yet they pitty other groſs errors which make the ſoul ſick, though they kill not; and a true lover of ſouls reſembles the head both of ſouls and of love, and deſires to preſent unto God ſouls without ſpot and blemiſh: And becauſe they love them, as on the one ſide they acknowledge the life that is in them, ſo they deſire to add growth to this life, and to bring it onward toward perfection. They do not tell them that they are well enough, becauſe they live: for that is rather to build their contentment on their own ſafety, then on the full pleaſing and ſerving of their Saviour. Therefore they call on them for the waſhing away of other errors, which are blemiſhes in the eye of the heavenly Bridegroom: that thus the Bride, being all glorious within, may be ready and prepared for the day of her gladneſs, even her marriage in eternal and conſummate felicity.

CHAP.

CHAP. IX.

Wherein divers objections are re-inforced againſt the Romiſts, concerning thoſe diviſions amongſt them, which the Cavalier in vain ſeeks to reconcile in his ſeventh Chapter.

Sect. I.

Wherein is ſhewed, Firſt, that Proteſtants in ſubmitting to the holy word and ſpirit of God, have therein a true ground of unity, actually in thoſe things wherein they agree; intentionally in other things wherein they differ. Secondly, that their Romiſh ſubmiſſion to the Pope, though it produce a ſeeming unity in many points, yet it leaves divers irreconcileable differences amongſt them.

THe Cavalier in his laſt chapter hath rid on, much out of his way: and in this he rides apace, and the faſter, the more out of the way. He was out of his way when he travelled to free Romiſts from want of charity, by proving Proteſtants and Romiſts not to have one ſaving faith, ſeeing Proteſtants having that ſaving faith, the Romiſts ſhew want of charity, in damning thoſe who are ſaved: He was again out of the way in bringing his own Romiſts into ſchiſm and damnation, by dividing them from Proteſtants which have that one ſaving faith: And now he goes further out of the way, in removing the reaſons that may make for unity, though by unity with Proteſtants, Romiſts may avoid uncharitableneſs, ſchiſm, and damnation: ſo, it ſeems, he is ſo earneſt for diviſion and diſ-union, that to attain it he will hazard both charity and ſalvation to his own fellow Romiſts as a high price, and far above the value of that which he would purchaſe, though it were the richeſt jewel in the world.

Yet on he goes upon this adventure; And whereas differences amongſt Romiſts are brought forth to make Romiſts more equal to differences among Proteſtants, or to ſome differences between Proteſtants and Romiſts: and likewiſe to make Romiſts think there may be a ſpiritual unity notwithſtanding ſome differences, becauſe notwithſtanding their own differences, they affirm there is an unity among themſelves; this the Author thinks too peacable, and therefore ſtrives to take it out of the way.

Toward this, he is willing to deny that there are ſuch differences amongſt

amongſt Romiſts, and he ſtrives to ſhew that they agree even in thoſe things wherein they differ; But differ they do, ſtrong evidences we have for it, which may hereafter be produced: Neither indeed their Poetical Head of unity, the Pope, nor any one man on earth, can make the whole Church to be inwardly of one minde and ſoul, but onely that Lord and maker of ſpirits by his own ſpirit, this true and onely Vicar.

For that one Spirit, enlightning and guiding the ſpirits of men, with one faith of one word, delivered by the miniſtery, directed and enabled by the ſame one ſpirit, can onely make a true, real, internal and ſpiritual unity: And accordingly S *Paul* leading us to the unity of faith, thus rightly ordereth his words toward unity; *One Spirit, one Lord, one Faith:* And thus he goes on, and ſheweth how this one ſpirit of one Lord which inwardly works this unity of faith in the Lords body, outwardly alſo concurs to the working of it by the gifts given to the miniſtery; for this working without in the miniſtery, and inabling them to teach one and the ſame doctrine of ſaving faith; and inwardly working in the hearts and ſouls of Chriſts members, theſe members are brought into the unity of faith and ſo into one body of Chriſt: and as in this body of Chriſt there are different members of different meaſures & capacities, by the different gifts of the ſpirit; ſo theſe different capacities do not reach or contain one meaſure of divine truth: Chriſt the foundation & Head is made known to all his members, for by this knowlege they become his members, and ſo have they all unity in ſo much divine truth as knits them to Chriſt: But by reaſon of their different meaſures ſome attaining ſuch holy truths of which others are ſhort, there muſt needs be a difference in the apprehenſion of thoſe truths to which ſome attain and others do not come; yet in all is a ſetled deſire and purpoſe to believe the whole truth revealed by God, if it be alſo revealed to them that it is the truth of God: and ſo whatſoever force was in the Champions ſpeech, *That true ſpiritual faith believeth the whole Body of divine doctrine*, makes not againſt us, but for us, and much more for us then for them. For we upon the right motive, which is God ſpeaking in his word, do believe plainly whatſoever we do conceive, and what we do not conceive, we believe in purpoſe and intention, and thus have we perfect unity, while in the fundamentals we have an actual unity of faith, and in the leſſer points an unity of purpoſe and will: But in this true and kindly unity, one Spirit, not one Pope doth cauſe inwardly one faith. And again, that one ſpirit giving gifts to men, not to one man, outwardly bringeth to the inward unity of faith. And indeed that none but the ſpirit, the true vicar of Chriſt, can make this ſolid, ſpiritual, and internal unity, it appears by the confeſſion of the very Romiſh craft, which hath coined the Pope to be the head of unity. For, that they might make and prove him to be ſuch, they have put him into the place of the holy Ghoſt, and made him the Vicar of Chriſt: accordingly they ſay that the holy Ghoſt ſpeaks by him, and ſo the ſpeech of the h. Ghoſt being infallible verity, is a right ground of unity: a foul error and without ground

Eph. 4.

of Scripture, which never, ſince the departure of Chriſt from earth, tied the Holy Ghoſt to one man, ſo that from him the whole Church ſhould fetch Oracles and reſolutions.

But indeed it is a high and blaſphemous impoſture, which puts the Pope in place of the Holy Ghoſt: And when this man ſpeaks, it pronounceth of him as the people of *Herod*; *The voyce of God, and not of Man.* And how little this differs from Montaniſm, I wiſh Romiſts would conſider, who reduced the promiſe of ſending the Comforter (*Chriſts Vicar* as [a] *Tertullian* calls him) to be performed in *Montanus*.

[a] Aſſiſtentia Spiritus ſancti promiſſa eſt ſpecialiter Romano Pontifici (Ioan. 14.) Spiritus Sanctus docebit vos omnem veritatem. *Gon. in 1. Diſp. 2. n. 34.*

And the very ſame place do the Romiſts apply to the Pope which was applied to *Montanus*; but yet thus it appears, that even they that err in the application, yet hold truth in the poſition; That the holy Ghoſt is the true root of union, though erroneouſly and blaſphemouſly they put the Pope into his room, and make the voice of the Pope to be the voice of the Holy Ghoſt.

And ſurely the Pope himſelf plainly ſhews, that he doubts his own ſpirituall power of making unity, and therefore he flies to the groſs and materiall inſtruments of unity, the Sword and Faggot. And ſo calling down fire on thoſe that obey him not, if he have any ſpirit, it ſeems it is not that ſpirit which Chriſt ſaid was the Evangelicall ſpirit of the Apoſtles, but rather of him which is called the Deſtroyer.

And indeed, this device of man to make unity of faith by one man, called the Pope, being thus thruſt into the place of the Spirit of God, as it proceeded from the ſpirit of error, ſo hath it made unity in error (as the laſt, beſt of Popes, *Gregory* the Great did in a manner Propheſie) but it never will make unity in ſolid and univerſall Faith and Truth: for the believers in this counterfeit head of unity have both gotten from him an unity in many errors, and have been left in many great and weighty differences, whereof there is little hope of reſolving them into union: the ſight whereof turns our eyes from this humane and fictitious Head of unity, to the true root and means of unity, ſet forth by the Apoſtle.

And, becauſe this Author ſtrives to put away from mens eyes the differences which ariſe under this falſe Head of union, let us ſhew him a more full ſpectacle of them, which may ſerve to prove that diſ-union which he goes about to confute, and to confute that union which he goes about to prove.

Sect.

Sect. II.

Wherein ſeverall heads and ſprings of diviſion amongſt the Papiſts are opened: 1. The controverted Supremacie of the Pope, or Councels. 2. Their affected ambiguity in deciding controverſies. 3. The great number of Queſtions purpoſely left undecided. 4. The oppoſition betwixt the Preachers and publick Profeſſors of that Church.

IN the view of this diviſion, we may firſt take notice, That there is an oppoſition and diviſion even between this ſuppoſititious Head of unity and his members; and even in this radicall and head-point, Whether he be the Head of unity or not: for the Head is divided from much of the body; and the body within it ſelf, even about the Head. The Pope he will be above the Councell, and the Councell is thought by many to be above the Pope: And this hath been decided by Councels, and by them the Councell was ſet above the Pope; which indeed agrees much better with the Councell in the *Acts*, and with Saint *Paul* to the *Epheſians* lately alledged: yea, it was made hereticall to deny this Supremacy of the Councell above the Pope: And if that the Head of unity be divided into two, how can two Heads bring men oneneſs? yea, how can two Heads but divide the Church into two Bodies? It is an undeniable truth, That two Maſters, oppoſing each other, can never cauſe unity in their ſervants: he that is at unity with ſome fellow-ſervants by cleaving to the one Maſter, is at diviſion with others that cleave to the other: And they that make the Councell the Head and root of unity, as the Councell of * *Conſtance* and *Baſil*, and many that followed them (eſpecially in *France*) how muſt they not needs differ from thoſe that make the Pope to be Head and Lord of unity, by a controuling power over the Councell? And accordingly in thoſe points which the Councell decreeth as by a ſupreme power, and the Pope again diſſolves as by a ſupreme power, how can Romiſts be at unity that are divided in the different beliefes of theſe two Supremacies? Even in that point reſolved in *Baſil*, * *That it is hereticall to believe the Pope not to be ſubject to the Councell*, how is it poſſible that Romiſts ſhould be at unity, of whom a part believes, and a part believes it not; yea, each ſeeme Heretieks thereby unto the other? And thus, if in the *root* of unity there be *diviſion*, how great is this *diviſion*? and who can ſhew how ever this diviſion can be reconciled by Romiſts? For, if there be a free Councell, no doubt ſuch a Conncell will decree the Pope to be ſubj. & to it; as they have good reaſon from Scripture and Antiquity. But if the Pope be free and may command the Councell, who can expect but that the Pope ſhall judge for himſelf, and ſubject Councels to his headſhip and infallibity? Behold the great City divided into great parts: and diviſion growing even from their root of unity. Again, many members of this head of unity are at diviſion about the Popes earthly Supremacy;

* Synodus in Spiritu ſancto congregata legitim Generale Concilium faciens Eccleſiam catholicam militantem repreſentans, poteſtatem à Chriſto immediatè habet; cui quilibet cujuſcunque ſtatus vel dignitatis, etiſi Papalis exiſtit, obedire tenetur in his quæ pertinent ad Fidem. *Concil. Conſtant Seſſ.* 4 & 5.

* Prim, quod veritas de poteſtate Concilii generalis ſupra Papam, eſt veritas Fidei catholicæ. Secund, veritas hæc, &c. Tert. quod veritatibus prædictis pertinaciter repugnans, eſt cenſendus hæreticus. *Conſil. Baſil. Seſſ.* 33.

ſome hold that he may onely excommunicate Kings, and then can do no more, his power being meerly ſpiritual: others hold, that after excommunication he can depoſe Kings; yea, cauſe their ſubjects to kill them: a weighty controverſie, and hardly to be decided amongſt Papiſts, but onely by the unity of Kings agreeing together to depoſe Popes. Again, in ſome things he takes power to diſpenſe; and in the ſame things his Doctors ſay, he hath not power to diſpenſe: a pattern of which oppoſition we may plainly and actually ſee in the Popes Bull of Diſpenſation to *Henry* the eighth, for marrying his brothers wife, and the Teſtimonies under Univerſity-Seals of the Doctors denying him the power of his Diſpenſation. Theſe and the like queſtions concerning the power of this Head of unity, make diviſion between the Head and members, and make diviſion between the members themſelves.

Secondly, we ſee diviſions do again ariſe from this Head of unity, becauſe this Head leaves many things of controverſie ſo doubtfully decided in Councels, that their very deciſions breed controverſies: And what unity is to be expected from ſuch a Head, who by deciſions gives occaſion of diſſenſions, and leaves diviſion when he ſits of purpoſe in his Chair under pretence of making unity: So we know [a] *Vega* and *Catharinus* (againſt *Soto*, and upon the Popes Decree in the Councel of Trent) entred into mighty Controverſies: and no wonder; for it was a ſpecial craft in that Councel, to uſe ſuch general words as might be large enough to hold two differing opinions in them, and ſo leave the Controverſies not reconciled, but ſtill at liberty and diſtance. And now again, where is that vain ſhift, or rather blaſphemous abuſe of Scripture, in ſaying that Papiſts, by ſubmiſſion to the Popes Church, do captivate themſelves to the obedience of *Faith*, and ſo keep unity, when the Pope having judged, and they ſubmitting to his judgement, are yet in diviſion? What is this, but, by ſubmitting to their means of unity, to be ſtill at diviſion? If the Head of unity by deciding make diviſion, how endleſs and incurable is that diviſion?

Thirdly, This Head of unity leaves divers controverſies wholly undecided; ſo that, as it hath not been untold by ſome of his own, he doth as it were leave ſtrife and diviſion to them.

In their School-writers be far more differences then diſputations; becauſe divers in one diſputation, and perchance in one near a thouſand diſputations; yea, in ſome points four or five ſeveral opinions, each confuting one another; and theſe not of light matters onely, but of many, if not of all the Cavaliers prime points, the Catholike Church, Juſtification of ſouls, Communion of Saints, Purgatory, Indulgences; Yea, Doctor *John White* in his way to the true Church, *Digr.* 24. undertaketh to demonſtrate, that there is no one point denyed or affirm-

[a] These two opinions (of *Vega* and *Soto* in their Commentaries on ſome Articles on the Councel of Trent) do not onely differ in all the Articles; but, in many of them, are expreſly contrary. —— I could never finde whether that Aſſembly did agree in one ſenſe; or whether there was unity of words onely. *Hiſt. Trent. lib.* 2. In this contrariety of opinions both (*Catharinus* and *Soto*) writing affirmatively to the Councel, either of them did not onely ſay that his opinion was the opinion of the Synod; but afterwards wrote alſo, and printed Apologies and Antipologies, &c. It doth raiſe a difficulty, what that Synod was that determined the Article, unto which *Soto* and *Catharinus* did write and appeal to, each thinking it was on his ſide: ſo that it was neceſſary that either one of them or both ſhould be deceived. —— Perhaps he ſhould hit on the truth, that ſhould ſay, that debating the contrary opinions in framing the Decree, every part did refute words contrary to his opinion; and all reſted in thoſe which he thought might be fitted to his own meaning: ſo that the expreſſion of the matter became capable of divers interpretations. But this would not ſerve to reſolve the doubt, what the Councel was; becauſe it is to give it unity of words, and contrariety of meanings. *Id. ib.*

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ed againſt us, wherein Papiſts do not vary amongſt themſelves; and of theſe differences he gives there divers patterns: And many more are to be ſeen in Biſhop *Mortons* catholick Apology. And this diviſion hath been ſo deadly, that we read that the Dominicans have charged the Franciſcans with hereſie: and the Franciſcans at length had the burning of four Dominicans. Let us hear a ſtrong Dominican, and a cathedral Profeſſor, deſcribing the differences of theſe Romiſts, even to the charging one another with hereſie: *It often falls out, that one Divine doth moſt conſtantly affirm, that he hath a Theological demonſtration for ſome point of doctrine, and that he deduceth it by evident conſequence from the ſacred Scriptures, and the traditions of the Fathers: But then another on the contrary doth moſt certainly affirm, that he hath a Theological demonſtration that this is hereſie, and an error in faith; and that the contrary is deduced from ſcriptures by evident conſequence. Hence he ſaith of the other, that he erreth in the faith; and the other retorts the ſame againſt him: yea, this happeneth not onely between two particular Divines, but between one ſchool and another.*

Frequenter contingit unum Theologum conſtantiſſime aſſerere ſe habere Theologicam demonſtrationem de aliquo dogmate, & illud deducere per evidentem conſequentiam ex ſacris literis & traditionibus patrum: Alium vero per oppoſitum certiſſime affirmare ſe habere demonſtrationem Theologicam, quod illud ſit hæreſis, aut error in fide, & oppoſitum ejus deduci ex ſacris literis per evidentem conſequentiam. Unde ipſe dicit de illo, quod errat in fide, & alius idem retorquet in iſtum; imo non ſolum hoc contingit inter duos ſingulares Theologos, ſed inter unam Scholam cum altera. *Gonzales in* 1 *Diſp.* 2. *n.* 34.

And indeed theſe diſſentions, even to the imputation of hereſie, do ſhame the Pope, this infallible judge of controverſies, for not reſolving them; and do almoſt plainly confeſs that he miſtruſts his own infallibity, and that he doubts it is ſcarce truſted by others; for it is likely, he fears either that he ſhall not rightly reſolve, or that both ſides will not quietly ſubmit, but that ſome of thoſe who have that burning zeal, which conſumed the Dominican, will be inflamed againſt him for his reſolutions.

Fourthly, even againſt deciſion there is oppoſition, and ſo are they at diviſion, particularly in that great and weighty point of Idolatry: For that which the Romiſts call the ſecond councel of *Nice*, and acknowledge to be a lawful councel, ſaith plainly of Images thus, [a] *Illis ſalutationes & honorariam adorationem tribuant, non tamen ſecundum fidem noſtram veram Latriam, quæ ſolum divinæ naturæ competit.* So that [b] *Lorca*, after the producing of divers teſtimonies of this Councel, thus inferreth, *Vis autem omnium teſtimoniorum conſiſtit in hoc quod Imaginibus expreſſe conceditur adoratio, & expreſſe etiam eis negatur Latria*: And ſoon after, [c] *Concilium non ſolum excludit Latriam, ſed explicat ſpeciem adorationis; dicit enim adorandas eſſe honoraria adoratione, & ſicut Liber Evangeliorum.* And hereunto agreeth *Pamelius* ſpeaking of this Councel, as hath before been alledged. Yet *Latria*, or divine worſhip being thus plainly, and, as *Lorca* ſaith, expreſly denyed to Images by the Councel, great and learned Romiſts plainly ſay that *Latria*, or divine worſhip is to be given to Images, even the ſame worſhip which is due to the pattern. So ſaith *Azorius*; and [d] *Bellarmine*

[a] Conſtans eſt Theologorum ſententia Imáginem eodem honore & cultu honorari, & coli, quo colitur id cujus eſt Imago. *Azor. Tom.* 1. *lib.* 9. *cap.* 7.

Our faith gives them not *Latria* (or divine worſhip) which only belongs to the divine nature. *Pſeud. Nic.* 2. *Act* 7.

[b] The ſtrength of all theſe teſtimonies conſiſts in this, that ſome reverence is expreſly granted to Images, but *Latria* is expreſly denyed

[c] The Councel doth not onely exclude *Latria*, but expreſſeth the kinde of adoration; for it ſaith that they ſhould be adored with a reverend adoration, even as the book of the Goſpel. *Lor. in* 3. *Diſp.* 94. *n.* 30 33

[d] *De Eccl. Tri. lib.* 2 *cap.* 20

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acknowledgeth that this was the doctrine of *Alexander*, *Aquinas*, *Cajetan*, *Bonaventure*, *Marſilius*, *Almain*, *Carthuſian*, *Capreolus*, and others: And accordingly we read [f] of a Doctor of *Sivil* queſtioned of Hereſie for agreeing with the councel in denying *Latria*, contrary to theſe Doctors.

[f] Dr. Egidius in the diſcovery of the Spaniſh inquiſition, & *Suar. in* 3. *Diſp.* §. 4. Stephanus ſextus magno odio perſecutus eſt Formoſi nomen, cujus & ordinationes omnes reſcidit & damnavit Iam enim tunc cœperat pontificum & virtus & integritas deficere,

Upon that which hath been ſaid, I infer, that our objection of Romiſh diſ-unions yet ſtands firm, becauſe there are many diſ-unions objected by us againſt Rome which this Author hath not touched and ſo ſtand ſtill ſtrong againſt him: among which is eminent that incurable difference of headſhip it ſelf, between the Pope and the Councel; to which ſome add the fearful diviſion of the Popedome when in a ſchiſm the Papacy is two or three headed, two or three ſitting at once as heads of the Church, and others add the diviſion of ſucceſſive heads, the one denying and annulling the acts of the other.

Romanus 1. univerſa Acta Stephani improbat & abrogat. Ioannis 18. vivente Gregorio, Silveſter 3. vivente Benedicto, Gregorius ſextus vivente Benedicto, pontificatum adepti, *&c. Cæ.* And if we may believe an ancient Pope, to the Popes of theſe daies belongs the main guilt of this Idolatry; which is maintained contrary to the Councel of Nice; For they ſeem to teach error, (ſaid anciently Pope Cæleſtine) who hold their peace when they ſhould reprove it. Timeo ne magis illi loquantur qui permittunt illis taliter loqui; In talibus cauſis non caret ſuſpitione taciturnitas, quia occurreret veritas ſi falſitas diſplicet, merito namq; cauſa nos reſpicit ſi cum ſilentio faveamus errori. *Cæleſt. papa Pro proſpero & Hilario Epiſtola.*

Sect. III.

The weakneſs of the Cavaliers manefeſted: Firſt, for Romiſh differences are not only of ſuch points as are left at liberty by this Church. Secondly, their pretended religious orders are ſo many different Sects and Faſhions in the Church. Third'y, the diſtinction of explicite and implicite faith doth fortifie the Proteſtants objections and no way ſalve them.

WHereas to our firſt objection of difference, concerning variety of opinions in ſome points found in their Books, he gives this firſt anſwer; That whereſoever they find our Doctors to be of a contrary opinion, they ſhall alſo find thoſe points in queſtion not to have been defined by the Church, but left at liberty to be debated and diſputed as men ſee cauſe: This is plainly overthrown by that which hath been produced in our fourth obſervation of Romiſh difference: For we ſee a point oppugned and denyed by Romiſh Doctors which hath been defined; yea, the power of the Councel above the Pope hath been defined by Councils, and is denyed by Romiſts: To which I may add, that the Popes [a] power

[a] conſtantinopol & Chalcedon expreſly ſet down in the ſixth Councel thus: Renovantes quæ ſanctis patribus 150. qui in hâc Regulâ urbe convenerunt & a 630. qui Chalcedone convenerunt conſtituta ſunt, decernimus; ut thronus Conſtantinopolitanus æqualia cum privilegia antiqua Romæ throno obtineat, & in Eccleſiaſticis negotiis ut illa emineat. Secundus poſt illam exiſtens poſt quem Alexandrinorum metropolis numeretur thronus Deinde Antiochiæ, & poſt eum Hieroſolimitanæ civitatis. *Concil. Conſtant. cap.* 36. Patriarch græca lingua ſummus pater interpretatur quia primum, i. Apoſtolorum, retinet locum, & ideo quia ſummo honore fungitur tali nomine cenſetur, ſicut Romanus Antechenus, & Alexandrinus. *Iſid. origen. lib.* 7. *cap* 12. And accordingly Gregorie the Great ſaith to the Patriarks, Scio quis ſum, qui eſtis; Loco enim mihi fratres eſtis, moribus patres. *Greg. mag. Eulogio Ep. Alex. l.* 7. *Ep.* 30.

hath

hath been bounded within the limits of a Patriarchate by divers Councils, which yet Romiſh Doctors do not onely diſpute againſt, but utterly deny. Beſides, when they object one to another *de Fide*, The Meaning of it, in plain Engliſh, is this; They tell their fellows that they hold a point contrary to the definition or doctrine of the Church: and whereas he ſpeaks of unity by referring themſelves to future definition of the Church, this is no anſwer for the differences of thoſe who do diſpute and deny thoſe points which by the Church are already defined; for it were abſurd to ſay, that they who do now not ſubmit to the definition of the Church, are ready to ſubmit to it hereafter.

Again, for thoſe points which have not been defined, certain it is, that for the preſent they are at very hot contention and difference: and their reſolving to obey the future definition of the Church, doth no whit prove their preſent unity, who are preſently at diviſion while the Church doth not by defining make unity between them: Two that have a queſtion, and a quarrel upon the queſtion; and upon this quarrel kill one another, may as well be ſaid to agree, becauſe they both would refer themſelves to the next man that comes; Which man not yet coming, nor reconciling the difference, they in the mean-time, notwithſtanding this ſuppoſed future agreement, do preſently fight, and truly kill one another: Except by this Popiſh ſleight we may truly ſay that theſe men being at full agreement and unity were divided, and upon this diviſion, which was indeed an agreement, did fight and kill one another: True it is that it is the more ſhame for the Pope who hath known theſe controverſies of the Dominicans and others of a long time; And, for a while * (as *Vaſques* ſaith) did forbid them, but moſt wiſely, (though not like an infallible Head of unity) differs to reſolve them, and ſo to ſet them at unity, but gives them leave ſtill to diſpute and differ; being afraid perchance on one ſide to run againſt the chief Diſciples of Evangelical *Thomas*, and on the other ſide to loſe the profit that comes by the many pretious conſequences of free-will.

* Cum poſt quadriennale ſilentium ſine ſuggillatione & cenſura alterius opinionis, diſputandi & ſcribendi nobis per ſummum Pontificem poteſtas jam facta ſit. *Vaſq. Ep. dedic. primo Tomo præfixa.*

Beſides, when they be not agreed which is the Church that hath ſupream power to decide controverſies, whether the Pope be above the Council, or the Council above the Pope; and if the Pope be of one opinion and the Councill of another, how doth he that ſubmits himſelf to the Church, by this ſubmiſſion put himſelf into a way of unity or not rather of diviſion? And if ſuch a ſubmiſſion make an unity, the Proteſtants are at unity much better then Romiſts; for they ſubmit themſelves to the one and undivided word of God, truly opened by Apoſtles and Paſtors, endued with gifts from on high by the ſame ſpirit which endited it, and was given of purpoſe to cauſe unity of faith. And whereas he gives a ſecond plaiſter to that firſt objection of differences of points not defined, that they do not break unity of peace, nor erect Altar againſt Altar: I ſay this plaiſter

is

is much shorter then the sore; for first there hath been shewed a sore called difference in points defined, and points *de fide*: And, by the Authors rule, they that hold any one point of faith contrary to Romish definition, are not of Romish faith nor Church; therefore if they be of a divers faith or Church, their Altar is against the Romish Altar. Secondly, for their peace, notwithstanding these differences, I desire to know whether that should be called peace, when a Dominican is burned by Franciscans; and a Canon in *Sivill* is condemned as an Heretick for a point either not defined, or defined for him, by the second counsell of [illegible]? And again, [b] what peace is that between the Priests and Je[illegible] the Priests call them Hereticks, Traytors, &c. Surely [illegible]ms the peace that is among such, is but a war under[illegible]eace, and this name or title is forced by feare of the for[illegible]y and burning head of unity; for even the infernall k[illegible]f hath some bond of unity, though not of verity and charity. And accordingly the Papacy agreeth under a head called *Abaddon*, and *Apollyon*: And indeed this Author himself hath shewed us that where there is a difference in any point of faith, upon such a difference one should be to another as [a] *Cerinthus* to Saint *Iohn*: So that if they hold communion still, it seems by his rule, it is not a spiritual but a carnall communion: * not a communion of Saints, but a communion that is faulty; and whose fault is this, that it is a communion?

[b] The fourth Article, Whether any of them have published in Printed books, or openly and in private conference taught any thing contrary to the beliefe of the Catholick Roman Church? Answer they have, and that every way; in Printed books, in written Copies or Manuscrips, and (but most of all) in private conference. *Priest Watson Quodl.* 2. It followeth that they must either renounce the Catholick Churches authority in credicking these false-hearted seditious, and erroneous Jesuits, or else renounce the said Iesuiticall doctrine. *Ib. Art* 7. *Item*, the seculars will be, when not one Iesuite shall be left alive in the world (unless they amend their lives, and reforme their order) but all damned for Hereticks, or thrust out of Gods Church, as Apostates and Atheists. *Ibid* a Pa. 110. * And lest it should be thought that Saints fall not foule, but only upon such Hereticks as deny the very prime Articles, &c. *Charity mist.* P. 100.

But I say again to this Author, that his own Answer will be turned against him as an unanswerable objection: For if Romists, being at such differences in opinion, can yet hold communion one with another: why do they not hold the like communion with other Christians that maintain the like differences? But herein lies a mystery, and it is the mystery of Iniquity. And if the Reader know it not, I will bring him one that shall teach him: [c] *Lorca* plainly tels him, that *he is no Heretick that believes contrary to any Article of faith, so he do not rebell against the Church*. So the Pope (the Church virtuall) is the whole matter of Popish Religion, and Popish unity: Believe the Pope, and obey him in what he saith upon his word, and though you believe not Christs Word in any Article of faith, you have both faith and unity: Disobey Christs command, of believing the very Article of Christs Incarnation, if you believe the Pope, and be the Popes good subject, you shall not be an Heretick. Accordingly it is said of the Divines of [d] *Colaine*; they held an hereticall opinion (in that point which the Cavalier magnifies by calling it the Justification of souls) yet they were not Hereticks but goodly Catholicks!

[c] Quemcunque articulum neget, non censetur hæreticus donec pertinaciter doctrinæ rebellis & contumax: sit. *Lorca in* 22. *Disp.* 3 *n.* 13.

[d] Consentiunt autem Canonici Colonienses, alias pii & Catholici (& in margine) Colonienses Canonici, aliqua ex parte consentiunt hæreticis. *Vasquez in.* 12. *Disp.* 202. *n.* 3.

And

And of [e] *Catharinus*; he held contrary to the Councell in the point of *assurance*, yet was a Catholick Bishop: And others before named by *Bellarmine*, contrary to the Councell of *Nice* in the point of Image-worship; yet in being good Papists, they are good Catholicks: So the Pope is the summ of Popish Religion and unity: And is it our happiness, that, because we beleeve not in the Pope, but believe in Christ, our beliefe in Christ will not serve our turn for Religion, unity, and salvation?

[e] Est insignis definitio Concilii Tridentini, ubi non solum damnatur error *Lutheri*, sed etiam statuitur Doctrina de certitudine justificationis nostræ; quæ opinio quoque *Catharino* mirificè refellitur. *Yet a little after he saith thus of* Catharinus: Quamvis viro catholico, docto & pio, &c. *Vasques in* 1. 2. *Disp.* 200. *n.* 39, 40.

But now in his Answer to the second objection, somwhat like a right Cavalier of *Rome*, he runs at Tilt against *Calvin*, and thus he breaks his Lance on him:

The next objection is yet more stupid then the former; and I wonder how Calvins *rage against the Church could put him so far out of his wits, as that he would ever take it into his mouth: For it is he who (being pricked with noting their want of unity towards their fellow Brethren) thinks to retort it back upon us, by saying that we are not in case to object any such thing against them; forsooth as that (forsooth) we have as many Sects among us, as we have severall Orders of religious men; and then he reckons up Benedictines, Carmelites, Dominicans, Franciscans, and whom he will. Wicked man, who well knew that none of these holy Orders doth differ in any point of doctrine from any of the rest: and are so far from breaking communion with them, as that still they prevent one another in all honour and good respect.*

All this we must take upon his bare word, and his title also which he giveth to *Calvin*, *wicked* Calvin: yet well fare the honest Belgicks purgers; for when *Calvin* was named, they in stead of *Calvin*, did put in *studiosus*; so, upon the matter, they called him not *wicked*, but *studious Calvin*: But why *wicked Calvin?* because he know that no one of those Orders doth differ in any point of doctrine. Did *Calvin* know this, or doth any man, yea, the Author himself yet know it? We come but now from the differences of Jesuites and Priests, Dominicans and Franciscans, &c. And this Author himself confesseth there, that each opposeth the contrary opinion by all arguments that occurr. Besides, it is no new nor strange objection, that divers covents have their severall Masters whom they follow. Again, look on the Jesuites doctrine of killing Kings: do all Friars agree in these doctrines, upon which much more justly may be cryed out, wicked *Mariana*, wicked Friar *Clement*, wicked *Barradius*, wicked *Garnet?* doctrines in mine opinion, plainly contrary to the faith; since the faith is plainly taught by the Scripture in this point: and I think more hereticall it is to deny and contradict such a point, being thus plainly taught in the Scripture by *David*, *Solomon*, *Peter* and *Paul*; then to deny what the Pope hath decided by letters sent from Rome unto Trent.

But will you see this Authors ingenuity? he accuseth *Calvin*, but produceth not the place whence he taketh his accusation: the neerest place that I find is not for the Authors purpose; for there *Calvin* retorts not the want of unity of faith among the Friars, by the diver-

1 *Sam.* 26. 9. *Eccles.* 10. 20. *Rom.* 13. 1, 2. 1 *Pet.* 2. 13. 17. *Inst. lib.* 4. *cap.* 13. *n.* 14.

ſity of Sects among them; But *Calvin* ſhews, that the Fryars by dividing themſelves from others in the Sacraments and Publick Aſſemblies, did diſſolve the Communion of the Church, and depart from it, and excommunicate themſelves: and he ſaith, that ſo many Miniſteries as there be of this kinde, ſo many Aſſemblies of ſchiſmaticks (he ſaith not hereticks, as differing in faith) which, troubling the order of the Church, are cut off from the lawful fellowſhip of the faithful. And, that this departing ſhould not be ſecret, they have given to themſelves divers names of Sects: Neither were they aſhamed to boaſt of that which S. *Paul* doth ſo much deteſt; inſtead of Chriſtians we hear ſome called Benedictines, ſome Franciſcans, ſome Dominicans. So that here we finde neither mention of Carmelites, nor indeed of differing in points of faith; but of a ſchiſmatical ſeparation from other Chriſtians by different ſects, expreſſed by different names. And to them he might have added Jeſuits, who by a more near ſeparation have divided Jeſus from Chriſt, and ſo themſelves from Chriſtians; though, as it hath been told them (and as it is ſaid by a Pope from S. *Paul*) all Chriſtians are called *ad ſocietatem Jeſu Chriſti*, to the ſociety both of Jeſus, and of Chriſt, 1 *Cor.* 1. 9. But ſurely, if this be the Authors place in *Calvin*, it is likely he hath either forgotten *Calvin*, or was not truſted with the reading of *Calvin*; and ſome one that was truſted, but not truſty, told him it would ſerve his turn, and deceived him.

Habitus & tonſura modicum conferunt; ſed mutatio morum, & integra mortificatio paſſionum verum faciunt religioſum! T. *Kemp. de Imit. Chriſt. lib.* 1. *c.* 17.

Salvatur ſecularis per fidem in Chriſtum, per eandem & Religioſus. Non te ſalvabit quod Minoritanus es, ſed quod Chriſtianus. *Ferus in Rom.* 3.

See the life and death of Archbiſhop *Whitgift.*

As for the wonderful wiſdom which this Author ſpeciouſly ſets forth in the differences of thoſe Orders: that wiſdom is here come to paſs which *Solomon* condemneth, when he ſaith, *Be not wiſe overmuch:* for humane wiſdom hath ſo far wrought herein, that Orders have been multiplyed far beyond the gifts of continency: yea, above the good both of Church and Commonwealth. And ſo far were they (as this Author ſaith (from ſtripping themſelves *from earthly incumbrances to flye faſt into heaven*, that too much they ſtripped both Laity and Clergy of earthly maintenances, and therewith have made to themſelves fleſhly incumbrances. But of this wiſdom before hath been given to the Reader ſuch a repreſentation, that I think it appeared to him not to be ſpiritual, but carnal, earthly, and diveliſh, if not in the invention, yet in the execution; and therefore for brevity thither I remit the the Reader: Onely I wiſh the Author would prove what he ſaith by ſome place of Scripture; *That God inſpired the Founders of Orders with ſeveral ſpirits, and that there is a ſpecial ſpirit with which an Order was firſt endued*; eſpecially if that Scripture were rightly applyed by Abbot *Whitgift*, that Monkery was a plant which the heavenly Father planted not, and therefore ſhould be pulled up by the roots: Which Prophecy was ſoon after fulfilled in this Land.

The Cavalier comes now to diſmount a third objection of Proteſtants concerning Romiſh difference, which ariſeth, as he ſaith, in regard of the differences between learned and unlearned men: which he aſſayeth to take away by a diſtinction of explicite and implicite faith, in this manner; *A man is ſaid to have explicite faith of any article or doctrine*

ctrine, when he hath heard it particularly propounded to him, and hath some particular knowledge thereof, and gives particular assent thereunto: but as for implicite faith of any article or doctrine, a man is then said to have it, when he believes that concerning it, which the Church teacheth them explicitely who are capable thereof, although for his own part he have not perhaps so much as heard of it in particular; or if he did, he hath forgot it; or if he did remember it, he hath not capacity enough to apprehend or understand it. And when he hath shewed this distinction, he labours with great vehemency to prove it, and affirms, *That without this it would be wholly impossible to maintain any Church in any unity of faith at all*: and finally concludes, *That this sword of ours is turned into a buckler, wherewith to defend them.*

First, for the pains he takes to make good this distinction, he takes it to make good our objection, and so labours for us, and against himself; for upon this distinction being grounded, we ground our objection, and say, that this distinction leaves even the like differences amongst Romists, for which they accuse and damn us, and leaves no better unity among them, then it leaves among us. And if thus, then it is both a sword in our hand to hurt them, and a buckler also to defend us against them: neither have they any buckler to defend themselves against this sword; much less will this sword that wounds them, become a buckler to defend the wounds which it self gives. But the onely safe way is, with that King who comes with the weak side, to send Ambassadors for peace to the stronger.

Now to shew that this distinction being strengthened doth strengthen our objection, and so is a true sword against Romists; I say, That in those points of faith which are beyond the explicites or fundamentals, and are called implicites, there are differences among Romists as well as among us; and these differences are not onely such as are discovered by the Ell, by which the faith of the unlearned is found shorter then that of the learned, but the cloth it self within the measure of the learned is torn into pieces, and the learned themselves do differ in the belief of the said points among themselves as well as from the unlearned: And this hath been shewed before, and is indeed a part of D. *Whites* undertaking formerly mentioned: I may instance in a point or two, [a] Transubstantiation is an Article of their new faith, and not usually reckoned among their explicites; the one part of the learned hath believed that the substance of Bread being abolished, the body of Christ is brought to the place of it; another part believes that the substance of bread is changed into the substance of Christs body; (which I nothing doubt was the first meaning of this new doctrine) each confutes either; and an unlearned man that stands by may easily (being over-weighed with the reasons of both) either believe neither, or somewhat else of his own. And indeed I my self have asked one of their [b] Proselites whether he would chew or tear the body of Christ with his teeth; and he told me that he did not think that their [c] Doctors

[a] Audito nomine transubstantiationis, tanta inter recentiores aliquos scholasticos de natura illius exorta fuit controversia, ut quo magis se ab ea extricare conati fuerint, eo majoribus difficultatibus seipsos implicaverint. *Vasq. in* 3. *Dis.* 182. Ubi Andabaratum pugna graphicè depingitur. Vide etiam *Suar. in* 3. *Tom.* 3 *Disp.* 50. *S* 4. Propter hanc difficultatem Theologi in explicanda hac actione, & termino ejus valdè divisi sunt prima sententia est, &c.

[b] see the like in Anti-Machiavels preface of part 2.

[c] Alii tradunt corpus Christi essentialiter frangi & dividi, & ramen integrum & incorruptibile existere; quod se colligere asserunt ex confessione Berengarii, qui confessus est coram Nicolao papa non solum sub sacramento, sed in veritate manibus Sacerdotum tractari & fidelium dentibus atteri. *Lom.* 4 *D.* 12.

would say it; so also in the point of Image-worship, a matter of deep consequence, and much concerning life and death, yet by them left among Implicites: one side of the Doctors holds a plain worship of the Image of *Christ* with *Latria*, or divine honor; and others hold this honor given properly to Images to be Idolatry, and either give it improperly, or give an inferior reverence, or no religious reverence at all. But the [d] unlearned man when he sees the Image set in Churches covered with gold, turning his head and eys, weeping, and working miracles, saith, with the *Lycaonians*, *Gods are come unto us in the shapes of men*: and thinks he cannot worship God too much, and therefore doth it with all his soul and all his might, even with a perfect Idolatry.

Now, are not these differences of moment among them in their explicites? many more such there are, which it were too tedious to repeat; and indeed their differences must needs be much more then ours, because many of their learned explicites are errors, and in errors there can never be a full agreement; for, if any one hath that good spirit which makes discovery of them, he commonly is opposed and contradicted by the others error; as here, the not worshippers of the Image with divine worship, is opposed by the worshipper. Besides, he that is in the dark, and sees not what to believe, if he believe any thing, he can but believe an imagination of his own, and not a real truth: and so must needs differ from him who seeth the truth, and believes it being seen: as for their unlearned who walk most in the dark, though sometimes it may happen, two blind men may stumble upon one path, yet it is impossible but that mostly they must differ in their opinions concerning that which they know not.

And whereas our Author would fain make these differences to be an agreement by a resolution to believe what the Church teaches: we have already shewed that this resolution doth no way make them actually to agree, that do actually disagree. And the Canon of *Sivil*, I think would scarcely have believed the Inquisitors, if they had told him, we agree with you about Image-worship, because we both resolve to believe as the Church teacheth, though we condemn you for an Heretick, because we do not agree.

And indeed there is no possibility of making an actual agreement in those lesser points, because of the different capacities and degrees of faith: And God in the Scripture hath not promised such an actual agreement to all the members of the Church in all lesser points of doctrine: for he hath not promised a full and uniform discovery of them to all: Yea, [e] it hath been shewed out of your own great Dr. *Stapleton*, by a Roman Catholick, that in the discovery of small points the Church is not infallibly directed: And even therefore I conceive that this distinction was first framed to give leave for that difference which necessarily followeth humane ignorance, and which (even by the Cavaliers confession) cannot be avoided in different capacities, and measures of faith: And yet having acknowledged such a necessity of this distinction, he both labors to deny the differences on his own side, for which this distinction was necessarily made, and which the very making

[d] Quis ergo dubitat horum Imagines consecratas vulgus orare & publicè colere, dum opinio & mens imperitorum artis concinnitate decipitur, auri fulgore perstringitur, Argenti nitore & candore eboris hebetatur *Min. Fœl. in Octavio.*

[e] Stapleton professeur de controverses a Douay, un de plus doctes Catholiques de nostre temps & qui plus exactement a escrit cest argument tient que le S. Esprit n'est Promis d'assister aux conciles seulement es choses necessaires & qu'es autres ils peuvent errer. *Ex. Fœl. chap. 1.*

making of it doth acknowledge, and he labours to accuſe our differences which this diſtinction would excuſe as well as his own: So it is ſtill a ſword againſt Romiſts to confound them whilſt they deny their own differences: neither can the forge of Rome ever turn it to a Buckler to defend them in this denyal; But it is a Buckler to us to defend us from their objecting of differences againſt us, ſeeing this diſtinction doth both acknowledge a neceſſity of ſome leſſer differences and ſo excuſeth us.

And thus may we come to a ſight of the unity of faith in the Church: for in the explicites, that is in fundamentals of abſolute neceſſity which knit unto Chriſt the foundation, there is and ought to be an unity: and this ſubſtantial unity may cover the incurable differences in the leſſer implicite points, being held by infirmity, and not with Contention, Scandal, and Schiſm: for unity in fundamentals doth take away the damning cenſure of differences in leſſer points, when there is a will of believing right in theſe points, but a want of power to attain this belief. And ſo theſe differences in leſſer points not being put upon account for the will of unity in them, and for the real unity in fundamentals, this real unity in fundamentals is accounted an entire, or at leaſt a ſolid and ſaving unity: ſo that the unity is not to be reckoned from this, that all do actually agree in this belief of all leſſer points, (for in divers of theſe points divers do neceſſarily differ:) but becauſe their unity in fundamentals, and a will of unity in theſe leſſer points wherein they differ (the imputation of ſmaller differences being thus taken away) are accounted to them for an entire, or at leaſt a ſufficient unity. And this truth is not much unlike tearms to be ſeen in *Tertullian*: [a] *Regula quidem fidei una omnino eſt, ſola immobilis, & irreformabilis, credendi ſcilicet in unicum Deum, omnipotentem mundi conditorem, & Filium ejus Jeſum Chriſtum, &c.*

[a] *Tertullian de velandis virgin. cap. 8.* The rule of faith is onely unmoveable. And *de præſc. 12.* Quæramus ergo in noſtro & de noſtris & de noſtro, idq; duntaxat quod ſalva regula fidei poteſt in quæſtionem devenire. Let us inquire or diſpute of that which may come into queſtion without hurting the rule of faith.

But hereof more muſt be ſaid in the following Chapters, wherein the Author brings us to fundamentals, being himſelf indeed neceſſarily brought to them by this former diſtinction of explicites and implicites; yet he goes about to fight againſt that unity which is eſtabliſhed by this diſtinction, and againſt the diſtinction which himſelf hath eſtabliſhed, and ſo will be accounted a Treſpaſſer by deſtroying what he hath built; but indeed this diſtinction being reſiſted by him, will reſiſt and overthrow him.

In the mean time this ſtands ſtill firm and unremoved, that the Romiſts have great, ſharp and weighty differences among them, as weighty, if not far weightier then Proteſtants; and therefore they want charity to Proteſtants in damning Proteſtants for ſuch differences, while for the like or greater differences, even *de fide*, they are bountiful to give ſalvation each to other: and this they do becauſe they are ſervants of one Maſter the Pope; whoſe ſervice we wanting ſhould indeed be no more hated for this freedom, then *Iſrael* for being delivered out of the bondage of Egypt: Yet both then and now we ſee the Egyptians make after us with violence and malice, hating us for no other fault but for our freedom from Egypt: but God that then began, [1] and

[1] Exod. 14.5.

and after made good his work of deliverance, I hope will do it also for
Exod. 18. 10, 11. us; and he will be above them, even in that wherein they were proud above us; and cover the Sea of Rome, the mother of uncharitableness, with a Sea of confusion.

CHAP. X.

Containing an answer to the Cavaliers eighth Chapter, wherein he quarrels at the distinction of Fundamental, and not Fundamental: and is divided into three Sections.

Sect. I.

First, Sheweth the Protestants separation from Rome to be reasonable, though it be true that some in the Church of Rome may be saved. Secondly, That the Papists are the faulty causes of that separation.

A City generally infected with the plague, and a few persons onely being free, will it be thought a reasonable question to be proposed to some that flye from this City, *Why do ye flye, since you know and acknowledge that all are not infected to death, but some live in this City?* But if the King of that City should banish all that should say that the Plague were in the City, yea, would put them to death; were it not yet a far more unreasonable question to ask those who had given out such a report, *Why do you flye that are banished?* and *Why do you flye that must dye, if you flye not?* Yet such are the questions of this Author in the head of this Chapter, of which, it seems, that the repetition might serve for a confutation. It is the acknowledgement and complaint of a[a] son of the Church of Rome, *The chief cause of the calamity of the Church is to be ascribed unto them, who being puffed up with the vain pride of Ecclesiastical power, have proudly and contemptuously despised and driven away those who rightly and modestly admonished them,* &c. And again, *Those who speak to them of amendment, that exhort them*

a *Cass. Consult. Art 7.* Præcipuam causam hujus calamitatis & distractionis Ecclesiæ, illis assignandam qui inani quodam fastu Ecclesiasticæ potestatis inflati, recte & modeste admonentes superbe & fastidiose contempserunt & repulserunt. Quare nullam Ecclesiæ pacem sperandam puto, nisi ab iis initium fiat qui distractionis causam dederunt, &c. *Item in libello Off. pii viri.* De correctione admonentes, & ad cujusque emendationem exhortantes, operamque suam ad id efficiendum offerentes, non modo rejiciunt & ab Ecclesiæ societate depellunt; verumetiam multis in locis crudeliter interficiendo eos fuerunt; qua res huic miserabili schismati occasionem dedisse videtur.

them

them to be healed; yea, that offer their help to effect it, they not onely caſt out, and drive from the fellowſhip of the Church; but alſo in many places have judged them miſerably to be ſlain: which thing ſeems to have given the occaſion of this wretched ſchiſm.

See here Rome diſeaſed, and her healers caſt out that tell her of her diſeaſes, yea, cruelly ſlain. And now, if the Author be not aſhamed, let him ask why Proteſtants flye from Rome; yea, let him ask of Saint *John* the Divine, why men ſhould go out of Babylon, that they may not be partakers of her ſins, nor of her plagues; and of Chriſt himſelf, if they perſecute his members in one City, why ſhould they flye into another; and of the blinde man in the Goſpel, why do you ſtay out of the Synagogue when you are caſt out? Surely, when the Author uſeth theſe queſtions, what will his Readers think, but that he is very unreaſonable to have Proteſtants ſtay where they are caſt out, or where they muſt be ſpiritually or corporally ſlain for ſtaying? This unreaſonableneſs of his puts me in mind of a Captain, who eſpying his enemy going up Ludgate-hil faſter then he could follow him, having drawn his ſword bad him ſtay, & ſware that if he did not ſtay, he would kill him but the other believed that if he had ſtayed he ſhould be killed, and therefore went away the faſter: ſo this Cavalier, when the Pope drives out Proteſtants before him with excommunications, peſtilence, fire and ſword, he cryes after them that they ſhall be damned if they ſtay not, whereas they doubt that they ſhall be damned and killed if they ſtay: indeed, this was a great fault of theirs, that they did not ſtay to be killed, that, by taking their death patiently, the Pope might go on with ſelling Indulgences and his other merchandizes quietly. Yet may you hear the Cavalier even cholerick in ſuch unreaſonable queſtioning; *With what colour could certain ſingle, baſe, and filthy men have preſumed to depart from the viſible Catholick Church of Chriſt our Lord, and to erect their conventicles as they did, if they had not at leaſt profeſſed that they could not finde ſalvation there?* Where firſt we acknowledge the titles to be of the Authors meer bounty, out of a Romiſh Treaſury of charity miſtaken; and becauſe they bear the ſuperſcription of Rome, we ſend them back to Rome, as being theirs and not ours. But ſecondly, we deny that they departed from the Catholick Church; for, in the ſecond Chapter, we have ſhewed that Proteſtants have ſtill communion with the Catholick Church: they fled not from health, but from the plague: not from ſalvation, but damnation: not from the whole, but from the ſick: neither did they flye onely, but were caſt out and baniſhed: and not onely caſt out, but in danger of death if they ſtayed, except they would deny that the plague of Rome was a diſeaſe. The remnant that hath ſalvation there they pity, and love as their living brethren in a deadly Peſthouſe, or Iſrael in Egypt, ſweating under the burdens of brick and under the whips of Egyptian and Romiſh Task-maſters. And wheras the Cavalier ſpeaks of Conventicles, to his grief, he ſees that they are not ſhut up in private Conventicles, but have obtained large Congregations: and being excommunicated from the Romiſh Synagogue, as the blind man from the Jewiſh, *Jeſus* hath found [a] them, and vouchſafed

[a] *John* 9. 35. The word *found* ſeems to import, that *Jeſus* ſought him being caſt out, and ſeeking found him. So *Εὑρὼν* out of *Luke* 15. 4. *I will ſeek that which was loſt.*

ſafed his communion to them: and he not onely converſeth with them, but teacheth them: he hath taught their teachers by giving them gifts from on high, and he hath taught the hearers by writing his Laws in their hearts: he hath given them the ſpirit of prayer and praiſe: and they have prayed heartily againſt Babylon, her Idolatries, Invaſions, Treaſons; and being heard, they have given praiſes for the ruines of Babylon, and the deliverances of Sion: and having ſuch encouragements from *Jeſus*, can you blame them if they meet in Congregations where *Jeſus* thus meets with them, and is in the midſt of them with his grace and bleſſings? As for this Nation (whom this Authors words, by the language he writes in, ſhould chiefly concern) we have a true Church, and an orderly Reformation, *Caſſander* a better Romiſh Author, being Judge.

b Eos damnare non poſſum qui in fundamentis Apoſtolicæ doctrinæ perſiſtentes, ſtudio ſinceræ Religionis cum aliqua correctionis indigere ab eruditis & piis viris admoniti intelligant, in aliqua Eccleſiæ parte, præeunte ſumma authoritate, accedente communi illius Eccleſiæ conſenſu, in doctrinæ genere aliqua repurgarunt. Quis enim membro vitio vertat, ſi reliquo corpore laborante, & ſui curam negligente, ipſum ſui curam ſuſcipiat? *Caſſander de Offic. pii viri.*

And whereas the Cavalier accuſeth at once both our ſtraightneſs and our largeneſs; That being fallen into ſtraights, we become ſo bountiful and large, as to affirm, *that the differences between us concern not the fundamental points; and that Romiſts may be ſaved.* I think that the Author may miſlead his Reader both in our ſtraights and our largeneſs; for we are at large where he counts us in ſtraights, and we are ſtraighter then his words of largeneſs would ſeem to import: for few Proteſtants, that I know, do ſay without limitation, That Romiſts generally may be ſaved; yea, our Author himſelf will not ſuffer them to be ſaved, though they hold fundamentals: for, if they hold them by a humane faith, becauſe the Pope, their friend, tells them ſo, his own doctrine will not ſuffer them to be ſaved. But indeed, for thoſe that believe fundamentals by a ſupernatural faith, we do ſay, that they may be ſaved by this faith. But of this in the former Chapter we have ſpoken more fully; onely let this Author know, that we do it not for any ſtraights (as he would perſwade) but out of largeneſs, even largeneſs of verity and charity; and I may return the ſaying of Saint *Paul* to all true believers, even in Sodom and Egypt, *Ye are not kept ſtraight in us, but in your ſelves: for a recompence, be ye therefore enlarged*: for we juſtly expect a return of the like acknowledgement of our ſalvation from all true members of Chriſt, and ſay, that the denyal of it, according to the Authors words, *Lays an heavy charge of uncharitableneſs upon the denyers.*

2 Cor. 6. 12, 13.

Sect. II.

The Cavalier is angry at the diſtinction of matters fundamental or not fundamental: 1. Becauſe ſome Popiſh vanities are thereby excluded. 2. Becauſe the Popes power to make ſlight matters fundamental is denyed.

HE goes on both to clear and condemn us in this, which follows: *This diſcourſe of theirs, and their ſtanding ſo much upon fundamental points of faith in the ſenſe which they uſe, is a meer Chimera: but it is frequented by them through an high kinde of craft: For, though it be moſt true, That ſome doctrines are in themſelves of far more importance then ſome others, becauſe the knowledge thereof may be neceſſary for the performance of ſome duty which is required at our hands; or elſe becauſe they may contain the very heads, and firſt grounds of Chriſtianity, more then others do, and therefore do exact a more explicite belief at the hands of Chriſtians, and conſequently may be accounted in ſome reſpects more fundamental*, &c. Here, though they ſeem to accuſe us of an high craft, and of a *Chimera*; yet withal, thus far he acknowledgeth our Truth, and cleareth it from being a *Chimera*, that ſome doctrines are of far more importance, then ſome others, containing the very heads and firſt grounds of Chriſtianity, more then others do, and therefore do exact a more explicite belief, and conſequently may be accounted, in ſome reſpects more fundamental. This I deſire the Reader to obſerve, becauſe this confirmeth that, which hath been formerly ſpoken concerning the agreement between Fundamentals and Explicites, and muſt ſerve hereafter for a confutation of his own objections againſt Fundamentals. In the mean time, that which pains him for the preſent is this, That we do not believe every Decree or Error of the Pope, as well as theſe important grounds of Chriſtianity: for thus he preſently ſubjoyneth, *There is no doctrine at all concerning Religion, the belief whereof is not fundamental to my ſalvation, if the catholick Church propound and command me to believe it.* So the Cavaliers quarrel againſt us, is this, that we do not make the worſhip of Images, kindred of Goſſips, and ſuch popiſh vanities, fundamental to our ſalvation, as the Articles of the Trinity, and Chriſts incarnation. A fearful blaſphemy, and which ſhould make his heart hate his hand for writing it: but they well deſerve to be given up to the belief of ſuch impious errors, who receive not the love of the truth revealed in the word with due eſtimation: For ſuch will eaſily equal the word of man to the word of God, and will not ſuffer the word of God to ſtand for a ſufficient ſaving verity, nor a ſufficient ground of unity, except man give his word for the word of God and man add his word to the word of God: For, if the Pope give his word for a doctrine contained in Gods word, then his Popiſh diſciples muſt receive it; and until that, they may without hereſie not believe it: and if the Pope adde his word to the word of

God, Gods word is not a ſufficient ground of unity, but the unity made by that word is to be torn in pieces, if withal we do not joyn the word of the Pope in one belief with it. Thus is the Pope made Chriſts Rival, and takes the faith of the ſpouſe from her husband to himſelf. And ſo, whereas he would accuſe us of an high craft, our craft is no other then that ſimplicity of S. *Paul*, by which he did labour to eſpouſe the Church as a chaſte Virgin to one husband which was Chriſt: but this Romiſh Doctrine is the very craft of the old Serpent and Dragon, which goes about to ſeduce Eve (the pattern of the Church) from her husband, and to marry her to the Pope, or rather to make her his Adultereſs. But let him remember, *Whoremongers and Adulterers* (eſpecially ſuch great ones) *God will judge*; Yet this would he approve by that which follows: *For there is no error in faith, which may not be made damnable by the manner of holding it, when it is done ſo obſtinately, as that in defiance thereof a man denyes the authority of the catholick Church.* But briefly I anſwer: Firſt, that the Church cannot make a point of faith of that which is none. Secondly, *Stapleton* tells us that the Chuch hath no promiſe to be infallibly directed in the deciſion and reſolution of ſmall or light points, and ſo the Church not having this infallible direction, cannot have authority to mak ſuch points fundamental, nor to command faith to them where ſhe hath no infallible direction in them. Thirdly, the Church in theſe leſſer points not having this authority, he doth not diſobey the authority of the Church who believeth not theſe points which ſhe hath no authority to command as points of faith. Fourthly, if the Church were this foundation, and could make a point fundamental, yet the Pope, and his confederacy for whom this Author fights, is not the Church. Fifthly, the ſame Popiſh Church hath taught and propounded many groſs errors and untruths for points of doctrine, which are ſo far from being fundamental to ſalvation, that they ſhake the very foundation, and ſo are rather fundamental to damnation. But here I cannot but complain of this Author, in that he uſeth craft, which himſelf accuſeth: for, while he goes about to lay the Pope (the *Chimera* of Rome) for a foundation of faith, he names him not in his whole book, but ſtill tells us of the Catholick Church, let him come forth plainly out of his Covert, and ſhew us his Catholick Church, even the Pope and his adherents, if he be not aſhamed of them; and not thus draw diſciples to a fancy, and a piece of Poetry, under the real and reverend name of the Catholick Church. But this may ſerve as a caveat to the Reader, that the Cavalier tells us of the Church, when the Pope is his errand. Another point whereof he ſeems to be aſhamed is the worſhip of Images, which he never reckons among the doctrines of difference: but, if it pleaſe him, he may now fitly conjoyn them together, and then his diſcourſe may run thus: If the Pope decree the worſhip of images, it may be fundamental to ſalvation, if with the denyal of idolatry the Popes authority be denyed: Yet our Author having ſpoken that which is proved to be fearfully untrue in his ſenſe, (that what the Pope and his conſpiracy under the name of the Catholick

2 *Cor.* 11. 2, 3. Iſte ſeipſum prædicat non ſponſum & idcirco pellendus eſt de interiori thalamo, quia Adulter eſt foris. *Agob. ad Clericos.*

lick Church do propound, and command to be believed is fundamental) he is bold to say, *This (untruth) is unanswerably proved by the meer catalogues of hereſies which have been made by ſeveral Fathers of the Primitive Church, and eſpecially by S.* Auſtin, *in his Treatiſe* Ad quod vult Deum: *which I have touch't before, and which I earneſtly exhort my Reader to peruſe at large.* this is ſo far from being unanſwerable, that it hath been anſwered: and our Author can never make it good that thoſe points, which he acknowledgeth to be of little importance in themſelves, were there declared to be fundamental, for being obſtinately maintained againſt the deciſion and command of the Pope and his Council, either private, or publick: ſo that the Author onely makes up with boldneſs and undertaking, what he wants in evidence and proof.

And, as in the following piece he refers his Reader to the ſixth and fifth Chapters, ſo I alſo refer him to the anſwer of thoſe Chapters; and there, beſides other ſolutions, he may ſee that the example of Saint *Cyprian* makes mightily againſt the Popes authority, ſince it plainly appears that Saint *Cyprian* did hold the Popes fallibility, when he plainly held the contrary, to that which the Pope had decided.

And thus, being put beſides his premiſſes, he is alſo deprived of his concluſion: The diſtinction of points of faith into fundamental and not fundamental, doth ſtand ſtill in ſuch full truth and power; that the unbelief of points not fundamental doth not preſently forfeit ſalvation, though the ſame points be decided by the Pope, and his conſpiracy; much leſs do worſhip of Images, Prayer in an unknown tongue, ſalvation by merits, the Popes ſupremacy (eſpecially taken for a foundation of faith) though decided and commanded by the Pope, cauſe damnation by being unbelieved, but rather by being believed.

Sect. III.

The Papists as much bounden to declare their Explicites, as the Protestants, their Fundamentals. This distinction may be rightly used for the manifestation of our union with the Fathers, to prove the perpetual visibility of the Church, professing the same Fundamentals with us; but unjustly objected as a ground of our severity against Papists, who are punished here as Traytors, for overthrowing the foundations of State: not as Hereticks, for contradicting the foundations of Faith.

HE goes on; *I should be glad to know of the Authors of this distinction, what points of their faith which are controverted between them and us, or between the Lutherans and them, are fundamental, and which are not fundamental:* Then he says, *That a fundamental point being such, that whosoever believes it not cannot be saved; there is nothing which more imports a man exactly to learn, then what is fundamental, and what not, and yet there is absolutely no one thing which hath been so frequently and so importunately desired, as that they would give in some exact List or catalogue of all and the onely fundamental points of faith: and yet there is no one thing wherein we are so little satisfyed and which upon the matter they do so absolutely refuse; And yet (as hath been here expressed) if according to their grounds, a man should fail of believing any one fundamental point of faith, by his not knowing (through their fault) that the point which he believed not was fundamental, he must be sure to perish, and that for ever.*

First to his question, what are fundamentals, and what not, he ought to give an answer himself; for he himself hath told us, Pag. 74. *That some doctrines are of far more importance, then others, because they may contain the very heads and first grounds of Christianity, more then others do, and therefore exact a more Explicite belief, and consequently may be accounted in some respects more fundamental.* It being then acknowledged by him, that there are such doctrines of far greater importance, then others, that exact a more Explicite belief, and are more fundamental; why doth he not answer himself concerning that which himself affirmeth, and yet withal questioneth? Let him truly tell us, or himself if he please, which are those doctrines of more importance, that contain the heads of Christianity, and are more fundamental, and give us a List of them, and we may tell him, or he may tell himself an answer to his question: and then also may he by this List, as by a touchstone and Rule, finde what differences between us and any others are fundamental and not fundamental. So that he being herein ingaged himself, either he hath spoken that whereof he cannot give an account, or else asks of us an account of that which he knows, and wherein he can answer himself.

himself. And indeed the [a] Authors own partners or rather leaders, have layd the foundation of these fundamentals in their Explicites: for their Heads, Articles, and Grounds of Religion to which they require an Explicite belief, are such as those which we call fundamental; yea, not onely we but the Author himself calleth such points more fundamental, and his own Priests [b] call them positivly fundamental. Besides, the very rules of faith mentioned and rehearsed by [c] *Tertullian* and [d] *Irenæus*, and other Fathers [e], the Symboles and Creeds of Nice, other Councels, and of *Athanasius* and *Lirinensis* his *præcipua Capita*, or chief Heads (yea, he hath the word *fundamental*) are summes and acknowledgements of such fundamentals. And now how can this Author either be so far uncatechised as not to know such grounds of Religion, or call Protestants the authors of this distinction? and how can he object any thing against Protestants, or require any thing of them, but object the like against his own teachers; yea, against the Fathers of the Church, and require the like of them? Accordingly, how can he ask an exact List and Catalogue of Fundamentals of Protestants, more then of Fathers, yea, of his own doctors and Masters? And indeed, let him bring an exact List and Catalogue of all the onely Articles of Faith, contained in the Fathers rules of faith, and an exact List of all and the only Explicites of the Romists; and he may quikly receive a Catalogue of out Fundamentals. But this Author is here again exceedingly out of his way, and that the Title of his Chapter might tell him by the wariness of it; for his business is not to deny a distinction of fundamentals and not fundamentals, in regard of greater or lesser importance of the Articles themselves: but, this being granted to adjoyn and superedefie; that, though this distinction do stand, yet even points of lesser importance, and in themselves not fundamental, may be made fundamental by the command and authority of the Pope: So that his quarrelling at this distinction is not onely a quarrel from his errand, but a quarrel against the Fathers, and a quarrel against himself, and against his fellow-Romists: and if he make quarrels against himself and his fellowes, why may we not leave them and him to make up their own quarrels among themselves?

[a] Quantum ergo ad prima credibilia, quæ sunt articuli fidei, tenetur homo explicitè credere, licut & tenetur habere fidem; quantum autem ad alia credibilia non tenetur homo explicitè credere sed solum implicitè vel in præparatione animi in quantum est paratus credere quicquid divina Scriptura continet, & *Aq.* 22. *q. A.* 5. See more hereafter in the diversitie of Explicites.

[b] The Priest *T. W.* as I find him allegded by B. *W.* in his Orthodox Page 134. And the Priest Master *Smith* asks Mr. *Walker* whether the Church of England may err in points fundamental: and the Council of Trent, Sess 3. cals the Creed *Fundamentum firmum & unicum*

[c] *De præscript. cap.* 14. Certe aut non obstant, aut quicscant adversus Regulam. Nihil ultra scire omnia scire est. [d] *Irenæus lib* 1. *cap.* 19. Cum teneamus Regulam veritatis, id est, Quia sit unus Deus omnipotens, &c. [e] In his vere completur Prophetia qua dicitur verbum consummans, & brevians in Equitate —— Istud indicium posuerunt, per quod agnosceretur is qui Christum verè secundum Apostolicas Reguls prædicaret. *Ruffin. in Symbol.* Sigillum integrum, id est, Symbolum Catholicum. *Optat. l.* 2. *adversus Pa.* Symbolum est breviter complexa Regula fidei, Et, totius Catholicæ legis fides Symboli colligitur brevitate. *Aug. de Temp. S.* 119. 115. Regula fidei pusillis, magnisque communis, *Aug. de fide. &c.* Est autem Symbolum per quod agnoscitur Deus, quod quisque profunde credentes accipiunt ut noverint qualiter contra Diabolum fidei certamina præparent. In quo quidem pauca sunt verba, sed omnia continentur Sacramenta, &c. *Isid. de off. Eccl. l.* 2. *c.* 22. Patrum consensio non in omnibus legis divinæ quæstionibus sed solum certè, præcipue in fidei Regulâ. Item in his damaxat præcipue quæstionibus quibus totius Catholici dogmatis fundamenta nitantur. *Vincent. Lirin. cap.* 39. & 41.

And

And accordingly, whereas this Author makes a fearful noiſe how dearly it concerns men to know which are fundamentals, we might turn him to get an anſwer for this out-cry from himſelf and his fellow-Romiſts, yea, from the Pope himſelf: for Romiſts ſay, that the Explicites are ſuch points that he who doth not know them, cannot be ſaved: Then the Authors terrible words do thus warfare againſt himſelf (putting Explicites for Fundamentals) That *there is nothing in all Chriſtian Religion which imports a man more exactly to learn, then what are theſe Explicites, without the knowledge whereof none can be ſaved: And an exact Liſt and Catalogue ſhould be given of theſe Explicites, which yet the infallible Pope hath never given to his Papiſts: So that if a Papiſt ſhould fail of believing an Explicite, by not knowing it to be an Explicite, he muſt be ſure to periſh, and that for ever.*

Yet the Cavalier (in wrath and war againſt unity) proceeds further in fighting againſt his own confeſſed aud undeniable diſtinction of Explicites and Fundamentals; and he ſo proceeds, that it may eaſily be ſeen that his anger puts out the eye of his judgement, or carries him beyond the ken of it: For thus he ſaith, *Whereas, if either they framed not the diſtinction of Fundamentalls at all, or elſe would clearly let men know which points alone were fundamentals; then this would follow, That whenſoever we ſhould convince them in any particular Doctrine which is denied by them, and which yet was believed by the Ancient Fathers, they would be obliged, to confeſs, that either that point was not fundamental, which would diſable them from railing at us for believing the ſame; or elſe that the Fathers were of a different Religion in fundamental points from them, and that in their own opinion thoſe very Fathers could not be ſaved: which would put them to much prejudice another way.* Here leaving to the Author his own terme of *railing*, (wherein I wonder he ſhould delight, but that I ſee elſewhere he takes pleaſure in the mentioning of ſcurril and blaſphemous Invectives) I ſay, that ſome errors be not fundamental which are found in the Fathers, and now maintained by Romiſts: yet we are not diſabled by this diſtinction to reprove Romiſts for them; for we do not ſay in this diſtinction, that no errors ſhould be reproved but thoſe which are fundamental, for even leſſer errors are to be reprehended; but we ſay, that theſe errors in leſſer points do not break the unity, which by greater and more fundamental points is made between Chriſt and his members, and between the members themſelves.

And ſecondly, we ſay, that Romiſts are much more to be reproved, if they hold any errors of the Fathers now in controverſie between us; for theſe controverted errors have been now by the Scriptures more evidently diſcovered to be errors; and it is a thing far more worthy of blame, if a man ſhould run into a ditch by day, then if he ſhould ſtumble into it by night.

But whatſoever exactneſs this Author may require or imagine in this diſtinction, this exactneſs being granted, it will never make it to appear, that we differ from the unanimous beliefe of the Fathers in the

the maine point mentioned in their rules of faith, now called Fundamentals. And for this Argument concerning the Lutherans, it doth not endanger us; for, if the Lutherans ſhould be found by this diſtinction to differ from us in theſe fundamental points, which ſhould unite them to Chriſt, it is no hurt to us to renounce the communion of thoſe, who renounce communion with Chriſt. And on the other ſide, if by it they be found to differ from us in points not fundamental, it would be no danger nor juſt diſ-reputation to us to avow thoſe points, wherein we differ, not to be fundamental: but we will much rather diſavow the quarrels which are made where there is no fundamental difference.

The period which follows, as far as it is a true Narration of our way of making peace by this diſtinction with the Fathers and the Lutherans, is a commendation both of the diſtinction and our peace, making by it. But, by the way, I deny, *That Romiſts have brought us from denying* via facti: *that the Fathers taught the doctrine of Praying to the Saints, or for the dead*, in the ſenſe and manner of Rome; for the Fathers did not unanimouſly teach praying to Saints: I am ſure Saint [a] *Auguſtine*, who was above four hundred yeares after Chriſt, doth deny Saints to know ordinarily the affairs of the living, which happen after their deceaſe. And for prayers for the dead in Purgatory, the Cavalier cannot ſhew a good patterne for more years, then the former.

As for the difference in the nnmber of Canonicall Books (which it ſeems this Author is ſorry, that it is not avowed to be fundamental) it is not altogether new, but ancient; and we ſee it at this day in the Syriack: and it were pity to cut off from ſalvation all the Churches and Fathers which ever differed in this number: yea, [b] he muſt damne many Romiſts, if he will make this difference fundamentall: They that believe all neceſſary ſaving truths, though they be not fully perſwaded that juſt ſo many Books were wholly indited by ſome one of the Apoſtles or Evangeliſts, I know now how this Author may damne them, if theſe ſaving truths being believed do ſave them: ſure I am, that in their own Explicites, or points of importance, which we call fundamental, and they ſay muſt be known and believed under paine of damnation, they do not mention any names, much leſs the number of Canonical Books: So, it ſeems, by their own doctrines, the names and full number of the books of Scripture are none of their own Explicites and Fundamentals: but other points believed may ſerve to ſave ſuch beleevers: And, if ſuch may be ſaved though they know * not the ſet number of Books; why would you have us to break unity for a point, the not explicite knowing

[a] Profecto quod facer Pſalmus per ſonat verum eſt, *Quoniam pater meus & mater mea dereliquerunt me, Dominus autem aſſumpſit me*; Si ergò dereliquerunt nos patres noſtri, quomodo curis noſtris & rebus intereſſunt? ſi autem parentes non intereſſunt, qui ſunt alii mortuorum qui noverint quid agamus, quidve patiamur? Ibi ergo ſunt ſpiritus defunctorum ubi non vident quæcunque audiunt, aut eveniunt in iſtâ vitâ hominibus. *Auguſt. de curâ pro mortuis cap.* 13. [b] Major difficultas eſt circa poſteriora Capita ejuſdem libri (*Eſther*) ab illis verbis, Cap. 10. *Dixitque* Mordochæus *a Deo facta ſunt omnia*. Hæc enim non eſſe veram Scripturam, neque pertinere ad librum *Eſther* Canonicum, opinati ſunt ante Concilium Trident. *Lyranus, Dion Carthuſianus, Hugo Cardinalis & Cajetanus* 5 & poſt Concilium, *ſextus Senenſis, Lorca tract. de locis Catholi. lib.* 1. *Diſ.* 3 *membr.* 3. *n* 23. Liber *Baruch*: Hunc librum à Canone rejiciunt nonnulli ex hæreticis; & ex Catholicis *Driedo* Idemque ſentit *Cajet.* in fine libri *Eſter*, qui nullos libros admittit præter eos quos *Hieronymus* expreſſè Canonicos vocat. *Id n.* 27. & ſimilia paſſim inſeq. * Etiam quando aliqui dubitabant, libri iſti erant Canonici, licet illi probabili ignorantiâ excuſantur, negarent. *Id. n.* 38.

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and believing whereof, in your own doctrine, doth not exclude ſalvation?

He goes on, and objects a ſecond good uſe that we make of points fundamental, which is a proof of the viſibility of our Church. And true it is, That if there hath been ſtill a viſible Roman Church, which hath held points fundamental, untill the Reformation begun by the Proteſtants, then is that viſibility ſince that time, ſtill continued by us. The former we leave to the Romiſts to prove for their own ſakes: and the latter we can very eaſily prove for our ſelves: And whereas he repeats (but confutes not) that ſome of ours have ſaid, that there is no neceſſity that the Church muſt have been continually viſible: I tell him, that if this were an abſurd Doctrine (as he terms it) they were led to this abſurdity with a great ſhew of reaſon. For (not to run out at large into the common place of viſibility) when [a] *Lirinenſis* ſaith at the deluge of Arianiſme, *The whole Romane Empire was fundamentally overthrown and removed*: And we read elſewhere the [b] Pope himſelf was turned Heretick, where was the viſibility of the Cavaliers Romiſh Church it ſelf? but I need not to dwell much on the defence of the doctrine, becauſe he only confutes it by the Epithete *Abſurd*, and becauſe that which follows next moſt concerns the preſent buſineſs: though this alſo is a reheaſall and not a confutation: *Some few of them affirm (when they are urged by us to ſhew that viſible Church of theirs) that theirs and ours do make but one true Church, and ſo in ſhewing the viſibility of ours, they do withall (as they ſay) ſhew their own to have been viſible. And theſe men tread in this way, becauſe they well know that no other Church but ours can indeed be ſhewed to have been viſible through all ages ſince Chriſt our Lord.* But I muſt here deny his repetition, if by the word *Church* he means the Pope, and thoſe that have made him the foundation of their faith: for theſe and ours, we ſay not to be one Church with us, becauſe they have changed the foundation: but if you mean thoſe that by believing fundamentals have faſtned their faith on Chriſt the true foundation, we allow, That our Church hath been one with them, and hath been viſible in their viſibility: yet avoiding this, That he can ever prove that other Churches have not been as truly and continually viſible as Rome: for it will ſtill trouble the Author to ſhew that the Churches of Greece and Africk, have been leſs truly viſible then Rome, ſince the Primitive times of their firſt converſion.

And now this Author, being paſt our uſe of fundamentals for viſibility, yet walks on, though beyond his right buſineſs: but he that is out of the way in his main matter of making diviſion to excuſe Romiſh uncharitableneſs, may well walk into by-ways in his proſcription of it: yet I cannot deny that he hath two Errands; one to bring forth a jeſt upon our *Fox* and his followers, under the names of *Fox* and *Geeſe*: But, if it had pleaſed this Author duly to follow this *Fox* in the reading of his *Martyrologie*, he might have found out the true

[a] Univerſum Romanum Imperium fundiùs conculſum & emotum eſt. *Vinc. Liri. cap. 6.*

[b] *Liberius, Sozom. lib. 4. c. 14.* Cum his verò ſimul projick à ſancta, Dei Catholica Eccleſia, ſimili terque anathematizatum ſtipræ vidimus: Et Honorium, qui fuerat Papa antiquæ Romæ eò quod inventimus per ſcripta quæ ab eo facta ſunt ad Sergium quia in omnibus mentem ejus ſecutus eſt, & impia dogmata confirmavit. *Con. 6. Act. 13.*

true Fox that follows, and teares, and deſtroyes thoſe whom our Author by a new Metamorphoſis, and *Romiſh* tranſubſtantiation hath changed into Birds. His ſecond Errand he thus expreſſeth; *I find, when they are put to name their particular Profeſſors of former ages, they do but muſter up thoſe ſeverall ſingle falſe doctrines which have been held by other Hereticks by Retaile, during ten or twelve ages ſince Chriſt our Lord: many of which doctrines together themſelves do now profeſs in groſs; for what other men of former times did they ever, or can they ever name, as men of their Religion: but ſuch as believed ſome one or two of thoſe Hereticall doctrines, which now themſelves embrace, and wherein they are contrary to us?* But all this, as it is not very pertinently brought in, to excuſe Romiſh uncharitableneſs, ſo it is not very truly objected: for, we can prove our doctrines (which he calls Hereſies) by the Fathers and Scriptures, and the Scriptures he cannot deny have been believed above twelve ages. Beſides, Popiſh Authors do acknowledge, that the *Waldenſes* agree with Proteſtants in more [a] then one or two doctrines: for they are ſaid to be more then twenty, wherein we agree with them: And, though afterward this Cavalier affirms it, yet he proves not that *for other points theſe were expreſs Hereticks in the Proteſtants opinion: neither do we hide any fundamental errors in them, which we object againſt Romiſts.* But if theſe had not been in the world, it is moſt true that the main point of Popery, which is the Popes tyranicall Headſhip of the Catholick Church, the very root of Idolatries, errors and diviſions, hath in [b] all ages been denied ſince it was firſt broached. But, our Author is ſtill much diſpleaſed with fundamentals, becauſe by them we have unity with thoſe who have heretofore differed in ſome doctrines from their Papacy; for ſaith he, *If it were not for this diſtinction, no man could be of the ſame Religion with any other that is not wholly of the ſame Religion: ſo far forth at the leaſt as that he muſt not obſtinately deny any one doctrine therof, whether it be important more or leſs, when once, as hath been ſaid, it is lawfully and ſufficiently propounded and commanded to be believed by the true Church, as it is true and certain when Luther rebelled from the Church of Chriſt our Lord, nor in any age before his time, there was in the whole world any one Kingdome, or Countrey, or City, or Town, or Family of men, or Paſtours or Flock, yea or any one ſingle perſon ſo much as of* Luthers *own, and much leſs of the new Proteſtant Religion, which is now forſooth ſo far refined beyond his.* Here, the Cavaliers true Church being that confederacie whereof the Pope is the Head, he would fain diſſolve that ſolid unity which is made by fundamentals in Chriſt Jeſus the true Head, to make a fictitious unity in the Pope: But if he ſhould caſt off this only true and ſubſtantial ground of unity, which knits together all the found

[a] See the Hiſtory of the *Waldenſes* lib. 1. *cap.* 8. When it was ſaid by a Ieſuite, that the *Waldenſes*, and the Miniſters of *Calvin* agree in twenſeven Articles, *viz.* About the Popes Supremacy, Purgatory, Prayers to Saints, worſhip of Images, marriages of Prieſts, ſufficiency of Scriptures, &c. which are more then one or two points, *ibid. part.* 3. *& lib.* 1 *chap.* 6. It is very likely their doctrine came from the Apoſtles, and agreed with them; for *Reynerius* the Inquiſitor ſaith, ſome hold ſo: And again, They live juſtly before men, and believe all things well of God, and all the Articles contained in the Creed; only they hate and blaſpheme the Romiſh Church. *Speeds Cronic. Fox Martyrolog. ad Ann.* 1160. The Confeſſor of *Lewes* the twelfth, being ſent by him to examin ſome of the *Waldenſes*, at his return witheth that he were ſo good a Chriſtian as the worſt of them. *Hiſtor. of the Waldenſes, lib* 1. *cap.* 5. [b] See the Myſtery of Iniquity by *Phylip* Mornay L. of Pleſſis.

Churches that are at this day, or ever have been through all Nations on the face of the earth ſince our Saviour, to make an unity by agreeing, under pain of damnation, in all points propounded and commanded by the Pope and his Church of Rome, whether important, more or leſs, he ſhall not only by this means break the unity of all the true Churches on earth into pieces, but of Rome it ſelf: For (to return almoſt his own words) *Since the Pope, who hath rebelled againſt Chriſt, and uſurped the Headſhip of the Church, firſt coined, and eſtabliſhed a Religion in* Trent, *neither then, nor in any time before there was in the whole world any one Kingdom, or Country, or City, or Town, or Family of men, or Paſture, or Flock, yea or any one ſingle perſon, who by a ſupernaturall Faith, which this Author only approves, did imbrace the whole body, and every Article of the* Trent *Religion.* Yea even at this day it is not received in divers parts that bear the name of the Church of Rome, much leſs in Greece, Armenia, Syria, Ethiopia, moſt of which either know not, or acknowledge not this Councell, nor the Popes Supremacy. All theſe therefore refuſing any of theſe Articles, muſt be torn in pieces from the body of Chriſt, and caſt into Hell fire. Thus the Scarlet Whore, drunk with the blood of the Saints, ſpeaks in the right voice of the Harlot, If ſhe may not have the whole childe, let it be cut in pieces: Let the Church be diſtracted and damned, if the Pope may not be her Lord and her Tyrant. And ſo whereas Chriſt was a Head that gave himſelf to death, to ſave his body from damnation: is not he an Antichriſt that throws the body of Chriſt into hell and damnation, to make himſelf the Head?

1 *King.* 3. 26.

But in a third place he objecteth not an uſe of ours, but an abuſe of his own: For he abuſeth his Reader in ſaying to him *That the making of this diſtinction between Fundamental, and not Fundamental points of Faith, and the reſolving not to declare which is which, doth ſave them with a great part of the ignorannt world from the imputation of rigour in their proceeding with us. For how could they perſecute as they do, without extream note of cruelty?* But neither the making nor hiding of Fundamentals is the cauſe of proſecuting Romiſts in this Kingdome, but the cauſe of their puniſhment hath been their own making of Treaſons, miraculouſly revealed by Gods goodneſs, notwithſtanding their hiding, even in the vualts and depths of the earth. And though there were no Fundamentals of Religion, but only fundamentals of State; the fundamentals of State are very plain, and cannot well be hidden, which juſtifie the execution of Rebells and Traitors. But of this, ſome proof hath been given in the beginning of this Book, and the Author will call for more towards the end.

As for which it follows. *Yea, or even, how could they diſſent without apparent impiety from our beliefe and practice of thoſe Doctrines wherein we have had, and ſtill have preſcription of ſo many ages, if the contrary thereof ſhould be confeſſed by themſelves not to be Fundamental?* It is ſo weak, that I wiſh that ſome child, and not the Cavalier, had ſpoken it to ſave his reputation: For, will any man ſay that it is impiety

piety to dissent from others in ancient errors, though these errors be not Fundamental? *Tertullian* might have taught our Author much more wisdom, who, upon the custome of an error not very Fundamental, thus saith, [b] *They that have received the holy Ghost, prefer Truth before custome.*

[b] Hunc qui receperunt, veritatem consuetudini antеponunt. *Tert. de vel. virg. c.* 1. consuetudo sine veritate vetustas erroris est; propter quod reliquo errore sequamur veritatem *Cip. epist.* 74.

Sect IV.

Sheweth the differences amongst Popish Divines about their Explicites or Fundamentals with some reasons of those differences: and directions for discerning fundamental points from others.

THe Cavalier thus goes on: *It is more then probable, that one reason why they are so unwilling to give in any Catalogue of the fundamental points is, Because they know so well how ridiculous they would make themselves by the infinite variety of their Catalogues. For, if it be so familiar with them to be of different minds concerning particular doctrines, how much more would they be so in this, which is a root of many branches, or rather a monster of many heads; and so there can be no doubt but that some of them would not be more resolute in restraining the fundamental points into a narrow compass, then others would be in enlarging them into a broader.* The Author here goes about to make the Fathers, yea, himself and his own partners ridiculous; for, if variety in the Catalogues of Fundamentals, or chief heads and grounds of Christianity be ridiculous; how shall the Fathers escape the merriments of this Author? Yea, how shall himself and his own partners not be mocked by himself? For it is plain that neither *Irenæus* nor *Tertullian*, in sundry patterns of the rule of Faith, do enumerate Articles just of the same number and breadth. Neither do the three usual Creeds hold equal measure by the Authors ell: yea, let the Author himself, who confesseth that *there are such Heads and Grounds of Christianity more Fundamental*, make a Catalogue of these Heads, and he can never agree with all his fellows, who agree not among themselves. And thus, if he will look into this glass he may see himself laughing at himself: And indeed, if the Reader will peruse the Romists where they write of their Explicites, they may see the same variety wherewith the Cavalier here makes himself merry: *some contracting them into a narrower, some enlarging them into a broader compass*: And to save labour to the Reader, I will here give him a Model of this variety: [b] *Bellarmine* saith *That there are some things in Christian Doctrines as well of faith as of manners, which are simply necessary to all unto salvation, as the knowledge of the Articles of the Apostles Creed, ten Commandments, and some Sacraments; other things not being so necessary that without their explicite knowledge, and faith, and profession, a man may not be saved.*

[b] Quædam in doctrinâ Christianâ tam fidei quam morum esse simpliciter omnibus necessaria ad salutem, qualis est cognitio Articulorum Simboli Apostolici decem Præceptorum, & nonnullorum Sacramentorum; cætera non ita necessaria, ut sine eorum explicitâ notitia, & fide, & professione, homo salvari non possit. *Bell. de Verbo Dei. lib. 4. cap.* 11.

But [c] *Vaſques* thus differs from *Bellarmine* in ſome Articles of the Creed; *There are* (ſaith he) *ſome Articles in the Apoſtles Creed, and the other of Nice, which the ignorant are not commanded to know, nor Commonly the faithful: for all do not know the Communion of Saints: yea, you ſhall find not a few learned men that know not what the Communion of Saints is; and the Article of the Church ſeems hard to teach, and learned men think, that the ignorant do commonly erre in it.* Yea, he comes at length to this ſhort meaſure of faith; *I would not doubt to grant that there are not a few Country people, that without fault are ignorant of ſome of thoſe myſteries which are neceſſary.*

Azorius [d] the Jeſuite ſpeaks of other differences and varieties, differing alſo himſelf from others. Firſt, he ſaith, *That every Believer ought explicitely to believe all the Articles of faith, either as* (*according to the number of the Apoſtles*) *they are accounted twelve, or according to the ſentence of Divines, they are reckoned fourteen*: But then he adds, *That ſome affirm, the unlearned muſt believe more then theſe Articles, becauſe they muſt believe the immortality of the ſoul, original ſin*, &c. Again he ſaith, *Some hold, that both the twelve Articles, and the fourteen muſt be believed: but himſelf thinks, that it is ſufficient to ſalvation, if a man believe explicitely the one, or the other.* Yea at length he comes to ſhew, *That if a man be ſo dull that he cannot perceive the Article of the Trinity, it will ſuffice if he believe explicitely ſome other plainer Articles: as that Chriſt the Son of God is born of a Virgin, that he ſuffered, was crucified, dyed, and was buried, that he roſe again from the dead, and aſcended into heaven.*

Caniſius, as we have ſeen before, ſaith, *That the ſumm of faith, or of all things to be believed, is the Apoſtles Creed*. And whereas [a] *Thomas Aquinas* concludes, that the Articles to be believed (of Chriſts Divinity and Humanity) are fitly numbred either twelve or fourteen; *Lorca* after this acknowledgement, adds, *Perchance the Church did not intend in this ſumm to comprehend all theſe Articles, which contain any ſpeciall difficulty, or ought explicitely to be believed of all the faithful.* And when he comes to ſpeak of thoſe Explicites, he confeſſeth plainly

c In Symbolo Apoſtolorum & Nicend, aliqui præter illos continentur, quos rudes non debent ex præcepto ſcire, nec fideles communiter; ſed qui audiat eos in Symbolo contineri, debet credere; nam Communionem Sanctorum non omnes ſciunt; imo etiam inter homines literatos non paucos invenias qui ignorant quæ ſit hæc Communio Sanctorum, Articulus autem de Eccleſiâ multis viris doctis videtur difficilis ad docendum, & putant rudes in illo communiter errare —— Cæterum adhuc ego non dubitarem concedere eſſe non paucos ruſticos inter Chriſtianos qui abſque culpâ ignorant aliqua myſteria ex iis quæ neceſſaria ſunt. *Vaſques. a* 12. *Disp.* 21 *n.* 2.

d Qui que fidelium credere explicitè debeat omnes Articulos fidei, vel qui juxta numerum Apoſtolorum duodecim in Symbolo continentur, vel juxta Theologorum ſententiam quatuordecim proponuntur. —— Quæritur an quiſque, etiam vulgaris & rudis, credere explicitè debeat aliquid præter prædictos fidei Articulos. Sunt qui ita affirmant, ea ratione permoti, quod unuſquiſque expreſſim credere debeat, immortalem eſſe animam hominis; item, eſſe peccatum originis, &c. —— Quorundam eſt opinio, unumquemque fidelium debere credere quicquid expreſſe in Symbolo Apoſtolorum continetur, & ob id minime ſufficere ſi ſinguli credant explicitè quatorde im Articulos fidei, prout à Theologis proponuntur, quoniam quiſque præcepto ac lege compellitur ad credendum expreſſim deſcenſum Chriſti domini ad inferos unam ſanctam Catholicam Eccleſiam, Sanctorum communionem, peccatorum remiſſionem, perpetuam Deiparæ Virginitatem, de quibus ſingulis nihil explicitè quatuordecim fidei Articuli præcipiunt. Mihi tamen videtur dicendum, ſatis eſſe ad ſalutem cuique fidelium credere ex licite quatuordecim Articulos fidei vel Symbolum Apoſtolicum. —— Quæritur, An ſi quis adeo hebete & obtuſo ſit ingenio ut ipſos Articulos ſecundum ſubſtantiam capere nequeat, fidei præcepto ſatisfaciat, ſi aliquos clariores Articulos explicite credat; reliquis vero quos non aſſequitur, credat implicitè, &c. Reſpondeo ſatisfacere. —— Quare, ſi quis Trinitatis Articulum nequeat percipere, ſatis eſt ſi credat explicitè alios clariores, nimirum Chriſtum Dei filium, natum ex Virgine, paſſum, crucifixum, mortuum, & ſepultum, ex mortuis, reſurrexiſſe, & in cœlos conſcendiſſe. *Azor. Tom.* 1. *lib.* 8. *cap.* 6.

a *T. Aqu.* 2. *Art* 8. *Q.* 1. *Lorca Expoſ. Art.* Concluſio eſt; conveniens eſt & ſufficiens diſtinctio & numeratio articulorum qua vel duodecim, vel quatordecim potius numerari ſolent —— Fortaſſe mens Eccleſiæ in hâc ſumma Articulorum non fuit comprehendere omnes Articulos qui vel ſpecialem difficultatem continent, vel ab omnibus fidelibus explicite credendi ſunt. *Ib.*

b That

That in assigning the Rule by which it may be defined what the vulgar should believe, Divines do differ, and do put divers Rules: the most common Rule is, That they should believe those Articles, which are by Solemnities celebrated in the Church; and that it sufficeth, if they believe these. But this Rule seems insufficient to others, both in excess and defect. *Scotus* seems to say, *That the common precept of faith doth onely binde to the belief of the easie (which he calleth gross) points.* Some of the later, (as *Suarez*), *It sufficeth the common people if they believe the Articles in the Creed.* But *Lorca* himself goes beyond all that hitherto have been mentioned, and saith, *These Rules being laid aside, it is to be affirmed, That it is commanded to all the faithful explicitely to believe, first the Articles of faith, both the fourteen, and the twelve in the Creed; They must also believe the Decalogue, and the more common Precepts which are reduced to the Decalogue, the doctrine of the seven Sacraments, of Prayer, of the Popes authority, and the Prelates.* Behold a great variety in Romish Explicites.

b Omnes concedunt minoribus necessarium esse credere aliqua explicitè licet non obligentur ad omnem latitudinem fidei. In assignanda tamen Regulâ quâ debeniatur quæ credere teneantur, dissentiunt, & diversas Regulas statuunt. Communis Regula fere ab omnibus Theologis tradita est omnes fideles debere credere explicitè Articulos qui solenni ritu celebrantur in Ecclesiâ, & sufficere sibi si eos credant. Hanc Regulam tradunt S. *Thomas Art. 7. & alii Scholastici in 3. distinct. 25. &c.* Hæc tamen Regula quibusdam insufficiens apparet tam excessu quam defectu. *Scotus quæst 1. Art 2.* indicare videtur præceptum commune si ei solum constringere ut credantur faciliora, quæ ipse vocat *grossa*. Quidam ex junioribus (*Suarez in 3. Tom 2. d. 43.*) affirmant, sufficere communi plebi si credant Articulos qui in Symbolo continentur. His ergo Regulis omissis, asserendum est omnibus fidelibus ineſſe præceptum, explicitâ fide credere hæc 3 Prim., Articulos fidei tam secundum illam numerationem qu quatuordecim numerantur, quam eos qui in Symbolo Apostolorum exprimuntur. Tenentur præterea credere Decalogum, & communiora præcepta quæ ad Decalogum reducentur, doctrinam etiam de septem Sacramentis, & de Oratione, de authoritate Pontificis, & Prælatorum Ecclesiâ. Hæc omnia cuicunque fideli necessaria esse docet *Cajetan in Summa, verbo*, Ignorantia. *Silvester. Armilla & Angel verbo*, Ignorantia. *Lorca in 22: Disp. 23 n. 10. & seq.*

Yet, I confess, that I finde not my self so merry hereat as the Cavalier, (at our supposed differences in Fundamentals) but will rather strive to excuse them, and to finde reasons for their variety: for the reasons seem to be serious, as the matter which they go about is weighty and profitable; even the proposal of those grounds whose knowledge is necessary to salvation: so far is it from being a monster, as this Author terms it, that his calling of it by this Title is so much the more monstrous, as it is true that himself acknowledgeth that there are such Heads of Christianity, which himself thus calleth monstrous. Behold a Truth of the Authors own bringing forth, and then mocked by him for a monster: but I will go on to speak for his Truth, and against his Monster; even against him, to plead for him and his fellows. True it is, that there may be a different enumeration of the Articles in the Fathers Rules of Faith, in the Creeds, and in the explicites of later writers, as well as our Fundamentals: and that for divers reasons.

One may be this, because some Catalogues may put in more Articles for more full unfolding and expressing of other Articles: so it is said by the Council of Chalcedon, that the additions in the Creeds of Constantinople[a] concerning the holy Ghost, was onely that the Essence and God-head of the holy Ghost might thereby be more cleared and expounded: And[b] *Ruffinus* speaks to the like effect.

a Evag. l. 2 c. 4.
b Propter nonnullos hæreticos addita quædam videntur, per quæ novellæ doctrinæ sensus videretur excudi *Ruff in Symbol.*

A ſecond reaſon of this variety might be the [c] various meaſures of capacities. Some meaſures of underſtanding and faith are ſmall: and it is not to be denyed but that ſom Articles, which are now neceſſary to be particularly known onely and believed in groſs, without danger of ſalvation. And that there is now no toleration of leſs degrees in this kind, for weakneſs of faith, or ſhallowneſs of capacity, I think wiſe men ſcarce dare to affirm.

[c] Variatur, fides augetur, vel diminuitur ratione diſpoſitionis hominis; nam fides poteſt eſſe major in uno quam in alio, non ratione primæ veritatis, quæ, cum ſit unica, & ſimpliciſſima, non diverſificatur in credentibus, ſed eſt una in omnibus: Tamen ea quæ ma e ſaliter credenda proponuntur, ſunt plura, & ſic ex parte credendorum, perſonarum, & temporum, poteſt fides accipi major & minor. *Reyn. Pant. de fide, cap.* 12

A third reaſon of this variety may be the various affection and intention of the deſigners of theſe heads: For one perchance would be ſure not to exclude any man from ſalvation, that hath any true, though never ſo little intereſt in it, by the knowledge of never ſo few fundamentals: and therefore this man contracteth them. Another he fears, leſt by the leſſening of them, thereby to include the ſalvation of ſome, others may be excluded from ſalvation by not knowing or not believing thoſe points which are leſſened, and therefore enlargeth them.

Now theſe reaſons being given, to defend this Author and his fellows againſt himſelf, I will add eſſays of ſome certainty upon this variety.

A firſt, that certainly ſo much muſt be known and believed of God in Chriſt Jeſus, as may unite us to him, and ſo make us partakers of his death and reſurrection unto remiſſion of ſins and regeneration: And therefore ordinarily his [a] Incarnation, Death and Reſurrection are certainly to be known and believed.

a *Rom.* 4. 24, 25 *Rom.* 10. 9. 1 *Cor.* 15. 1, 2, 3, 4.

Ja abſoluto nobis ac facili eſt æternitas; Jeſum ſuſcitatum à mortuis per Deum credere, & ipſum eſſe Dominum confiteri. *Hilar. de Trinit. lib* 10. where he calls it alſo, *Religionis portum.* Itaque ſine iſtâ Fide; hoc eſt, ſine Fide unius Mediatoris Dei & hominis Chriſti Jeſu, ſine Fide inquam Reſurrectionis ejus, quam Deus hominibus definivit; quæ utiqui ſine Incarnatione ejus, ac morte non poteſt veraciter credi: Sine Fide ergo Incarnationis, & Mortis, & Reſurrectionis Chriſti, neque antiquos juſtos, ut juſti eſſent, *potuiſſe* mundari, & vel gratiâ juſtificari veritas Chriſtiana non dubitat. *Aug. contra Pelag. & Cœleſt. lib.* 2. *cap.* 24.

Secondly, that ſo many Heads and Articles, as conduce to this union, may be called fundamental, becauſe they knit and unite us to Chriſt the foundation.

Accordingly, more of theſe points being known to one then to another, and the more points working the union in one, and the fewer in the other, the more may be called Fundamental, to the one, and the fewer, to the other; ſo a great houſe built on a rock, and by more ſtones knit unto the rock, then a leſſer, may be ſaid to have more fundamentals then the leſſer; yet both have as true an union with the rock each as other.

Thirdly, it is good, in teaching to enlarge the points as much as may be; ſo to give a full meaſure of fundamentals, for the largeſt meaſure of knowledge and capacity, that no meaſure may want his fulneſs: But in cenſuring to damnation, it is good to contract the meaſures much, as truth will poſſibly give way to charity, that the leaſt meaſure of ſaving knowledge and faith be not damned.

The moſt fundamental is the Incarnation of the Deity. For the foundation it ſelf is God with us. For there is no rock but God, *Pſal.* 18, 31.

nd all the Church is built on this Rock unto ſalvation, *Mat.* 16. 18. Therefore Arian, or any others that build not their faith on the Godhead of the Son, are not built on the Rock, but on the ſands. And the judge himſelf hath made known his judgement on them: They ſhall not ſee life, but the wrath of God abideth on them, *Joh* 3. 18. 36 So alſo *ob.* 20. 31. 1 *Tim.* 3. 16. 2 *Cor.* 5. 18, 19. *Col.* 2. 9, 10, 11, 12, 13. 2 *Cor* 4. 3, 4. Wherefore, Ignorantes eum qui ex Virgine eſt Emanuel, privantur munere ejus, quod eſt vita æterna. *Iren. l.* 3. *c.* 21.

Fourthly,

Fourthly, as the Teacher ſhould enlarge his teaching, ſo let not the learner voluntarily ſhut or contract his learning, knowing, nor believing the grounds of Chriſtianity; but go on as far as his meaſure will give him leave, until he have found Chriſt Jeſus dwelling in his ſoul by his ſpirit, and by that ſpirit witneſſing to his ſoul, that he is the Son of God, even an heir annexed with Chriſt: for then, and onely then ſhalt thou have a comfortable certainty of the ſufficiency of thy fundamentals, when thou feeleſt thy ſelf an habitation of God by the Spirit, Beſides, if God intend to lay thee in the foundations of a palace, do not thou contract them into the foundations of a cottage.

CHAP. XI.

In oppoſition to the Cavaliers ninth Chapter, containing a vain Challenge of Proteſtants, for not daring to declare their Fundamentals, divided into three Sections.

Sect. I.

Wherein are confuted his cavils againſt the Apoſtles Creed, as not containing all points Fundamental.

THe title of this Chapter, and the Chapter it ſelf are at ſome diſcord: For the title ſaith, *That the Proteſtants neither do, nor dare declare what are their fundamental points of Faith*: and the Chapter, even in the firſt words, ſaith this, *It is uſual with many to affirm, that the Apoſtles Creed contains all fundamental points of Faith.* So it ſeems, that Proteſtants do declare their fundamental points; and the Title beats them for not declaring, and the Chapter beats them for declaring: Thus the Proteſtants muſt be beaten howſoever, not indeed for declaring, or not declaring, but becauſe they are Proteſtants. A right mark of faction, which commonly makes an ill conſtruction of all, even of the good actions of thoſe againſt whom it is factious. But let us ſee how he chaſtiſeth us for our declaring, *Theſe men, when they are preſſed, grow ſoon aſhamed of that opinion; when they are told, that in the Creed there is no mention made at all, either of the Canon in holy Scripture or of the number or nature, yea, or ſo much as the name of Sacraments.* But let this Author conſider, whether he ought not to be aſhamed, who thus

thus casting shame upon Protestants, casts it also on the Fathers. For, do the Fathers in their rules of Faith make mention of the Canon of Scripture, or the number, or of the name of the Sacraments? Let him survey them in *Irenæus*, *Tertullian*, *&c.* and he shall see, that they do not. And yet *Tertullian* saith of the rule of Faith, *Nihil ultra scire, est omnia scire.* Again, do you not thus cast shame on your own fellows? For, do not many of your own Doctors in their Explicites (called by your self, more fundamental) leave out the Canon of Scriptures, and the number, yea, the nature and name of Sacraments? If therefore they do say, that it is a mortal sin, not to know explicitely these important points, which are more fundamental, then may they be ashamed to leave their Disciples in mortal sin, by not naming the [a] Canon or number of the Sacraments explicitely to be believed: And if you clear them, you shall clear us also. But withal, give me leave to ask, even in defence of these your fellows: Do you think that no man can be saved that doth not know the number of Canonical Books, if he believe the fundamental points contained in those Books? Or do you think that one who was baptized in his infancy, not knowing then the vertue and use of the Sacrament of baptism; and dying before he come to the knowledge of the use of the Eucharist, may not be saved by believing in Christ, and being regenerate by this faith? Your own Jesuite [b] *Becanus* may stop your mouth, when he saith, That *Faith is not so stirred up by the Sacraments, that it is the effect of them; and that otherwise, the Sacraments would not profit children.* So, till you answer him, do not require of us to bring in Sacraments as fundamentals of that faith, which is denyed by your own to be an effect of them. But you are soon weary, and I hope ashamed of this point; and therefore wander to another, not much more of kin to the point, then the Chapter hath been hitherto to the Title. You say, there are great differences between the Protestants and you, about the understanding of the Article of the descent of Christ into hell, and the other of the holy Catholick Church, and the Communion of Saints, *&c.* But what do you here talk of differences in understanding fundamentals, where the present question is, Whether the Protestants do acknowledge their fundamentals to be contained in the Creed? For, if Protestants declare their fundamentals are contained in the Creed, then your Title is gone, which saith, That *they do not, nor dare not declare them.* And surely it will ask a greater strength, and a far bigger volume then *Charity mistaken*, to prove that Protestants do not rightly understand the Articles of the Creed. But secondly, the Authors objection is grounded not onely upon a new, but upon a false supposition, if his fellow Romists may be Judges: For his supposed proposition is this, *That all the Articles in the Creed are Fundamental.* Now this is different from

[a] See before Romish Authors alledged, who say, that twelve or fourteen Articles (whereof these of the Canon & Sacraments are none) do sufficeto be explicitely believed; and divers Romish Authors alledged by *Lorca*, that differ in the number of Canonical Books.

[b] Sit finis Sacramentorum esset excitare fidem, Baptismus non prodesset Infantibus; sed Ils potius qui præsentis sunt. Item, Illi dicunt, Sacramenta ideo instituta esse, ut excitent fides, ex quo sequitur effectum illorum esse fidem; hoc jam refutari ——. *Becan Manual.* 1. n. 30, 31. *& seq.* And *Vasquez* brings in divers great Doctors, that distinguish between the mysteries of faith, without the knowledge of which a man cannot be saved; and Baptism, and other Sacraments. Ex his tamen Doctoribus *Alexander*, *Bonaventura*, *Gabriel* & *Adrianus* loquuti solùm videntur de ignorantia Fidei circa mysteria, sine quibus salus non contingit alicui; cæteri verò de ignorantia cujuscunque præcepti divini positivi, quale est Baptismi —— Cum prædictis Doctoribus concordat Cordoba; quod attinet ad fidem mysteriorum, quæ ad salutem necessaria sunt, non tamen in eo quod spectat ad præcepta positiva Dei, qualis est Baptismi, & aliorum Sacramentorum. *Vasquez* in 1, 2. *Disp.* 120. *cap.* 1.

the

the firſt propoſal of our opinion, *That all fundamental Articles are in the Creed.* It is alſo denyed by his own fellows: For, though all fundamental Articles be there, yet they ſay, that ſome Articles that are there, may not be fundamental, or explicitely to be known upon loſs of ſalvation; as before hath been ſhewed out of *Vaſquez* and *Azorius*: Therefore to ſtand upon a different underſtanding of thoſe Articles, which are denyed by your own men to be Explicites (or doubted) is beſides the matter. But thirdly, Do we differ from you in underſtanding thoſe points? What is that to the point undertaken in the end of the laſt Chapter, and promiſed to be ſhewed in this, *That we differ among our ſelves in the number of Fundamentals?* You are now gone from our ridiculouſneſs, by differing in the number of fundamentals; and are come to a ridiculouſneſs of your own, by your differing from us in the falſe underſtanding of ſome Articles of the Creed, which all your own Prophets do not account Fundamentals. But you add: *It is to little purpoſe to know or confeſs, that the Creed contains all Fundamentals, unleſs there were ſome certain way to underſtand them right.* This is again a ranging from ſhewing our differences among our ſelves, or that we have not theſe Fundamentals: Yet I anſwer, We have a certain, and the beſt way of underſtanding them right; we have a learned Miniſtry endued with gifts from on high, which teacheth and preacheth theſe Fundamentals, and the right meaning of them. And the right meaning thus taught, the ſpirit in the hearers doth ſo diſcover and certifie the truth of them, that the hearers ſee the Articles to be Gods truth and not mans: And accordingly, their faith thus believing them, reſteth on God as the ſole Foundation of their faith; and this teaching of the Catholick Church we uſe, commend, and allow. But that *the ſingle Article of the holy Catholick Church ſhould contain the reaſon of all our faith fundamentally*, ſeems to me an high kinde of blaſphemy. And this blaſphemous doctrine, as we have before ſhewed, is the very ſpirit of Popery or Antichriſt, which ſets up the Pope in Gods place, and makes his believers truely Papiſts or Antichriſtians. And this great offence and myſterie of iniquity carryeth Papiſts by throngs into the Land of darkneſs; and into this ſecret of theirs the ſouls of the ſaved may not enter: True it is, that God uſeth the ſervice of the Miniſters, or, if you will, of the Church, in publiſhing the Articles of faith; but no other foundation of ſupernatural faith there is but God himſelf, though ſpeaking by man unto man; the fundamentality of our faith paſſeth through man that is the inſtrument, and reſteth wholly upon God. But ſaith he, *If we underſtand it otherwiſe, the Scripture it ſelf ſpeaks of particular errors; which are damnable in them, by whom they are imbraced: and yet they are not at all againſt any expreſs Doctrine of the Creed: as namely, where Saint* Paul *calls it a Doctrine of devils to forbid marriage and meats, &c.* I anſwer, firſt, That the Author hereby proves that, which we deny not, and diſproves not that which (he ſaith) we affirm: For the point is not, Whether there be any damnable errors beſides thoſe that are againſt ſome expreſs doctrine of the Creed: But, Whether there be in the Creed

those fundamental points, which being truly believed, will cause unity with Christ the Head, and unity with his Body the Church. Other errors against other Truths in Scripture not fundamental, we acknowledge there are many, and proceeding from the Devil the Father of Lyes, and in themselves damnable to such as hold not the true Foundation, Christ Jesus, by believing Fundamentals. And it is to be feared, that such are many of those true Papists, whose foundation is the Pope: But otherwise they may be rather [a] damnable in themselves, then actually damning to those, who by [b] infirmities hold them, and by believing fundamentals are in Christ Jesus, to whom there is no condemnation. Secondly, not onely Fathers in their Rules of faith, but the Romists themselves do not place the lawfulness of meats and marriage among their chief heads of Christianity, or Explicites and Fundamentals, and therefore this Author doth ill require of us, that which he cannot obtain of his fellows. Wherefore, let him first make this objection against them, and when he hath their Answer, let him take it for us.

It is a Romish distinction, Reatus simplex, & redundans in personam.

b Sequitur, illum solum amittere fidem qui peccat contra fidem sciens & prudens; errans voluntariè, aut dubitans. Ille tamen qui peccat ignorantia, quamvis crassa, & culpabili culpâ mortali sicut non est hæreticus, sic etiam nec fidem perdit; ut satis clarè S. *Thomas* Articulo illo tertio (*q.* 5.) docuit illis verbis: si enim non pertinaciter dissentit, non est hæreticus, sed solum errans. *Lorca in* 22 *Sect.* 1. *Disp.* 33.

But being unhappily, as well as impertinently fallen into the mention of these damnable errors, he saw, that as soon as they were brought in, they looked, at least, asquint, on the Church of Rome, and claimed kindred of her: And therefore he thought that there was need of an Apologie to put off this kindred and acquaintance: *Which by the way is not to be understood of the Chastity and fasts of the Catholick Church* (*as Protestants do most perversly affirm*) *which knows that those things are lawful: but that yet it is most grateful to God, when his servants for his love deprive themselves of those delights: But of the Heresies of the Manichees, as Saint* Augustine *doth expressly declare, who forbad both marriage and meats; as being abominable and impure through the institution thereof: which they said was derived from a certain second ill conditioned god of their own making.* But this, nor all the water in the Sea will wash away all the kindred between Romists and these errors: For though Saint *Augustine* may apply this Prophesie to the Manichees, yet may he not also apply them to the Montanists, [a] *Tertullian* himself acknowledging that they have been taxed out of this very place; And if to the Montanists, why not to these Romists, who, with *Durandus*, maintain a curse, and so an impurity of flesh, and cleanes of [b] fish: who also forbid marriage to Priests, which this place plainly condemneth? And whereas this Author talks of voluntary deprivation, it is certain, that many (what soever this Author saith) have not deprived themselves voluntarily of marriage: but have taken it upon them as a yoke and burden, which neither they nor their predecessors were able to bear, many sinking under it unto the very Pit of Hell. And let them labour with their wits and pens so much as they can, they will never by reason, nor by the lives of their Priests

a Semel in totam macellum qua Apostolo missi detestatores eorum, qui sicut nubere prohibeant ita jubeant cibis abstinere á Deo conditis & ideo nos jam tunc prænotatos in novissimis temporibus abscedentes a fide, &c. *Tert. de Jejun. adver. Psychicos.*

b How shall a spectator believe that flesh is not thought unclean, when he seeth a Fast to exclude it, and yet to admit all delicate and incendiary fishes, conserves and wines? Licet libere sæpius vinum. *Navar. man c.* 21. *n.* 13. In more positum est, ut in diebus jejuniorum piscibus, leguminibus, fructibus, & vino similiter utamur; & omnes communi consensu testantur, id quod solum in potum, non in cibum sumitur, cujusmodi vinum etiam est, jejunium minime re-

diſprove Chriſts truth, *That all men cannot receive it*; nor prove their own [c] untruth, *That all men can receive it*: And ſurely, the Fornications, Adulteries, Murders, and pollutions that have iſſued from this Law of *Cælibate*, I doubt not, cry aloud to heaven againſt Rome (as once againſt [d] Sodome) for that ſore to which it is condemned.

[c] Eſt verum, omnes qui volunt poſſe continere. *Bellarm. de Monachis cap.* 31.

Yet we read in the Hiſtory of Trent, *lib.*7. many reaſons were given for Prieſts marriage, whereof one was, Want of continent perſons fit to exerciſe the Miniſtery And the chief reaſon of forbidding it, is there expreſſed, *It would turn the Prieſts affections to their Families, from the Popes Hierarchy.* [d] Sodomiticum ſcelus ex *Cælibatus* rigore eas radices in Clero Romano defigit ut *Petrus Damianus* eremum petere coactus, librum conſcribat cui Titulus, *Gomorræus*, in quo omnes ejus ſpecies ediſſerit, quales tum apud eos bacchabantur eumque *Leoni* nono inſcribit, cujus adverſus tanti mali diluviem opem implorat. *Pleſſ. Myſt. iniquit. ad annum* 1060 In the year 1563 Proclamation was made within the Province of Sivil, that whoſoever knew or heard of any Monks or religious perſons that had abuſed Auricular Confeſſion to abominable acts with Matrons and Maidens, they ſhould come in within thirty dayes, laying great penalties on the refuſers. Preſently there came in ſuch a number of women, only inhabitants within the City of Sivil, that twenty Notaries, and as many Inquiſitors would not have ſufficed to take the complaints. Wherefore the Inquiſitors gave thirty dayes more. The Monks, Fryers, and Prieſts go up and down very melancholy; and as great a plague was feared as the perſecution, which was then hot againſt the Lutherans But the Inquiſitors fearing to bring their ſpirituality into hatred and obloquy, and eſpecially to diſcredit their Auricular Confeſſion, contrary to all mens expectations, made a ſtay therein, though the Court was orderly ſeiſed *Diſcov. of the Spaniſh Inquiſition.*

He adds further: *In like manner Saint* Peter *ſaith, that* Saint *Paul in his Epiſtles had written certain things which were hard to be underſtood, and which the unlearned and unſtable did pervert to their deſtruction: Saint* Auguſtine *declares upon this place, that the places miſunderſtood concerned the Doctrine of Iuſtification, which ſome miſconceived to be by faith alone, by occaſion of what Saint* Paul *had writ to the Romanes; and of purpoſe to countermine that error, he ſaith, that Saint* James *wrote his Epiſtle, and proved therein, that good works were abſolutely neceſſary to the act of Iuſtification. Hereupon we may obſerve two things; the one, That an error in this point alone, is by the judgement of Saint* Peter, *to work their deſtruction, who imbrace it. And the other, That the Apoſtles Creed which ſpeaks no one word thereof, is no good Rule to let us know all the fundamental points of faith.* To this I anſwer, First, That this Author goes on ſtill upon falſe grounds, as if we ſaid that all errors in faith that may damn men were fundamental, and expreſsly againſt ſome Article of the Creed. Whereas, we have often affirmed, That any error, though not fundamental, may damn men, that by a lively faith hold not rightly the fundamentals, and ſo are without Chriſt. And it ſeems, that theſe men were not well grounded and founded by fundamentals in Chriſt Jeſus, whom Saint Peter calls unlearned and unſtable, and their error the error of the wicked; A generation of vipers turn wholſome food into poyſon, and abuſe Scriptures to their own condemnation.

But ſecondly, That *faith doth not juſtifie, but that good works are abſolutely neceſſary to the Act of Iuſtification,* is moſt untrue, and againſt Saint *Auguſtine* himſelf: Untrue; for, a man is juſtified by faith in Chriſt, and not by his own merits; which, in your Language, are good works, as divers of your own Authors

affirm. And a man in the instant of his Justification may dye before he hath had time to do good works, and yet his Justification may be good. And it is against Saint [c] *Austin* even in the same place, whence the former saying of Saint *Peter* is taken, where you may find that commonly known sentence of his, *Opera sequuntur justificatum, non præcedunt justificandum; Good works follow justification, and do not go before it*: So that whiles this Author observes two things, he gives more then two scandals to his Reader. For first, he chargeth falsly not Saint *Austin* only, but Saint *Iames* with holding this error, That good works were absolutely necessary to the act of justification. And then secondly he will make him to say, that the not holding of this error, is an error which may work their destruction that embrace it: Yea thirdly, that the Apostles Creed is no good rule to let us know all the fundamental points of faith; because it speaks no one word, to teach us that the Cavaliers error is a fundamental point of faith.

Lastly, his own Doctors do bring into their Explicites, our faith in Christs [d] passion and resurrection for justification; but not this his Article, *That good works are absolutely necessary to the act of justification.* And if they do not, why doth he require it of us in our fundamentals?

[b] Pighius, Contarenus, Cassander, Feurt, &c. And the very Councill of Trent saith, That Justification is free, and not merited by Faith or Works. Nihil eorum quæ justificationem præcedunt, sive fides, sive operu, gratiam promoreatur. *Concil Trident. Sess. 6. can.* 7 And therefore *Becanus* Sequitur ipsa Justificatio, id est, acquisitio, seu infusio justitiæ inhærentis. Cujus justitiæ duplex est effectus formalis; Alter expulsio, seu remissio peccatorum: Alter sanctificatio & renovatio interioris hominis; uterque, respectu nostri, gratuitus. And he cited this Chapter of Trent, *Bec. Manu. lib. 1. cap.* 16. [c] Cum ergo dicit Apostolus arbitrari se justificari hominem per fidem sine operibus Legis; non hoc agit ut præceptâ ac professâ fide, opera justitiæ contemnantur: sed ut sciat se quisque per fidem posse justificari, etiamsi Legis opera non præcesserint; sequuntur enim justificatum, non præcedunt justificandum: unde in præsenti opere non opus est latiùs disputare, præsertim, quia modò de hâc quæstione prolixum librum edidi, qui inscribitur de literâ & spiritu. *August. de fide & operibus, cap.* 14. Per ipsam (Gratiam) quippe justificatur gratis, id est, nullis suorum operum præcedentibus meritis; alioquin gratia jam non est gratia, quandoquidem ideo datur, non quia bona opera fecimus; sed ut ea facere valeamus, *August. de spiritu & litera cap.* 10. [d] Quem commissio peccatorum diabolo subdidit, remissio peccatorum per sanguinem Christi data à diabolo eruit, ut sic justitiâ vinceretur diabolus, non potentiâ. Sed quâ justitiâ? esu Christi? Et quomodo victus est eâ? Quia in ea nihil dignum morte inveniens, occidit eum tamen. Et utique justum est, ut debitores quos tenebat, liberi dimittantur, in eum credentes, quem sine ullo debito occidit. *Lessius* (*ex Aug.*) *lib.* 3 *dist.* 20.

Sect. II.

Wherein his Exceptions against the 39. Articles of Religion established in this Church are answered.

But having quarrelled in vain with the Creed, to prove the insufficiency of it for fundamentals, now he comes to the Articles; where he thus begins: *Others say that the Book of the 39. Articles declares all the fundamental points of faith, according to the Doctrine of the Church of* England; *but this also is most absurdly affirmed: For, as it is true, that they declare in some confused manner (which yet indeed is extreamly confused) what the Church of* England *in most things believes;*

so

ſoit is true, that they are very carefull, that they be not too clearly underſtood. And therefore in many Controverſies, whereof that Book ſpeaks, it comes not at all to the main difficulty of the queſtion between them and us, and eſpecially in thoſe of the Church, and Free-will. While the Author ſpeaks of a confuſed manner, and which is extreamly confuſed, his words do return upon himſelf, and his own diſcourſe: For, that he may make his diſcourſe confuſed, it ſeems he makes uſe of this doubtfull word *Declare*. For if we ſay, That the Book of Articles declares our fundamentals of faith, we do not ſay, it declares all the knots of queſtions which are between us and the Romiſts. For it is well known there are divers controverſies between us and the Romiſts which are not of fundamentals. And neither the Fathers in their rules of Faith, neither Romiſts in their Explicites do declare the knots of queſtions which may ariſe even concerning fundamentals themſelves; if the fundamentals be ſo expreſſed, that their true and ſaving ſenſe may be received and believed by the working of that Spirit, which makes Chriſts ſheep to hear Chriſts voice. They that thus believe, ſhall be ſaved, though they know not all the knots which cunning and erring men do make. They that write rules of Faith, Explicites, and Fundamentals, do not in the ſame undertake to write all knots of controverſies which concern them. And the Cavalier doth not find them in his own Doctors among their Explicites: wherefore the anſwer which he makes for them, let him take for us.

Secondly, for his particulars of the Church, and Free-will: Firſt, for the Church; Doth our Church hold, that the viſibility and inerrability of the Church are fundamentals? And if ſhe do not, how can this Author accuſe her for not ſhewing fundamentals; becauſe ſhe ſhews not thoſe points which ſhe doth not hold to be fundamental? The [h] Church is not the foundation of the Church, but ſhe her ſelf is built upon that only foundation Chriſt Jeſus. And even your own men are not agreed about making the Article of the [i] Church one of the Explicites; or at leaſt agree not in declaring theſe points of controverſies concerning her to be explicitely believed.

And for Free-will, I might ask firſt: Doth this Author find in any of his Doctors this knot of Free-will for an Explicite? But ſecondly, Doth the Councill of Trent it ſelf, called of purpoſe to end controverſies, ſo ſet down the knot of this controverſie, that your own Romiſts are agreed of it among themſelves? True it is, that the main body of the Papacy dotes upon Free-will, according to their Leaders, who, as this Author well affirmeth, have many (profitable) Doctrines; as that of Merit, Supererogation, &c. depending upon it. But yet there are among them ſome, that hold the efficacy of grace on the will, which the Proteſtants do teach; and ſo the Authors confuſed manner doth now light on the precious Synod of his dear Mother, whoſe Champion he is; but not without prevarication: For, while he condemns a confuſed ſpeaking of Free-will, he is become that ſon of *Solomon*, who ſhameth his mother: For ſhe hath taught, and

[h] Sciendum eſt quod Eccleſiam credere, non tamen in Eccleſiam credere debeamus, quia Eccleſia, non Deus, ſed domus Dei eſt. *Aug. de tempore, ſerm.* 181.

[i] Acknowledged before by *Vaſquez* and by thoſe who hold the fourteen Articles to ſufficefor Explicite faith.

and, as he calls it, *Declared Free will*, in ſuch a confuſed manner, that her own children cannot agree about her meaning.

And now he ſets down the words of the tenth Article concerning Free-will, and concludes, *That this is true Catholick Doctrine, which we believe better, then they.* A man would have thought here, that we had been almoſt friends; but let not the Reader be miſtaken: for the work of miſtaken Charity, is not to make peace, but diviſion. Therefore after a confeſſed agreement, a diſagreement is to prickt out; *They declare not* (ſaith he) *whether or no a man have freedom of will to do a good work, or not to do it, when firſt he is inſpired and moved to it by God Almighties grace: which we affirm, and they deny: which is the only knot of our queſtion, and the point upon which ſo many other Catholick-Doctrines depend.* I deſire the Reader to take ſpecial notice of theſe words of the Cavalier, *That upon the Doctrine of Free-will many Romiſh Doctrines do depend*: For hence may ariſe a caution to thoſe that affect this Doctrine of Free-will, ſince here they ſee it confeſſed by the Cavalier, that on this Doctrine many Romiſh Doctrines do depend; ſo it concerns them to beware how they admit this Doctrine, which hath ſo much Popery in the belly of it.

But now to the main knot of his queſtion I give this anſwer, That in untying this knot there is yet left unfolded the chief pleat of the knot: For the chief fold of this knot is not, Whether the will, being inſpired and moved by God, there be freedom in it to will, or not to will; but whether the will be not at any time ſo moved by grace (eſpecially in converſion) that though it may will, or not will; yet will certainly and infallibly move that way, to which Gods grace enclines it. For indeed the freedom which theſe men ſpeak for, is a freedom of the will from the Grace of God. For they would have the will ſo free from Gods grace, that grace ſhould not actuate and work it to will and to do. For other freedom of the will we acknowledge, even the moſt excellent freedom; affirming, that when the will is thus moved by God, it willeth freely that way to which Gods grace moveth it; yea, moſt freely, becauſe moſt willingly. For, this is the ſoveraignty of power iſſuing from the higheſt cauſe, that it worketh in ſecond cauſes according to their own natures: and therefore it works in the will of man, by making it moſt freely willing. Accordingly grace doth ſo worke in the will, that the will determines it ſelf that way to which grace doth incline it. And thus (as it hath been well obſerved) *The fear of overthrowing Free-will is removed, ſince things are violently moved by a contrary cauſe, but never by their own: And God being the cauſe of the will, to ſay it is moved by God, is to ſay, it is moved by it ſelf.* And indeed this is the chief freedom of the will which we maintain, when the will doth freely move, being moved by the higheſt cauſe, whoſe ſervice is perfect freedom: Onely, becauſe the word hath been abuſed, [k] we do abſtain from that term, which by this abuſe is likely to be miſ-underſtood. But this higheſt and moſt excellent freedom we truely maintain, even that by which the will is free, when God worketh it freely to will: Yet many

Fiſh Trent. lib. 2.

[k] Vocabulum ambiguum in altero ſenſum verum & bonum, in altero falſum & pernicioſum *Bellar. lib. 4. de lib. arb. c. 6. ex Calv. Inſtit. l. 2. cap. 2.*

many Romiſts complain, becauſe no other freedom will pleaſe them, but that the will may be freed from God; and not be wrought by him to will as he will. But thus do they mainly fight againſt Gods glory, and mans ſafety: For firſt, great glory is got hereby unto God, that he can turn the wils that are moſt averſe from him, and make them willingly and gladly to will what he willeth: Even *Saul* breathing out threatnings and ſlaughter in his natural will, he can change into *Paul* in his new and ſpiritual will, *ready not only to be bound, but to dye for the Name of the Lord Jeſus.* And thus he that glorieth can onely glory in the Lord. Secondly, it gives God the glory of performing his promiſes: God hath promiſed a Seed to the woman, even Chriſt myſticall, aswell as Chriſt perſonal; and he hath promiſed a Seed to *Abraham* out of all Nations. Now, by this effectual power on the wills of men, doth he perform his promiſes: Therefore the Pſalmiſt, when he ſpeaks of Gods eſtabliſhing Chriſts Kingdom, ſaith rightly, *The people ſhall be willing in the day of thy power*: and accordingly, *Abraham*, having received the promiſe of this Seed, is ſaid to believe, that *what God had promiſed he was able to perform*: He did not believe in the wils of men left free from Gods ruling and effectual grace, that they would perform Gods promiſe: for indeed ſo he might have been deceived: but he believed in God and his power that he would perform this promiſed Seed; and accordingly the Seed of promiſe is born like *Iſaac*, by the will and power of the Promiſer. And in thus beleving it is ſaid, That *Abraham* gave glory to God. Wherefore, this being *Abrahams* faith, and this faith of *Abraham* giving glory to God, Let men firſt conſider, whether they can be the Seed of *Abraham* that have not this faith of *Abraham*. And next, If this faith of *Abraham* give glory to God, Let men be afraid by a different faith, even a faith in mans free will for the performance of Gods promiſes, to rob God of his glory. Thirdly, it gives God the glory of our prayers; for therefore we pray unto God, that his Kingdom may come, and his Will may be done, becauſe we believe that Gods effectual grace doth ſet up his kingdom in our Wils, and cauſe them to will the Will of God. Therefore we pray to God for this doing of Gods Will, which we could not pray for to God, if God did not produce this effect: for otherwiſe the Free-will-prayer muſt run thus; Lord give me onely ſuch free-will, that I may chuſe whether I will do thy Will or no: and not, that thy will may be certainly done. But for the certain and ſure doing of Gods Will, they muſt pray to their own free wils, which they believe do bring the poſſibility of doing Gods Will into effect. But this is many wayes abominable; One abomination it is, to pray to God that I may do his Will, and yet not believe that God worketh the will and the deed for which I pray. Anothers not to pray indeed that Gods will may be done, though Chriſt hath commanded it, but to pray that it may not be done, as well as be done. For if I pray onely to God that he may meerly leave it to my will, whether his Will ſhall be done or not, I do not pray certainly that his Will may be done

Acts 9. 1, 6. & 21. 13.

Rev. 12. 17. *Gal.* 3. 16, 28, 29.

Pſal. 110. 2, 3. *Pſal* 2. 8.

Rom. 4. 20.

Rom. 9. 7, 8.

Rom. 4. 11 24.

done, but that it may ſtand in an even ballance, whether it ſhall be done or not: and then it is very poſſible, yea likely, (as woful experience hath too often ſhewed) that his Will will not be done. But howſoever, ſure it is, to God they cannot pray; but (which is another abomination) muſt pray to their own wils, that Gods will may be ſurely done, the certainty of doing Gods will being ſuſpended onely on their own wils, and not depending on Gods effectual grace. How much better doth our Liturgie imitate this pattern of Chriſt Jeſus, and fulfil his direction? It prayes for the King, *That he may alway incline to Gods will, and walk in his way:* and for the people, *That they may lead a godly, righteous and ſober life: that they may in all things obey Gods bleſſed will; that they may ever obey his godly motions in righteouſneſs and true holineſs; that they may pleaſe God both in will and in deed; That his grace may prevent and follow us, and make us continually to be given to all good works.* And indeed, theſe prayers, and eſpecially the Lords prayer, being ſo ſoundly good, that the ſouls of men cannot but approve and uſe them, it doth ſeem to evince, that thoſe who do uſe theſe prayers, though otherwiſe they ſeem to favour this Romiſh free will, yet do not heartily believe that free will, which croſſeth and denyeth theſe prayers: as on the other ſide, it would be a mighty accuſation, if they ſhould ſo believe free will that they could not ſay the Lords prayer. Laſtly, It takes from God the glory of praiſe and thanks for our obedience; and eſpecially, for our differing from others: for the free-will-men cannot praiſe God ſo well as the Phariſee, who yet was not juſtified; for, they cannot ſay *Father I thank thee, that I am not like other men*: but they muſt ſay, Father, I thank thee, that I was like other men, and had the ſame free will, and grace which they had: but, That I am not like other men, I thank my own free will, which, by a different uſe of the ſame grace, wherein by thee I was made like other men, hath made me unlike to them. To conclude, This opinion of free will, as it robs God of his glory, ſo it robs man of his ſafety: for it hangs mans ſafety upon mans free will: God & his grace do not keep man, but mans free will keepes grace, and by grace keeps man: grace dependeth on the will, whether it ſhall be kept it ſelf, and whether it ſhall keep man or loſe him: But thus the will, grace, and the man are not ſafely [a] *kept by the power of God unto ſalvation.* Man is brought back again into the ſtate of free will which the old *Adam* had, and loſt: but with this diſadvantage, that he hath now a mighty *law* [b] *in his members, rebelling againſt the law of his mind*, which the old *Adam* had not: And now ſhall man, with all his imperfections iſſuing from this body of ſin, ſtand by free will, wherewith *Adam* in his full perfection fell? Whoſoever thinks ſo, hath need to think better of his imperfect ſelf, then of perfect *Adam*: But for my part, I ſee great cauſe to be affraid of that free will which hath undone him. Again, is there no more ſtability iſſuing from the ſecond *Adam*, Chriſt Jeſus who is God and man, then there would have been by deſcent from the firſt *Adam*, who was only a man? Doth Regeneration from Chriſt give no more

Collect of Chriſt his Circumciſion. Firſt Sunday in Lent. Firſt Sunday after Trinity. 17. Sunday.

Quidam non credendo credunt *Tertul.*

[a] Natura humana etiamſi in illa integritate in qua eſt condita permaneret nullo modo ſeipſam, Creatore ſuo non adjuvante, ſervaret. *Concil. Ar. Ca.* 19.

1 *Pet.* 1. 5.

[b] *Rom.* 7. 23.

more ſtability with his ſeed, then with Generation ſhould have been communicated to us deſcending from the old *Adam*, if he had ſtood in perfection? Yet of Chriſt that is ſaid which never could be ſpoken of *Adam*, nor can be ſpoken of free will; He is that Rock on which the Church being grounded, *The gates of hell cannot prevail againſt her*: And of the ſeed of God given through this ſecond *Adam*, we read, It is a remaining Seed, which keeps us from reigning ſin. Briefly, as we are born of promiſe, ſo God gave to the promiſed Seed a Land of promiſe, and the bringing that ſeed unto the Land of promiſe is ſure to this Seed by the effectual power of God the Promiſer, as the promiſed Seed was ſurely given by his promiſe: and accordingly, for the eſtabliſhing our hearts, we do often hear of the * faithfulneſs of God who hath promiſed. In God therefore is our ſafety, and not in our own free will; He is our ſhepheard, therefore we do not fear; his grace keepeth our wills and us, and our wills fundamentally and finally keep not this grace and us. And thus Gods glory and mans ſafety are joyned together by Gods powerful grace; and therefore we may cloſe up this Point in the words of Saint *Paul*, *God ſhall preſerve us unto his heavenly Kingdom; to him be glory for ever, Amen.* Yet may we add this Leſſon as a Corollary from the joynt conſideration of Saint *Pauls* Converſion and Doctrine, That they who have felt moſt the effectual power of Gods grace in their Converſion from the kingdom of Satan unto God, will be moſt earneſt in teaching this grace, and in giving glory to God for that effectual grace by which they have been converted.

Mat. 16. *Job.* 39. * 1 *Cor.* 1. 9. 1 *Cor* 10. 13. 1 *Theſ* 5. 14. 2 *Theſ.* 3. 3. *Heb.* 10. 23.

Yea, let us hereunto joyn that memorable [a] Caution, which may ſerve for a Load-ſtone to direct thoſe that ſayl in the deep of this Controverſie to the harbor of ſafety where they would be, *That in all doubts and difficulties they incline to that opinion which gives moſt glory to God:* For, as it hath been well taught, *This is the diſpoſition of godly mindes, to attribute nothing to themſelves, but all to the grace of God: whence it will come to paſs, that though a man ſhould give never ſo much to the grace of God, and thereby take away ſomewhat from the power of Nature and free will, he ſhall never depart from piety: but when ſomething is taken from Grace and given to Nature, thence danger may ariſe.*

[a] *Caſſ. Art* 18. *ex Bmavent.* Hoc piarum mentium eſt, ut nil ſibi tribuant ſed totum gratiæ Dei; Unde quantumcunque aliquis det gratiæ Dei, à pietate non recedet, etiam ſi multa tribuendo gratiæ Dei, aliquid ſubtrahat poteſtati Naturæ, vel liberi arbitrii: cum verò aliquid gratiæ Dei ſubtrahitur quod gratiæ eſt, ibi poteſt periculum intervenire.

He goes on: *So alſo do they play at faſt and looſe, when in the ſixth Article of holy Scripture, they enumerate all thoſe Books of the Old Teſtament which they allow to be Canonical: wherein, by the way, they are rather* [b] *Jews then Chriſtians, for not admitting the Books of* Judith, *the* Maccabees, *and divers others in the Canon.* This Author is ſtill buſie in bringing in the number of Canonical Books for fundamental; (as before in the Creed) when his own Maſters put it not among their Explicites and Fundamentals.

[b] Then was a Saint of Rome and a Cardinal rather Jews then Chriſtians, by the Cavaliers cenſure; for thus ſaith *Lorca*, Gravior Controverſia eſt de his libris, quos à Canone rejiciunt, non ſolum hæreticæ reſtentiores ſed etiam ſanctiores Patronius & Cajetanus. *Tract de loc. Cathol. lib* 1. *Diſp.* 3. *Dubit.* 3. ubi de libris *Tobiæ, Judithi, Eccleſiaſtici, Sapientiæ, & Maccabæorum* diſputat.

But yet, if the Fnumber were on all ſides taken for a fundamental, our Church hath ſufficiently expreſſed her meaning to men, whoſe eys are ſingle, and not troubled with the fiery humor of uncharitableneſs and contention: For firſt, for the number of the old, they enumerate (as himſelf confeſſeth) all the Books of the old Teſtament which they account Canonical; ſo then, if the number of Canonical books be a Fundamental, the Articles have ſhewed this Fundamental concerning the Old Teſtament: Yet thus he is not pleaſed, but is ſtill angry with the Articles, to his own hurt, and runs againſt them with a ſword, whoſe point he turns againſt his own ſoul, and the head againſt our Church: For he ſaith, *They are rather Jews then Chriſtians, for not admitting the Books of Judith, the Maccabees* &c. But the Author endangereth himſelf in this point, to be cenſured as neither good Jew, nor good Chriſtian, For Saint *Paul*, who was an excellent both Jew and Chriſtian, ſaith, That whereas great was the preferment of the Jew, yet herein it ſtood chiefly, *Becauſe that unto them were committed the Oracles of God.* So that if that was the chief preferment of the Jew under the Law and Old Teſtament, that the Oracles of God were committed to them; What ſhall we ſay of that Chriſtian, that takes this chief preferment from them, and ſcandalizeth them and others for following them, even in that wherein the holy Ghoſt by Saint *Paul* giveth them a chief preferment? Again, if thoſe were the Oracles of God, which were committed to the Jews, and theſe of *Judith* and Maccabees were not committed to them by God as his Oracles, and accordingly not received by them; Either theſe are not Gods Oracles, or Saint *Pauls* word will be denyed, that Gods Oracles were committed to the Jews. So that the Author hath herein good matter, not for penance onely, but for true and hearty repentance; for ſhaming the Jews and us for following them in that very point, wherein Saint *Paul* ſaith, that their preferment or advantage chiefly conſiſteth. Again, the Romiſts themſelves hold the Church of the Jews to have been the true Church in the time of the Law; and the high Prieſt an unerring head of that Church, as our Author before hath taught us. Now is it not againſt theſe Romiſts own grounds to ſay, That the Church of the Jews, when it was unerring, did err in the number of Canonical Scriptures, a Fundamental of this Author, or elſe an impertinency? Therefore *Lorca* more warily alloweth[a] (though in danger to be cenſured for a Jew) That thoſe Books were anciently given to the Jews. Howſoever, if the High Prieſt had not then the infallibility to diſcern Canonical Scriptures, how hath the Pope now that infallibility? For, our Author brings in the infallibility of the individual high Prieſt, to prove (as it ſhould ſeem) the preſent infallibility of the Pope; So that the high Prieſt either had this infallibility, and ſo the Author is put to ſhame, for ſhaming the Iews in their diſcerning and numbring the Canonical Scriptures; Or he had not this infallibility, and ſo he is put to confuſion, in his proving the Popes infallibility by him, that was fallible.

Rom. 3. 1, 2.

[a] Nec tamen concedendum eſt, hos libros antiquæ Synagogæ, ante adventum Chriſti ignotos fuiſſe, & extra Canonem; quoniam Eccleſia ab eis pro Apoſtolicis ſacros libros accepit. *Lorca quo ſup.*

But

But he goes on, and talks of Trifling, and not onely talks of it, but doth it: *They trifle alſo* (ſaith he) *when they tell us that they underſtand thoſe onely Books both of the Old and New Teſtament to be Canonical, of whoſe authority there was never any doubt in the Church. For they know as well as we, that the Apocalyps, the Epiſtle of St.* James, *St.* Jude, *and one of Saint* Peters, *were not acknowledged, till proofs were made, during the ſpace of three or four hundred years after Chriſt our Lord.* But if a Romiſt had written the ſame words which our Articles do, no queſtion he would have found out ſome gentle conſtruction, to have made it ſound and good; perchance he would have ſaid, that there was never any general doubt in the Church, and that the univerſal Church never doubted them: (For we know, that the moſt ancient Fathers received them and uſed teſtimonies from them) Or, upon the word, *Doubt*, there was no juſt ſound, or ſufficient doubt of them, no doubt that was worth the name of a doubt. But indeed, this Article (as it ſeems) mainly looking to the Apocryphals of the Old Teſtament, wherein alone ſtands the doubt, and difference of number between us and Rome; it might hold it ſufficient to uſe ſuch words as concerned that difference, not mentioning or regarding ancient differences in that of the New-Teſtament, wherein between us and Rome is preſent agreement. But yet more trifling and frivolous is our Authors inference: *Theſe men have been pleaſed out of their great grace to admit them, though the Maccabees muſt be rejected, becauſe they ſpeak of prayer for the dead* For we, or rather the Scripture hath ſhewed before, why the Maccabees are not received as Canonical; becauſe, contrary to this Author, but agreeable to Saint *Paul*, they were not committed to the [b] Jews as the Oracles of God. So we [c] found them left out of the Canon, and do not thruſt them out: but they are Romiſts that bring in the Maccabees to be Canonical, to prove prayers for the dead; becauſe they have no proof for them in the Canon. If the Canon prove not prayers for the dead, being beneficial to the Papacy, the Papacy muſt make Canon to prove prayers for the dead. For ſurely, if Apocrypha had not been made Canon, there had been no Canon to prove their Apocryphal prayer for the dead,

But now concerning the books of the New-Teſtament, the Author hath diſcovered an Elephant in an Atome: *Obſerve*, ſaith he, *what this book of Articles ſaith concerning the Canonical books of the New-Teſtament:* it ſaith onely this: *All the books of the New-Teſtament, as they are commonly received, we do receive, and account them for Canonical. But why do they not particularly enumerate all the books which they acknowledge to be of the New Teſtament, as they had done them of the Olde* A ſtrange wonder, and one that deſerved obſervation; and an obſervation that well deſerved a queſtion: but the queſtion ſcarce deſerves an anſwer; eſpecially ſeeing the Author anſwers himſelf before he makes the queſtion. For firſt, who doth not ſee, that in the books of the New-Teſtament, there being no differences between us and the Romiſts, it was ſufficient to ſay, that thoſe are received for Canonical, which are commonly received?

And ſecondly, this Author himſelf ſo far anſwers his own queſtion

[b] Hanc Scripturam, quæ appellatur Maccabæorum, Iudæi non habent ſicut Legem, & Prophetas, & Pſalmos, &c. *Auguſt. cont. Epiſt. Gaudent. l. 2 c 23.*

[c] Non oportet libros qui ſunt extra Canonem legere, niſi ſolos Canonicos Novi & Veteris Teſtamenti. Quæ autem oporteat legi, & in authoritatem recipi hæc ſunt, *Geneſis, Exodus* &c. At Maccabæorum libri in hoc Catalogo nuſquam leguntur. *Concil. Laodicen. in ſexta Synodo confirmatum.*

before he makes it, that he acknowledgeth the page fore-going, *That theſe men have been pleaſed, out of their great grace, to admit Saint* James, *Saint* Jude, *&c.* Yet now he takes a deep exception for not naming St. *James*, which is ſo admitted; that he himſelf can by name ſay, that we admit him. So it ſeems, we had no great depth in hiding the name of St. *James*, which our Author, as ſhallow as his pen runs, did ſo eaſily finde. But I confeſs, I am ſorry both for him and my ſelf: for him, that he is troubled with working ſuch Cob-webs; and for my ſelf, that I have the labour of ſweeping them away. Yet will he needs go on in ſuch induſtrious vanities: *But abſtracting from all theſe inſincerities, wherewith that book of Articles is full fraught, they do not ſo much as ſay, that the Articles of Doctrine which they deliver are fundamental, either all, or half, or any one thereof, or that they are neceſſarily to be believed by them, or the contrary damnable if it be believed by us. But they are glad to walk in a cloud for the reaſons which have been already touch't.* Our Author commends the book of Articles, while he calls the Inſincerities of it, *Theſe inſincerities*; that is, theſe which before have been ſhewed to be inviſible, and no Inſincerities; Inſincerities onely in the eye of the Author, which did caſt the ſhape of them on the book, when he read it.

But, ſaith he, *They ſhew not which are fundamental, and which are not:* Neither did they ever promiſe you that they would do ſo. The fundamentals are ſaid to be there, but no man ſaid, for ought I know, that there it was ſhewed which are fundamentals, and which are not. Your ſelves hold points of importance, which are more fundamental, and to be explicitely known; and doth every Romiſh Council tell you which are theſe points, and which are not? And if it doth not, why do you demand it of our Church in her Synod, more then of your own? Or if you can excuſe your own, why do you quarrel with ours? It was not the intended, much leſs promiſed buſineſs of our Church, there to diſtinguiſh fundamentals from ſuperedifications; but to ſet down both fundamentals, and ſuperedifications. And theſe being taught to her children, the ſpirit of Chriſt the foundation, will diſcover the fundamentals to his members, and thereby ſettle them on Chriſt, and further build them up by the ſuperedifications, according to their appointed meaſure. And I have before ſhewed how our fundamentals may be diſcerned, though I may ſay ſomewhat like to that of our Saviour to the Jews, *Why of your ſelves diſcern ye not that which is right, and rightly fundamental?* For, if you know how to finde out theſe grounds of Chriſtianity, which muſt be explicitely known, which your ſelves acknowledge to be more fundamental, you may eaſily finde out our fundamentals; ſo that all this is but an empty out-cry, to affright the Reader with noiſe without reaſon: thus to call for a deſignment of fundamentals, where none was undertaken, and where in like caſe your ſelves do it not; and to quarrel with fundamentals, which your ſelf and yours do acknowledge. Yet when Romiſts have agreed of the ſet number themſelves, let them ſend to us their Catalogue defined by a Synod, and it may be, we may deal with them upon exchange.

The

The Cavalier goes on: *Maſter* Rogers *indeed in the Analyſis which he makes of thoſe nine and thirty Articles, ſpeaks loud enough by way of taxing the Doctrine of the Church of Rome, as being contrary to that of the Church of England; and he gives it as many ill names as his impure ſpirit can deviſe; and affirms, among other things, that many Papiſts, and namely, the Franciſcans, bluſh not to affirm, that S.* Francis *is the holy Ghoſt, and that Chriſt is the Saviour of men, but one mother* Jane *is the Saviour of women: a moſt execrable aſperſion of* Poſtellius *the Jeſuite: with a great deal of ſuch baſe traſh, as this: and yet his book is declared to have been peruſed, and by the lawful Authority of the Church of England permitted to be publick: But yet even Maſter* Rogers *himſelf is not ſo valiant as to tell us in particular, which point of their doctrine is fundamental to ſalvation, and which is not.* True it is, that Maſter *Rogers* doth very clearly and audibly ſpeak againſt and condemn divers errors of the Church of Rome, as being not onely contrary to the doctrine of the Church of England, but to the word of God, with which commonly he confronts the errors, which he brings forth to judgement. And among them he ſheweth ſome errors of a high nature, which make Saviours of Merits and Maſſes, and Popiſh Pardons; yea, which carry the faith of the ſoul from God unto man, the Pope and his Councils. And, for ought I ſee, he doth not give worſe names then the pureſt and holieſt ſpirit gives to the Pope, who calleth him, *the man of ſin, and ſon of perdition,* &c. And the impurity which this Author at his own coſts, and upon his own word lays on him, Mr *Rogers* lays on Rome by proofs and allegations, as in divers places, ſo particularly in the nineteenth Article, *Propoſ.* 7. whereof the Title is this, *That the Church of Rome moſt ſhamefully hath erred in life, ceremonies, and matters of faith:* But, for that to which this Authors ſpirit gives the ill name of *baſe traſh,* it is brought in as the filth of his own aſſociates, and teſtifyed by other writers; and therefore the baſeneſs of it moſt juſtly ſhould light on them that are the firſt Authors of it. Neither is it ſtrange amongſt Papiſts to make creatures to ſhare ſalvation with our Saviour; the hymns concerning the milk of the bleſſed Virgin, the blood of *Thomas,* the vertue of the wooden Croſs, ſinging it aloud in the ears of the world. Filthineſs and baſeneſs, moſt abominable, and that deſerves to be ſwept out of the Church with deteſtation, and to be carryed out as the *Filthineſs out of the holy place* in the Reformation of *Hezekiah:* and why, in an equal judgement, ſhould not Mr *Rogers* in his books much rather be permitted to be publick for naming ſuch filthineſs with deteſtation, then Rome allowed to be Catholick, though uſing ſuch filthineſs with practical approbation? Laſtly, the want of valour in Mr *Rogers* to tell us which point of our doctrine is fundamental, and which is not, I think is no juſt accuſation; becauſe, for ought I know, he did not undertake this as his buſineſs; neither had any Romiſh Cavalier yet challenged him upon this quarrel.

2 *Theſſ.* 2.

Tu per *Thomæ* ſanguinem, &c. Lac Matris miſcere volo cum ſanguine Nati. Ave ſalus totius ſeculi Arbor ſalutifera. Item, In Cruce Chriſti ponimus ſpem ſalutis; Cantat enim Eccleſia, O Crux, ave ſpes unica, &c. *Aquin.* 3. *Qu.* 25. *Art.* 4.

SECT.

Sect. III.

Wherein is discovered the vanity of his boasting, That the Protestant Church is unlikely to define which are the fundamental differences betwixt them and the Papists, since they scarce dare avow any difference at all.

He goes on; *Much less is there any appearance that ever the Church of England should do it; since even now we have seen, that it dares not, in divers points, so much as declare in publick manner, that it professes the express contrary of what we held: Nay, we are not likely to see the fundamental points of faith, whereof they talk so loud, to be avowed by so much as either of the Universities: yea or yet by any one Colledge or society of learned men amongst them.* This Author is exceedingly troubled for want of more division, and complains there is not opposition enough between us and Rome; yet, when we express a contrariety to the Tenents of Rome, then he cryes out, There is such a Crossness between us, that we cannot be one Church: and when we do not express it, then we dare not so much as declare it in publick manner. And now he calls for fundamentals, as *Goliah* for Combatants, *Give me a man that we may fight together*; and yet a man would think, that one trained up in the School of Rome to such an eminence, as to take him to be her Champion and Cavalier, should so know the first grounds of Christianity, which himself calls more fundamental, that he should not make it a quarrel against us, that we do not teach him: Yet, before hath been shewed, how a man that hath not much more skill, then himself, may guess with as much certainty at our fundamentals, as at his own Romish Explicites. But if he lack work for his Cavalier, and to that end desire plain points of Controversie, our Church hath evidently declared her judgement against the Papal Supremacy, Transubstantiation, Worship of Images, Merits, Purgatory, Prayer in an unknown tongue, Sacrifice of the Mass, and divers other points: And I wonder how this Author got leave either of his judgement or modesty, to say, that she who dares in these points to declare her opposition to the Synagogue of Rome, dares not do it in others, if she pleased; For, to omit the other points, she that dares declare her opposition against the Popes Supremacy, hath dared to oppose the very head and heart of Popery; and if she dare oppose the Head, why should she be afraid of the Limbs and Branches? But, both in the Head and many Branches, our Church hath declared her judgement; and therein may he and his fellows exercise their valour, if they do so much overflow with it, even to complaining of want of quarrels:

rels. And when they have diſpatched theſe Controverſies, and quit themſelves in them like Cavaliers, then let them call for more, and finde fault with want of differences. And now if I would anſwer a wiſe man according to his wiſdom, I would uſe his own words, and make them ſpeak againſt himſelf and his fellows; *We are not likely to ſee their Romiſh Explicites, whereof they talk ſo loud, avowed by their Univerſities, Colledges, or Councils,* &c. *Yea, we are not likely to ſee the point of worſhipping images with* Latria, *nor the Popes power to depoſe Kings, determined by any Council: and yet of theſe points Papiſts ſpeak aloud, and for them fill the world with Treaſons againſt God in heaven, and Gods Deputies on earth.* And I might, with very little exchange, adjoyn his own following words; *The reaſon of their Reſervation is plain: for, if a Council ſhould be convinced of errors, their main cauſe would receive a mortal wound. But now, when ſome particular men defend theſe errors, they may ſay, as Maſter* Hart *did to Maſter* Reynolds, *I care not for the judgement of* Andradius, *or* Cajetane, *or any other private man, though you could bring an hundred of them.* But I am weary of waiting on his words, which either have no weight, or weight to preſs himſelf to the ground. But a ſwelling, yet moſt empty vanity, is that ſaying which our Author imagineth to be great with reaſon; *I have heard ſome Catholicks affirm (and that, to my thinking, with great reaſon) that they would hold it to be no ill work for them, if the pretended Colledge of Chelſey, or any other, were founded by Proteſtants, expreſly for writing Books of Controverſie by common conſent.* For, as I ſaid before, Our Church by common conſent hath declared her judgement in divers points of Controverſie already named, and the Romiſts have here work enough to confute, if they can, what hath been eſtabliſhed by common conſent, *Hic Rhodus, Hic ſaltus.* This they have aſſayed hitherto with ſhame and loſs; and though they loſe by the quarrels they have already undertaken, yet they are not aſhamed to call for more quarrels, that is, for more loſs. Beſides, this vanity may be turned againſt themſelves: For, why ſhould not we alſo demand, *That the Pope and his Council ſhould eſtabliſh a Colledge at Rome or Rhemes, ſhould write controverſies by a Pſeudo-Catholick conſent? which when they have done, then let them call for a Colledge from us.* I wiſh this Author would try to ſpeak ſomething againſt us, wherein he might not ſpeak againſt himſelf. But our Cavalier is now like a ſhip drawing near to the Harbour, and his water is ſtill ſhallower and ſhallower: yet hath he deſcryed one Doctor, of whom, if he do not make prize, all his Adventures are loſt: But what if we diſclaim the Doctor, as Maſter *Hart* did *Andradius* and *Cajetan*? then is our Author put to ſilence, for want of a Colledge writing with common conſent: yet ſaving to our ſelves theſe and the like exceptions, Let us ſee what he ſaith; and firſt, take notice of the Preface, which, like a Beadle, doth uſher and make way for the Doctor; *On the other ſide, at times they make eager Invectives againſt us for declaring ſo many, yea, and all the Doctrines of our Church to be fundamental: ſo far forth, as that whoſoever refuſes obſtinately to believe any of them, doth forfeit the ſalvation of his ſoul.*

Reynolds and *Harts* c nference, *Chap.* 2. *diſt.* 2.

And

And in the ſtrength of this zeal of theirs, Doctor Dunne, *in a Sermon made before his Majeſty at his firſt happy coming to this Crown, doth bitterly exclaim againſt the catholick Roman Church, as making every toy to be fundamental:* And can you blame our Writers or Preachers to reprove you, that you will damn ſo many ſouls for toys, yea, for errors? For herein they have God for their pattern, and your pattern is that which God reproved in *Jonah.* For we, with the Father of Mercy, would ſave many thouſand ſouls, who by faith in Chriſt the foundation are united unto God, and by repentance and regeneration do ſtrive and endeavour to obey him. But you, imitating the fault of *Jonah*, for the Popes honor and ſupremacy, will have many thouſands of ſuch believing and penitent ſouls to be damned (who know not the right hand from the left, in many of your frivolous Doctrines) if the Pope do affirm it: For example, if a man believe all the Truths in the Bible, and all thoſe which are in the Romiſh Decrees, and withal lives juſtly, ſoberly, and godly; yet believes not, that it is unlawful for Goſſips to marry, this man muſt be damned. And how may not Preachers then ſay to the Romiſts, *Now walk ye not charitably, when through your vanities the brothers muſt periſh, for whom Chriſt died?* Chriſt would have ſaved him as a foundation of ſalvation; but the new and ſuppoſititious foundation, the Pope, damneth him whom Chriſt would ſave. But the beſt is, he who by a fundamental faith is built upon Chriſt the true foundation, can never be damned by unbelieving any Article of faith created and coyned by the Pope, a counterfeit foundation.

And here, while the Author doth quarrel with the poorneſſes of the Doctor, no being able to maintain a combat with his riches; it ſeems he doth it with a greater poorneſs: for what a poor quarrelling is it with the Doctor for ſaying, *That Papiſts will not let Proteſtants to be ſaved, though they believe the ſame Creed, except they will believe the ſame Mathematicks, and govern themſelves by the ſame Kalendar:* when this Author knows his meaning, and expreſſed it himſelf in the words nearly preceding, *That the Roman Church makes toys fundamentals?* And might not the Phariſees thus have taken a poor exception at our Saviour for ſaying, that they ſtrained at Gnats, whereas they ſtrained not at Gnats but payed the tythe of Mint and Cummin? Beſides, he doth not ſay, that it is really ſo done; but premiſing this: *When every thing muſt be called Foundation, we ſhall never know where to ſtop, where to conſiſt. If we ſhould believe their* Sacraficium incruentum, *their unbloody ſacrifice in the Maſs; if we did not believe their* Sacrificium cruentum *too, that there was a power in that Church to ſacrifice the blood of Kings, we ſhould be ſaid to be defective in a fundamental Article. If we ſhould admit their Metaphyſicks, their tranſcendent Tranſubſtantiation, and admit their Chymicks, their Purgatory fires, and Mythology and Poetry, their apparitions of ſouls and ſpirits, they would bind us to their Mathematicks too, and they would not let us be ſaved, except we would reform our Almanacks to their ten days, and reform our clocks to their four and twenty hours: for who can tell when there is an end of Articles of faith, in an arbitrary and occaſional Religion?* So the Doctor onely ſhews

how

how ſuch an unlimited making of fundamentals, may go on in a perpetual proceſſion, it having already made things not ſo profitable as Clocks and Kalendars, Articles of faith, and points fundamental: Witneſs the ſervice in an unknown tongue, the Lords Supper without wine, &c. But the Cavalier fights in earneſt with this ſuppoſition, and tels us, that *Romiſts do rather govern themſelves with the leſs perfect Kalendar, which now is uſed in this place: Yea, he gives a moral of this their deed; letting the world ſee thereby how willingly we can accommodate to them in all things, which belong not meerly to Religon.* The controverſie of Kalendars, I leave to the Criticks of time, to be decided and rectifyed in their *Emendatione Temporum.* But the argument of accommodation, taken from our Almanacks, is retorted by a greater argument remembred in our Almanacks: For, when in them we ſee the Papiſts Treaſon on the fifth of November, we are thereby put in minde, that Papiſts do not accommodate to Proteſtants in all things that belong not meerly to Religion. For it is not meerly a matter of Religion for a King to ſit in Parliament; and yet the Papiſts would have accommodated him, by blowing him up with powder, thus ſitting in Parliament.

But the Cavalier having thus ſpoken to ill effect, to amend the matter, brings not forth the Doctors words, but his ſaying to this effect; But that the Reader may be his own guide, and the Doctor the ſpeaker of his own effect, and the Cavaliers fair carriage may more plainly appear, I will here confront the Doctors words with the Cavaliers. The Doctors words are theſe: *Call not ſuperedifications, foundations; nor call not the furniture of the houſe, foundations; call not ceremonial and ritual things, eſſential parts of Religion, and of the worſhip of God, otherwiſe then as they imply diſobedience: for obedience to lawful authority is always an eſſential part of Religion.* The Cavalier thus repeats him, *That difference in belief in points which are not very important, is not to prejudice a mans ſalvation, unleſs by not believing them he commit a diſobedience withal. For,* ſaith he, *obedience indeed is of the eſſence of Religion.* I think that the Cavalier, ſeeing his face in this glaſs, finds that it looks red with bluſhing at the miſ-reporting of the Doctor. The Doctor ſpeaks of Ceremonies, the Cavalier reports him ſpeaking of differences in belief: The Doctor ſpeaks of Ceremonies commanded by lawful authority; the Cavalier of points of faith, commanded by the unlawful authority of the Pope. But if it pleaſe him to remember what hath been already told him, that the Church, much leſs the [a] Pope hath an inerrability in points of ſmall importance; and where ſhe

[a] It were good that the Cavalier would anſwer his own great Maſters, *Driedo, Cajetan,* and *Vaſquez,* who ſay, that a Law-maker cannot at his pleaſure by his command, make a ſin venial or mortal. Materiæ quæ præcipiuntur gravitas & utilitas tantæ conſiderationis eſt, ut non pendeat ex voluntate Legiſlatoris ad mortalem, aut venialem culpam obligare, poſito ſemel præcepto, ſed ex ipsâ majore gravitate & levitate reſpectû finis, cujus gratiâ præcipitur culpa venialis, aut mortalis judicanda ſit. *Vaſquez in* 1. 2. *Diſp.* 158. *cap.* 4. And it ſeems it is not for the Popes honor to command points of ſmall importance; For *Thomas Aquinas* ſilth of the Pope, Ad quem majores & difficiliores Eccleſiæ queſtiones referuntur. 22. *Queſt* 1. *A.* 10. So it ſeems this Eagle ſhould not take Flyes. But the Council of Epheſus, Decrevit ſancta hæc Synodus alteram fidem; Nemini licere proferre, aut ſcribere, aut componere præter eam quæ definita fuit à ſanctis Patribus apud Nicæam urbem in ſpiritu ſancto congregatis. And *Athanaſius* gives a reaſon for it; Nam fides quæ mihi à Patribus ſecundum ſacras Scripturas, & confeſſionibus confirmata eſt, ſatis mihi idonea efficax, quæ videbatur ad omnem impietatem emovendam, & pietatem ejus, quæ in Chriſto eſt, fidei conſtituendam. *Athanaſ. ad Epict. epiſt. Corinth.*

hath no Inerrability, ſhe hath no authority. Again, in reſpect of the different capacities of the hearers, all are not capable of every little point and ſubtlety of faith: and I think no Pope hath power to command his diſciples to believe that, which their capacitie is not able to underſtand. But lawful Rites or Ceremonies, not being points of faith, but of action; and being eaſie to be underſtood, the obedience to lawful authority in them may more concern the eſſence of Religion, then obedience to the Pope in thoſe ſmall points of faith, where in the Pope hath no unerring power, and no authority to make a lawful command; for the people do not ſinfully diſobey, where the Pope hath no lawful authority to command.

The Author having thus loſt his premiſes and proofs, yet goes on to a concluſion, which cannot but be loſt in the loſs of his premiſes; ſo that his concluding inferences, *This ſhall ſerve for diſcharge both of what they object againſt our unity in faith, and of what they alledge in the behalf of theirs*: And, *I conceive, that I have ſufficiently ſecured theſe two main grounds, upon which this whole diſcourſe is turned*, are but commendations of a falſe conception, and of a diſcourſe, which is turned upon grounds over-turned: For neither is his firſt ground ſufficiently ſecured, *That there is but one true Faith, and one True Religion and Church, out of which there is no ſalvation*; the word *Out* being underſtood in the ſenſe of the Author, that is, That if a man be out of the faith profeſſed in the Church in the leaſt hair, part, or degree, that there can be to him no ſalvation. Nor more ſecured is his ſecond ground, *That Catholicks and Proteſtants cannot poſſibly be accounted of that one Religion, Church, and Faith.* For, as it may be true that Proteſtants and all Catholicks do not agree in every ſmall title and mite of faith; yet it is moſt true, that true Catholicks and Proteſtants are ſo entirely of one ſaving faith and Religion, that they are alſo of one Church. And from theſe Catholicks, I deſire not to exclude all of the Roman Dioceſs: but indeed Papiſts, whoſe humane faith is grounded on the Pope, as their foundation, being ready to believe Idolatry, Treaſon, or whatſoever the Pope ſhall decree for a matter of faith, theſe I know not how to account members with us of that true Church, whereof Chriſt is the Head. They are not ſo truly Chriſtians of Chriſt, as Papiſts of the Pope.

But ſtill I infer, that when the Author hath his two grounds granted, That if Proteſtants and Papiſts be not of that one Church wherein is ſalvation; yet Papiſts are uncharitable for damning Proteſtants who are of that Church wherein is ſalvation; ſo that neither are his grounds ſufficiently ſecured, neither if they were, are Papiſts ſecured ſufficiently from uncharitableneſs. But after his pretended ſufficient ſecuring of his grounds (either by way of ſupererogation, or becauſe he was not ſecure of his ſecuring) he yet brings in more proof, that we are of two Religions: *And now for the final proof of this laſt point, according even to their practice as well as ours: Let my Reader but look upon the body of their Laws made againſt us, and eſpecially upon the Preambles thereof, wherein they plentifully ſhew how hateful an opinion they*

have

have of our Church; Let him but look upon the ſeveral Acts of State which have iſſued from my Lords of the Council: Let him look upon the Proclamations which have been made and publiſhed from time to time: Let him look upon the large Commiſſions which have been granted to Purſuivants, whereby that ſcum of the world hath been, and is enabled both to ranſome and ranſack us at their pleaſure. Surely, thus far there is little ſaid, but that many of the late Traytors againſt the French King may take up for a proof that they were not of one Religion with that King, becauſe againſt them there iſſued Acts of State, Proclamations, Meſſengers or Purſuivants (though all of them perchance were not the ſcum of the Country) to apprehend and ranſack them. But he goes farther; *Let him look upon thoſe ſpeeches which have been uttered in both Houſes of Parliament, not onely againſt Profeſſors, but even the Profeſſion it ſelf of our Religion: and how his moſt excellent Majeſty hath been importuned by their petitions to add more weight to our miſeries: for thus it will eaſily be ſeen, how falſe, how rotten, how ſuperſtitious, how idolatrous, how deteſtable, how damnable, and even deſtructive of all truth and goodneſs they profeſs themſelves to eſteem our Religion: and in fine, that we carry ſuch a mark of the Beaſt in our foreheads, as muſt needs, in their opinion, ſhut up the gates of heaven againſt us, and ſet open the gates of hell to devour and ſwallow us up: So that, certainly, we are no more of one Church with them in their opinion, then they are of one with us in ours.* Here indeed he hath many good Epithetes of Popery, rotten, ſuperſtitious, idolatrous, &c. But I finde one great one wanting, and that is *trayterous*: for this Epithete had a great ſhare in the Parliamentary Complaints and Accuſations of Popery. But, to anſwer his many words in few, (becauſe they were anſwered in that which laſt preceded) we deny not but that which we call Popery, and Papiſts call their Religion (that is, a believing in the Pope, and obeying of him, commanding Idolatry, Treaſon, Rebellion, and whatſoever elſe he ſhall pleaſe to decree for a point of faith) is a rotten, ſuperſtitious, idolatrous, and trayterous Religion: And of this it is truly ſaid in the prayers of the fifth of *November*, This their Religion is Rebellion, *their faith is faction, their practice murdering of ſouls and bodies.* But yet we charitably hope, that there are ſome, though too few who have not ſo bowed the knees of their ſouls to this *Baal* of Rome, that they ſubmit their ſouls and faiths to him in all his idolatrous and trayterous Doctrines, Decrees, and Commands: but being rather in Rome, then of Rome, are Chriſts and not the Popes: and therefore will hear Chriſts voice, and not the Popes, when the Popes voice is the voice of a ſtranger, and an enemy to Chriſt.

CHAP. XII.

Wherein the Cavaliers tenth and last Chapter is annihilated, which he calleth a Recapitulation.

Sect. I.

The Total of the Cavaliers many nothings is caſt up in two ſhort Concluſions, contrary to all that, which he hath endeavoured to prove: and ſome Additionals to that Total examined: viz. *The falſe remedies of his impertinent fear, leſt Papiſts ſhould grow in love with the civility of Proteſtants.*

THe Cavalier having ſaid many nothings in his former diſcourſe, he now ſums up theſe nothings, which being never ſo many, yet it is well known they can amount but to nothing. Wherefore, not to make this work tedious by unneceſſary repetitions, I refer the Reader to the former ſeveral confutations and annihilations of the particulars, out of which he would here frame this Recapitulation: and inſtead of the Author's not inferred, but included Concluſion upon forlorn and vaniſhing premiſſes, this Concluſion ſtill ſtands right and ſtrong for us, that ſince there is but one true Church, and one ſaving faith, and the Proteſtants (notwithſtanding any of this Authors hollow, anſwerable, and anſwered objections, from difference in Sacraments, Traditions, &c. do hold and believe this ſaving faith, and ſo are the true Church; the Papacy and adherents thereof profeſſing a difference and diviſion from them, ſo far as to be of another Church and faith, do excommunicate themſelves moſt heavily, even to damnation. And ſecondly, The Proteſtants being the true Church, the Romiſts ſeperating themſelves from us, perſecuting us and pronouncing damnation againſt us, do herein exceeding uncharitably, while they cut off, hate, perſecute, and ſentence unto hell and damnation the true Church, even the living members of Chriſt Jeſus: for indeed, Papiſts can never prove againſt us any change of the Foundation, and therefore are uncharitable in damning thoſe who are lively ſtones, built on that onely Foundation and corner ſtone, Chriſt Jeſus. But, as if Rome were not enough uncharitable,

table, and though the Title ſeemed to tell us that the Cavalier would but have recapitulated his former uncharitable ſpeeches; yet he breaks forth into new Capitulations and Incentives of uncharitableneſs: He doubts (yea ſeems to be grieved) that ſome of the Romiſh Communion, *ſeeing the fair and juſt converſation of Proteſtants, may grow into love with them and their Religion.* But let the Cavalier upon better conſideration remember, that this is not the great and moſt dangerous and ſuſpicable fault of Popery, that it is ſo in love with Civility, that for it it neglects Religion; but that Popery hath ſo mightily depraved and corrupted Religion, that Popiſh Religion hath deſtroyed Civility, and fairneſs of Nature: So that, whereas Religion ſhould have advanced men beyond natural candor and fairneſs; Popiſh Religion hath deſtroyed this natural fairneſs, and made them worſe then men, whom true Religion would have lifted up above men, unto Saints; an evident mark that it is not a true, but a falſe and foul Religion: This appeareth plainly in thoſe of the powder Treaſon; divers of which were men of candid natures, and ingenuous diſpoſitions; yet by Popiſh Religion turned out of nature, made worſe then themſelves, and brought to the acting of the moſt unnatural of Treaſons. A foul Religion, that doth black even the White of nature; yet the Cavalier deſiring, Romiſhly, *to dye white into black*, he preſcribes Antidotes and Remedies of Love and Charity; and thus adviſeth his Readers to hatred and oppoſition againſt Proteſtants: *See how Saint* John *carryed himſelf towards* Cerinthus, *and* Policarpe *to* Marſyon *and Saint* Anthony *to the Arians, and a thouſand others. And leſt it ſhould be thought, that Saints fall not foul, but onely upon ſuch Hereticks, that deny even the very prime Articles of Chriſtian Religion, which concern either God the Father, or the immediate perſon of Chriſt our Lord himſelf: Caſt but an eye upon Saint* Bernard *that milde and merciful man of God, and ſee how he treats the Hereticks of his time, who had too much affinity with thoſe of ours; See ye Dogs, ſee ye Detractors.* Behold how he gives his Romiſts patterns and preſidents to make them *fall foul* with us; but indeed, his firſt Preſidents are impertinent, for they ſhew a falling foul with ſuch as we are not: wherefore, becauſe his firſt patterns were incongruous, and would not ſerve the turn (thoſe hereſies of *Cerinthus* not belonging to us) he leaps over many hundred years of the purer times of the Church, where, it ſeems, he could not finde grounds for his better falling foul with us, and at length comes unto the times of Popiſh errors and ſuperſtitions; there he findes a good old man, one, I think, of the ſeven thouſand which belonged to Gods Election, though not altogether without a glaſs on his eys, party-coloured by the prejudice of his birth and education in thoſe times of ſuperſtition: This good man he ſeemeth angry with ſome of his time that derided the Baptiſm of Infants, Prayers for the dead, and the Suffrages of Saints; the former of which did juſtly deſerve a ſharp reproof; and indeed, upon that he chiefly inſiſts in his confutation. But the latter we impute to the ſuperſtitious

Videte detractores, videte canes, &c.

ous darkneſs of the times, and would have covered theſe ſores of this holy man, but that this Author will needs diſcover the nakedneſs of his father. Yet, if he will but look into that very Sermon of [a] *Bernard*, he ſhall ſee more juſt and weighty reaſons to accuſe his own Romiſts for crimes, which draw Almighty God himſelf to fall foul with ſome of their chief limbs and members. For here he diſputes againſt that forbidding of marriage, which defiles the Church with adulterous, inceſtuous, and unnatural ſinners, whom he calls, *The monſters of men*; yet by Romes forbidding marriage, ſuch monſters have been too often found among thoſe, who yet are called Prieſts, Abbots, Monks, and Fryars. But yet, that this Champion may ſtill nouriſh his root of wormwood and diviſion, and that the Romiſh palates may be ſtill kept in diſtaſte and loathing of us, he ſaith of Proteſtants, *That they are cruel enough to ſuch as they ſee not, and withal their civility, and courteſie, and ſuavity in ordinary converſation, they can find in their Heretical hearts at a clap to rob all dead men of the help and comfort of the prayers of the living, and all living men of the prayers of the Saints, who are in heaven; and the ſame Saints, of all the honor which Catholicks pay to them here on earth: to omit in this place their infinite and innumerable detractions, and ſlanders, and reproaches of the whole Church of God.* But here is as little verity as charity; for the three *Alls*, are all three untruths. For it is not true, that Proteſtants rob *all* the dead of the prayers of the living: For firſt, thoſe dead which are in heaven, are not robbed of prayers, by denying prayers to thoſe that are not in heaven, but ſuppoſed to be in Purgatory. Secondly, thoſe prayers that belong to the dead, we give for them; and that is, to joyn with them in their own prayers: even the prayers *of the ſouls of Saints under the Altar.* We pray that God would haſten the coming of Chriſt, and ſo their reſurrection and their conſummation in glory. And to this end, that God will haſten the judgement of the great Whore, which hath ſh[illegible] their blood, and avenge it on her. A ſecond untruth is this, That we rob *all* living men of the prayers of the Saints in heaven; I might indeed ſay, that this building is of another ſtuffe, and different from the foundation, *That we are cruel to thoſe that we ſee not*; for we ſee thoſe that are living: But, howſoever, it is alſo untrue; for we allow and imbrace the prayers of the Saints in heaven for the living; yea, we doubt not, but that thoſe ſouls who are in the triumphant part of the Church, and perfect in charity, do love that part of the Church which is here militant, and pray for her victory, and that it may be joyned with her in triumphant glory. True it is, that we finde not in the Scripture, that the Saints departed have ſuch knowledge of the particular affairs of the Saints living, that we can believe by a ſupernatural Faith that they knovv our neceſſities, our thoughts, and deſires. And, *What is without Faith, being ſin*, We dare not offer Prayers vvithout Faith, leſt they ſhould be turned into ſin. Thirdly, it is no leſs untrue,

[a] Superſtitionis impietatem nomine Religionis intitulant. In operimentum turpitudinis continentiæ ſe inſignivere voto. Hi adeo aut beſtiales ſunt, ut non advertant qualiter omni immunditiæ laxat habenas qui nuptias damnat aut certè ita pleni nequitiâ, & diabolicâ malignitate abſorpti, ut advertentes diſſimulent, & lætentur in perditione hominum. Tolle de Eccleſia honorabile Connubium, & thorum immaculatum, nonne reples eam concubinariis, inceſtuoſis, ſeminiſluis, mollibus, maſculorum concubitoribus, & omni denique genere immundorum? Elige ergo utrumlibet, aut ſalvari univerſa hæc MONSTRA hominum, aut numerum ſalvandorum ad continentium redigi paucitatem. *Bernard. in Cant. ſerm. 66.*

Revel. 6. 9, 10.
Revel. 19. 1, 2.

Rom. 14. 23.
Eccleſ. 7. 1.

untrue, that we rob Saints of all the honor which true Catholicks pay unto them. The name of the Saints is to us as a precious ointment, and it is kept by us in everlasting remembrance. We delight to make mention of their heavenly vertues, of their valiant actions, and constant passions, of their wise counsels, powerful exhortations, excellent Expositions of divine truths in their Sayings, Sermons, and Writings. We desire to follow their examples, to be instructed by their knowledge, to be inflamed with their zeal, and enlived with their hearts, who quicken being dead, as the dead Prophet enlived the dead souldier. These honors we do them, and thus should it be done to those whom God doth honor. And if thus we do honor them, then far from truth is it, that we rob them of all that honor which true Catholicks pay them. And lastly, where he speaks of infinite detractions, slanders, and reproaches of the whole Church of God; this is a most unjust, and unjustifiable slander. We reverence the whole Church of God as our Mother, we love her peace, and to this end is that which is written in the first Chapter, and to this end are these lines, which write against this slander. We reproach not the whole Church; but a botch, a wen, a disease, and burthen in the Church: A faction, that disturbs and distracts the Church; and which, to set up a counterfeit head, tears the true body of Christ into pieces: and this seems also to be the business of this Champion in this work, and even at this time, when by unjust accusations he both perswades to uncharitable divisions, and strives by his clamours to terrifie souls into the net of the Papacy. But this Champion, while he liveth, will never be able to prove, that the Papacy (or the Pope and his faction) is the Church: And yet, until he prove this, all his book is but a carkass, meer dead paper, without strength and life: In the mean time, they are most guilty of detractions, slanders, and reproaches of the whole Church of God, that lay the title of damnable Hereticks or Schismaticks on all the members of the whole Catholick Church, that are not subject unto the *Man of sin, which sits as God in the Temple of God.* *Psal.* 112. 6.

Sect. II.

An absurd complement of the Cavaliers, attended with three gross slanders of the Protestants Religion, That it is a profession suted to the pleasure of superiours. Secondly, that the ground of it is sense and appetite. Thirdly, that they labour more for conformity then unity, are all answered.

AND now after his bitter pill of dissention, to take away the offence of it, and that at parting he may flatter the taste of his Reader with a farewell of sweetness, he puts this sugar to it: *All which I have not said either by way of aggravating their sins, or of alienating men from their persons, which I esteem and love, and desire to serve with my whole heart.* If the Reader will make a due conjunction of this with the former, and make a right construction of the whole, he may see it run into this confusedness, *The Romish faction must be rigorous to Protestants, and avoid them, as Saint* John *did* Cerinthus, *&c. Yea, they must fall foul upon them, though holding lesser heresies, and call them Dogs: they must take them for cruel robbers of the living and the dead, for slanderers and detracters, and all this is well done, and may be done without being alienated from their persons.* But doth this Author think that there will be a *separation, a falling foul,* and an *accounting of us for Dogs without alienating of affections from our persons?* Or would he have such a not alienating from our persons, as, upon meeting with us, to part presently from us, or to fall foul upon us, and to call us Dogs? Surely, whatsoever this Author afterwards speaks of his intent, his former words teach such a separation, division, and hatred, that these later words do not take them away; but only make a fair shew by a mannerly distinction, teaching a counterfeit art of falling foul upon men, without being alienated from their persons. But will any wise man think it a charitable speech, if *Catesby* should say unto *Faulx*, *Be not alienated from the person of the King, nor of his royal issue, nor of the Nobility*, but onely fall foul upon them, and blow them up with gun-powder? As for that following profession towards their persons so diversly expressed, *which I esteem, and love, and desire to serve with my whole heart*, I acknowledge them to be fair words, and of a very good countenance: But perchance, by some other way there might have been given to a doubtful Reader more solid satisfaction. For a scrupulous Reader may possibly say, that these words by Travellers are vented often but as the froth of complement, and by Romists are often eluded by a latent equivocation, or mental reservation, and may now be doubted, because they do come in suspiciously with very bad company; even as attendants on exhortations and incentives, to separate from Protestants, to esteem them

them as Dogs, and to fall foul upon them; yea, not to hold the Reader in doubt, but to let him see there is no soundness in your distinction of not hating our persons, you have in this book before taught, that *he who doth not obey your Church, be taken for no other then a Pagan, or a Publican, that is, a meer Idolater in his Religion, and for a most infamous and base person in his conversation.* The Reader might have been more soundly satisfied, if instead of all these verbs, (esteem, love, and serve) the Cavalier had only said this single sentence, with one adverb, I have heartily taken the Oath of Allegiance. Page 35.

As for his good intent, in shewing us what Heresie is, and how odious, we thank him for it, and do make this use of it, That because Heresie is so odious, therefore we abhor the Papacy, which hath in it sundry Heresies, Idolatries, and Doctrins of Devils, and is not the Church, but a faction in the Church; and desire by grace to continue true and lively members of the Church, truly Catholick, consisting of all Kinreds, Tribes, and Nations over the face of the whole earth, whereof Christ Jesus is the only and unquestionable Head. And if by the Authors mis-perswasions we should remove from this truly universal Church to become members of the Papacy, we should remove from the Church, truly Catholick, to a piece and portion in the Church, and that not so much a piece of the Church, as a faction and disease in the Church; whereof the taking away, and not the increase is a special, if not only preservation of the unity and health of the Church, truly Catholick. And towards this let the Pope hear his [a] better, even a better Pope then any since him, making a question which he cannot well answer but by removing his universal Headship; *What wilt thou answer to Christ the Head, who goest about to subjugate all his members to thee?* And elsewhere [b] he saith, that *such a one is the fore-runner of Antichrist.* But such a one was the Pope within twenty years after this was written. And if the Pope, a thousand years since, was the fore-runner of Antichrist, we may well think that Antichrist is not all this time behind his fore-runner.

And now, if the Popes universall Headship be an Antichristian error, and an error unanswerable at the last day, it were good that the Author himself being moved by his own motives, would withdraw his faith from this Antichristian heretical Headship, and become a right child of the Church, truly Christian and Catholick; wherein, and not in the Papacy, is salvation: But how far from verity this is which followeth, I think he cannot but see when he comes to himself; his words or insimulations are these, *What indeed do they, but shew by their whole course, that they desire, and resolve to believe and profess according to the occasion, and to comply with the superior Powers of*

[a] Tu quid Christo universalis sanctæ Ecclesiæ capiti in extremi judicii dicturus es examine, qui cuncta ejus membra tibimet conaris universalis appellatione supponere? Quis rogo in hoc tam perverso vocabulo, nisi ille ad inciandum proponitur, qui dispectis Angelorum legionibus secum socialiter constitutis ad culmen conatus est singularitatis erumpere, ut & nulli subesse, & solus omnibus præesse videretur, *Greg. Mag. lib. 4. Epist. 38.* [b] Ego autem fidenter dico, quia quisquis se universalem Sacerdotum vocat, vel vocari desiderat in elatione sua Antichristum præcurrit, quia superbiendo se exteris præponit. *Id. lib. 6. Epist. 30. Mauritio Augusto.*

this world? But doth the Author believe when he is awaked what he ſpeak in this dream? Have the Proteſtants done thus? or doth not this Author know that they have not thus done? Whom do Papiſts eſteem a Superior Power in the world above the Popes? Therefore they have blaſphemed him into a King[a] of Kings, and Lord of Lords. And did *Luther*, and the firſt Proteſtants comply with this Superior power of the world? He [b] neglected both the threatnings of *Cajatane*, and the fair promiſes of *Vergerus*. Again, in Queen *Maries* dayes, did thoſe whom you burned here comply with the ſuperior powers in point of Religion? Yea, look through Chriſtendome, and your own fires, which you have kindled to conſume a world of Proteſtants, will flaſh into your faces, blaſt them, and make them look red with the ſhame of this ſcandall.

[a] *John Yankerill*, a Bachelour of Divinity defended, that the Pope, Vicar of Chriſt, is Monarch of the Church, and may deprive Kings and Princes, who diſobey his commandments, of their Kingdoms, States, and Dignities. For which he being condemned to recant by the French, the Court of Rome ſpake of the French men as of loſt ſheep, who denied the Authority given by Chriſt to Saint *Peter*. *Hiſt. Trent. lib.* 5. And yet *Optatus* ſaith, Cum ſuper Imperatorem non ſit, niſi ſolus Deus qui fecit Imperatorem —— Dixiſti, Ego ſum Deus, Ideo, quia quamvis non ſit uſus hâc voce, tamen aut facit, aut paſſus eſt quòd defectum hujus vocis impleret. Extulit cor ſuum ut nullum hominem ſibi comparandum arbitraretur & tumore mentis ſuæ altior ſibi viſus eſt eſſe; quia quicquid eſt ſupra homines jam quaſi Deus eſt. *lib.* 3.

[b] *Hiſt. Trent. lib.* 1.

And that which follows is a like empty of Truth; but indeed, that emptineſs is again filled with malice: *They deſire to obey appetite and ſenſe, without being ever ſo much as told, if they can chuſe that they muſt loſe heaven for their labour.* You have had Scriptures, Fathers, and Reaſons for our Religion, which never yet were, nor never can be anſwered; and with theſe hath Popery been battered into pieces. Why then talk you of appetite and ſenſe, when your own ſmart and ſhame can tell you, that we have had ſtronger weapons which have beaten you with ſound blows? Rather ſpeak of ſenſe and appetite when you ſee a Papiſt in his fat dayes, before Aſhwedneſday, to make work for the Prieſt; or ſpeak of ſenſe and appetite when a King is moved to go to the Dames of *Paris*, and then offered to have a Cardinal (a man of ſenſe and appetite) to be his Confeſſor, as *Lewis* the Eleventh at the enterview told *Edward* the fourth: rather ſpeak of ſenſe and appetite among the ſtalled Monks, the fleſhly Cardinals, the luxurious Popes, that may draw a world of ſouls into hell both by doctrine and example; and who of you durſt ſay to ſuch a one, What doſt thou? or in our Authors words *tell them that they muſt have hell for their labour.* But indeed, we juſtly take it ill, that Papiſts ſhould tell us, that when we are going to heaven, we ſhould loſe heaven for our labour, only becauſe we give not up our ſouls to this Man and Head of ſin, by ſchiſm and error leading millions of ſouls from heaven to hell.

He goes on and ſayes; *The children in this are as like their Mother as they can look: For, who perceives not that the Proteſtant Church doth rather carry a reſpect to outward conformity, then to reall unity in matter of Religion; and that indeed they are but as in jeſt, when there is ſpeech of ſaving ſouls in any one Church rather then in another?* A large ſcandall caſt

caſt on a whole Church, (and, I doubt, once this Authors Mother) yet without proof and againſt proof; for no proof doth he bring that your Church is in jeſt in matters of Religion, or accounts all Religions alike: and even his own words next following might have holpen him to diſprove his own falſe witneſs; *It is true that they make both Laws and Canons, whereby they obliged men under a world of penalties to frequent their Churches, and to receive their Sacraments.* For the Laws and Canons which he mentions, do expreſs a care for the believing her doctrine, ſince they command a ſubſcription to it, a teaching and preaching of it (and preaching, Saint *Paul* ſaith, is the means of believing,) and laſtly, Excommunication againſt thoſe that affirm the contrary: But the Author, having ſpoken a broad ſcandall againſt the whole Church, brings in a very narrow tax of ſome Miniſters for a proof of it: *For I put the caſe, if a man who were known to be wholly affected in his heart to the Catholick faith, ſhould yet, for the ſaving of his lands or goods, reſolve to comply with their Laws, by going to their Churches, and by receiving their Communion; yea, and withall, ſhould declare in company the day before, that he was reſolved to do ſo the day after, for the only ſaving of his eſtate, and for the ſhewing of obedience to the Kings Laws; though yet withall he were perſwaded that their Sacrament were unlawful, and their Church impure: Would that* [a] *Miniſter refuſe to let him go to his Service, and for to communicate with the reſt? Infallibly he would not: and we ſee daily, that they do not in like occaſions, for that Church, as I ſaid, aſpires not to unity, but uniformity.* But here firſt let the Reader take notice, That the Cavalier brings in ſons of Rome as like the Mother as they can look, and juſt the ſame which he reproved before. For he ſpeaks of a man who is wholly affected in his heart to the Romiſh faith, and yet, for ſaving his goods, will come to the Church and receive our Communion. Now let me borrow the Cavaliers words, and ſee how his own words do fit with his own Catholicks; *They profeſs according to the occaſion, and comply with the ſuperior Powers of this world, and obey the motions of appetite and ſenſe, and are as like their Mother* Rome *as they can look, who for a long time hath fitted Religion to temporal ends,* if we may believe judicious and truth-telling *Guicciardine.*

Rom. 10.14 17.

It is likely the Pope himſelf was of a contrary opinion to the Cavaller, and doubted that uniformity would bring to unity, and therefore forbade his Diſciples this unformity

[a] It ſeems, Miniſters had need to look carefully to their carriage; eſpecially ſince notice is given of a book written by Papiſts, of the lives of divers, with their names and actions.

But now, for the admitting of ſuch a one to receive as ſhall profeſs his believing our Church to be impure, and our Sacraments unlawful, I can hardly think that this Author believes that our Church doth allow it: For the Canons do excommunicate, *ipſo facto*, thoſe that ſay our Church is not true, and maintaineth the Apoſtles doctrine, or affirm part of the Articles is erroneous: now the doctrine of our Sacraments is a part of the Articles. Beſides the Rubrick before the Communion doth order, *That if any have done any wrong to his neighbour by word or deed, the Curate having knowledge thereof, ſhall call him, and adverti ſe him in any wiſe not to preſume to come to the Lords Table, untill he have openly declared himſelf to have truly repented.* Now, I think our Church is a very near and honorable neighbour, and that he who profeſſeth, that he holds her impure, doth alſo profeſs

Can. 3. *Can.* 5.

that he exceedingly wrongs her; and then you may ſee what doth follow: But that I may ſomewhat ſpeak for Romiſts: Though Rome, which is called an Harlot, cannot but have a Whores forehead, yet I profeſs, that I know no Romiſt ſo impudent, I never heard of one, and in charity, I can hardly think there is ſuch a one, that will openly profeſs our Sacrament to be unlawful, and yet receive it preſently upon the ſaying of it: for my part, if I were a Romiſt, though I indeed knew ſuch Romiſh Catholicks, I ſhould not boaſt of their ſhame to the Proteſtants, it ſhewing an extrem need of ſcandalous objections, when a man muſt firſt caſt the filth of a ſcandal at his own *wholly affected* (for ſo he terms them) *Catholicks*, that it may rebound from their faces, and light on Proteſtants. And for our aſpiring to unity, it is far more real and ſolid then ſuch a ſingle and ſleight objection can diſſolve or diſſever; for we have thoſe mighty bonds of unity, *One God the Father of all, one Lord, and one Spirit; one Baptiſm, and one ſaving Faith.* Neither is our faith left looſe to Libertiniſm, but the doctrine of it is contained in Articles agreed and ſubſcribed to by the Clergy, and enacted by the State, and (as hath been ſhewed) there is Authority and Law for the puniſhment of thoſe that caſt ſcandals upon it.

Ephes. 4.

Sect. III.

Wherein a vain boaſt of the Romiſts confidence in maintaining their Religion by Excommunications is confuted: And an inconſiderate charge, That treaſon is pretended againſt Papiſts Prieſts in this Realm, becauſe we dare not avow the puniſhing them for hereſie, is retorted.

BUt I wonder no leſs, that this Cavalier ſhould withall boaſt of his Catholick Church, *That ſhe is ſo far from obliging a man that believes not in his heart as ſhe teacheth, under pecuniary mulcts, to repair to her Service and Sacraments, that ſhe will by no means admit him thereunto, till he have firſt cleared himſelf of that ſuſpicion, and ſufficiently ſhewed himſelf free from any ſuch want of belief.* For firſt, what kind of converts are thoſe, whom Rome from whatſoever hereſie converteth by the Faggot, and admits to her Sacraments? And is there not very juſt cauſe to ſuſpect, that *they believe not from the heart all that ſhe teacheth*, or at leaſt do not ſufficiently *ſhew themſelves free from any ſuch want of belief*, when they are turned to their new faith, onely by ſuch wooden arguments? Secondly, it ſeems this Authors Catholick Church is not the ſame Catholick Church whereof [a] *Optatus* and

a Sub perſecutore Floro, Chriſtiani Idolorum cogebantur ad Templa. Sub Macario pigri (Donatiſtæ) comcellebantur ad Baſilicam Sub Honoris dicebatur, ut negaretur Chriſtus, & Idola rogarentur; contra, ſub Macario commonebantur omnes, ut Deus unus puriter in Eccleſia ab omnibus colereiur. *Optat. lib.* 3. Aliorum autem Imperatorum juſtitiam, legeſque quæ vehementer adverſus eos latæ ſunt, quis ignorat? In quibus una Generalis adverſus omnes qui Chriſtianos ſe dici volunt, & Eccleſiæ Catholicæ non communicant, ſed in ſuis ſeparatim conventiculis congregantur, id continet ut vel ordinator Clerici, vel ipſe ordinatus denis libris auri mulctetur. Locus vero ipſe quo impia ſeparatio congregatur, redigatur in Fiſcum. *Aug. contra Parmen. l.* 1.

Saint

Saint *Auſtin* were members. For Catholicks of that Church did compel men to Church by penalties: that did not altogether believe in their heart as the Church taught. And we know, the Churches intent is to bring them to hear, and by hearing to believe what ſhe teacheth, and ſo to fit them for the Sacraments. Thirdly, [b] *Bellarmine* himſelf confeſſeth, that the Church hath uſed ſuch means for the reducing of Hereticks; and in the very terms which the Author denyeth, *Pecuniary mulcts*. And whereas our Author eſtſoons ſpeaks of *Oſtiarii*, ſet to keep out men of contrary belief, what known Proteſtant in France is hindered, or at leaſt how commonly are they admitted by the imaginary *Oſtiarii*, to be preſent at the Maſs? And in the Archduckes Court, Proteſtants have come to the Maſs, and known to be ſuch by moſt notorious Papiſts, though they came in only to ſee the acting of it. Secondly, what *Oſtiarii* did put off [c] *Catharinus* for holding contrary to Trent, *That a man by faith may be ſure of his ſalvation?* Or [d] *Cajetan* for holding, *That infants dying without Baptiſm might be ſaved?* Who puts off the French, that hold the Council to be above the Pope; a point of faith much differing from the preſent faith of Rome? That which followeth I think at the firſt reading may appear to be the meer ſwelling of one that hath drunk the poyſoned cup in the hand of the Scarlet Lady. *This Church, enriched and endowed with the holy Ghoſt, proceeds like a body which knows it ſelf to belong to an omnipotent head, and fears not to avow both what it ſaith, and what it doth. And as on the one ſide ſhe expreſſes all the ſuavity which can be conceived, and is moſt ready to wrap up the moſt enormious ſinners of the world, and the moſt mortal enemies which ſhe hath, in the very bowels of her compaſſion; if they will come to God in the way of Penance.* For, can the Reader keep himſelf from laughter, when he ſeeth the lofty deſcription of this Romiſh fortitude; and withal ſeeth the low puſillanimity and meaneſs of the Pope, taking in an Excommunication denounced againſt the State of Venice, without penance and ſatisfaction; *and ſo neither avowing what it ſaith, nor what it doth,* to the plain diſavowing of that which this Cavalier ſaith? Again, doth not this Church proceed much rather like a body ruled with a head poſſeſt not with a ſeventh vertue, but with many of the ſeven deadly ſins, whereof a great one is [e] Covetouſneſs. For, do we not read that (which may make a modeſt Romiſt to bluſh, when he reads it) when the [f] Popes own ſouldiers and ſervants fight for his ſupremacy, a principall point of their forged and fictitious faith, he by money hath been brought from avowing what he ſaid for thoſe ſervants and their ſervices.

It follows, *She goes on ſo far, if ſhe ſee cauſe to ſeparate them in the quality of Hereticks from her communion, and proceeds not againſt them as*

[b] Eccleſia paulatim progreſſa eſt, & omnia remedia experta, primo ſolum excommunicabat, deinde addidit PECUNIARIAM mulctam. *Bell. de laicis c.* 21.

[c] Tu id ſentis de certitudine tollente omnem dubietatem, ac ſi divinitus nobis eſſet certo propoſitum, id eſſe revelatum a Deo. Ego vero & credo, Catholici omnes, auſcultantes SANCTUM DECRETUM, id abnegamus. *Dom. Soto. Apolog.*

[d] Caſtro libro 8. contra hæreſes verbo. Baptiſmus hæreſ. 9. ſententiam Cajetani ut hæreticam damnare videtur. *Suarez. to.* 3. *T.* 3. *diſp.* 27. *ſect.* 3.

[e] Quod convocandi Concilii intentio ſatis ſincera non fuit, Romanæ avaritiæ artificioſa proviſio patefecit. Multi enim evocati,

quibus iter eundi ad Concilium difficile vel intolerabile videbatur, interventu pecuniæ turpius exactæ quam pratiæ relaxari metuerunt. *Neubridg. l.* 3. *c.* 2. Quando hactenus autem Roma refudit? *Bernard. de conſider. lib.* 3.

[f] At (nuntius ille Rufi) priuſquam abeam tecum ſecretius agam, Manſit ergo ibi per dies plurimos—— munera quibus ea cordi eſſe animadvertebat diſpertiendo, & pollicendo. Deductus ergo ſententia Romanus Pontifex eſt. *Ladner. l.* 2. Nec mirum nam omnes ſatisfactiones quæ pœnitentibus imponuntur a Confeſſore, juxta Eccleſiæ Romanæ ſtatuta poſſunt commutari in pecuniarles. *Taxeda Hiſpanus Ct.*

againſt

againſt Traytors to Princes or States, according to that poor ſhift of Proteſtants, whoſe guilty conſciences make them not dare (though their hearts be well bent that way) to puniſh our Prieſts capitally, as for a corrupt Religion; but they ſet upon them falſe and impudent pretexts of Treaſon.

First, We acknowledge, that the Pope doth out-go this Author with his Excommunication; for he goes on ſo far, not only when he ſees cauſe, but when he ſees no cauſe to ſeparate from his Communion, even without any proof of Hereſie: for what cauſe was there ſeen of Excommunicating the King of *Navarr* out of his Kingdom in the quality of an Heretick, who was taken for a Romiſt, eſpecially ſince it is recorded, that the King of *Spaines* conſcience in his death-bed was not ſatisfied with the Popes eye-ſight of the cauſe: but ſpake as ſeeing cauſe of Reſtitution where the Pope pretended cauſe of Excommunication? And what cauſe had the *Venetians* given of Excommunication, when their Reſtitution without penance ſhews plainly, that they were without cauſe excommunicated? And what cauſe had the Pope for Excommunicating Queen *Elizabeth*, and giving away her Kingdom? And whereas you ſay, She proceeds not againſt them as againſt Traytors to Princes or States: This is ſo true, that I cannot confute it. But to make your truth yet more true, I muſt alſo add this, That your Papacy proceeds againſt Proteſtants, becauſe they will not be Traytors to Princes or States; as appears by the penance of the Iriſh Pilgrime formerly mentioned: and by the Bull of *Pius Quintus*, where he curſeth and excommunicateth thoſe ſubjects that will not be Traytors to their Soveraign: And indeed, by that Bull the Papiſts themſelves were exceedingly troubled between two fears; one of being tied with the cords of this excommunication for want of Treaſon: and another, of being tied up for Treaſon, in obeying this Excommunication: Which grief, with the remedy thereof, I find thus deſcribed by Maſter *Hart*, a not unlearned Romiſt: *The Bull of* Pius Quintus, *(for ſo much of it as is againſt the Queen) is holden among the Engliſh Catholicks for a lawfull ſentence, and a ſufficient diſcharge of her ſubjects fidelity, and ſo remains in force: but in ſome points touching the Subjects, it is altered by the preſent Pope. For, wherein that Bull all her ſubjects are commanded not to obey her, and ſhe being excommunicated and depoſed, all that do obey her are likewiſe denodate and accurſed: which point is perillous to the Catholicks: for if they obey her, they be in the Popes curſe, and if they diſobey her, they are in the Queens danger: therefore the preſent Pope, to relieve them, hath altered that part of the Bull, and diſpenſed with them to obey and ſerve her without peril of Excommunication: which Diſpenſation is to endure but till it pleaſe the Pope otherwiſe to determine.*

Execution of Iuſtice, pag. 16, 17.

But whereas this Author ſaith, That *the guilty conſciences of Proteſtants make them not dare to puniſh Prieſts capitally, as for a corrupt Religion*: I leave it to the wiſdome of State to conſider how far ſuch an imputation of guilt deſerves to be removed. And let his own fellows weigh with themſelves whether this Author hath

hath acted the part of a Cavalier both valiant and wise, thus to provoke clemency armed with power, by putting the scandal and shame of guiltiness upon it? And whether he hath not brought a kind of necessity of capital punishments for the removing of his own objection of guilt: especially, since they who thus provoke patient clemency to turn into severity, have also already made smooth the way for it; for they have [a] plentifully proved, *That Idolatry should be punished with death*; And the other half have the Protestants mightily and inevitably evicted: That right or very Popery is right Idolatry: And now what hinders, but that this Author may have his desired conclusion of capital punishment for an Iodatrous Religion, and not onely for Treason.

But as here his valour was inconsiderate, so now his inconsideration is valiant: For, not weighing the Treasons of Priests, nor indeed the reasons by which they have approved the Justice of Laws made against them; this Author in a blind hardiness, to his own shame, doth accuse Protestants of Impudence and falshood. For, that many Priests have been actual Traitors, our Chronicles too plentifully shew; and their own [b] Pens have witnessed to the world the justice of our Laws, even against those Priests who have not been taken in actual Treason. And now that this Author may help us (as he usually doth) towards his own confutation, he giveth us a sentence that is a sword, for the slaying of his own *Charity Mistaken*: His words are these: *As the Catholick Church is most perfectly charitable, so withal she thinks she cannot express the vertue better, then by clearly distinguishing between truth and falshood, and by exhorting men to embrace the one and to avoid the other: so far off is she from demeriting by letting Protestants know, that if they die impenitent in that Religion, they lose their souls.* Here is that truth which I told him long since, and which hath already served to overthrow a great part of his former discourse; *That Charity cannot be better expressed then by clearly distinguishing between truth and falshood, and by exhorting men to imbrace the one, and to avoid the other.* For herein do the Romists exceedingly offend against Charity, and can hardly better express the contrary (Uncharitableness) then by putting truth into place of falshood, and by exhorting men to embrace falshood, and to avoid truth. And until the Author had disproved this mistaking, our Accusation of Romish uncharitableness still stands on foot, and his own plea for Rome lyes still unproved: And Rome, though very meritorious, yet doth much demerit, yea, sin against Charity, for falsly telling Protestants, That they lose their souls if they die impenitent in a true Religion.

[a] Scripturis iisdem confirmat quibus probat. *D. Cypr. de exhort. Mart. c. 5.* Quod sic Idololatriæ indignetur Deus, ut præceperit eos etiam interfici qui sacrificare & servire Idolis suaserint. Quo loco vide *Adnotat. num. 27. & Latius in Epist. ejusdem 52. ad Antonianum. Pamelius in Tertull. ad Scapul. n. 8.* Quum autem jussu Divino debeat occidi Idololatra *Exod. 22.* —— *Moyses* talium sanguine putavit Levitarum suorum manus consecrare in *Exod. 32.* quod & *Phinees* ad justitiam reputatum est, usque in sempiternum, *Num. 25. Psalm. 105.* Propterea princeps, ut bene tibi sit, auferas Prophetas tuos, &c. *Quintinus inter Adnot. Pamelii. Tertull. de præscript. n. 254.* The Idolatry of Popery hath

been proved by many: and above many, by B. *Bilson, Christ. Subject. part. 4.* B. *Morton* of the Mass, *lib 7.* Dr. *Reynolds* de Idololatria Romana: And confessed before by *Cassander.* [b] I hold directly the affirmative part, *scil.* That both her Majesties laws and proceedings against all sort of Catholicks have been mild and mercifull. *Watson Quodlibet. 8. Art. 9.* I said that (*ceteris paribus*) her Majesties proceedings had been both mild and mercifull, and that we are not so much to exclaim against the cruelty of the Persecution, as to admire how that any of us are left alive to talk of Religion. *Id. Appendix to the Quodlibets.*

CHAP.

Chap. XIII.

Wherein are discussed divers false inferences from some Protestants doctrine, urged by the Cavalier in the conclusion of his book, to seduce men to Popery; and encountred with some true inferences drawn from Popish doctrines, the better to perswade men from that Sect.

Sect. I.

The Protestants denyal of Merit no principle of corrupt living.

THis Author having lost, or rather given away his cause in the premisses of his discourse, the conclusion sutable to such losing premisses should have been a meer surrender: and accordingly he should have said, *That, notwithstanding all improbabilities, it is very probable that Romists want charity to Protestants, when they take them for odious persons, fall foul on them, blow them up, burn them, and damn them.* And secondly, That though it be true that there is but one Church and one Faith, wherein is salvation, yet Protestants being of this one Church, and having this Faith, and so being in the way of salvation, it is not an untruth but a truth, that they want charity who hate and damn the Protestants which are saved.

Yet our Author goes on like *Pharaoh*, and to him (as to *Pharaoh*) may be said, *Knowest thou not yet that Egypt is destroyed?* Doth he not know the city, which is spiritually Egypt and Sodom, is going to destruction? and the probabilities and reasons are dead, by which (as by garrisons) this Egypt is maintained and defended? Wherefore it were good, that both he and Rome would *let the men go, that they may serve the Lord their God.*

But Rome still goes on in her purpose of holding the Church in bondage; yea, she sends forth Souldiers and Cavaliers to fetch back those who are gone out from her yoke, whereof this Champion is one And now, that the sons of Rome may imitate the infirmities of Saint *Peter*, wherein especially their Fathers are his Successors, he

he comes with a piece of that pity wherewith Saint *Peter* would have Christ to have pitied himself; but so, that (without pity) he should have lost the salvation of the whole world; so would this Author have Protestants to pity themselves, even to the danger of their salvation: and by a deadly Apostacy to turn from the living God to Romish Idolatry: But he doubs his pity will prove but a slight and empty perswasion, & therfore to a vain pitty he addeth some reasons, which want nothing more then truth to make them forcible; He saith, *That Protestant Doctrine* (under his false Title of heresie) *is a Nursery of corrupt principles concerning life*: and when he hath said it, he brings (as he is wont) proofs that do not prove it; yet thus he begins even in his conclusion; *When they teach men that there is no merit belonging to good works* (*though they be confessed by us to flow but from the grace and goodness of Christ our Lord*) *what courage do they give men to be frequent and chearful in doing of good works?* But is not this speech unworthy of a noble Cavalier, much more of a Christian? For, were it not ignoble in a Knight, when his Father commands him to do some valiant service for his honour or defence, to answer him, he hath no courage to do him service, because thereby he cannot merit any thing from him, seeing he oweth all his service, and himself unto him? Thus because his Father hath deserved all, therefore he will do nothing. Again, If a Father should tell his Son, Do what thou canst to please me; or as *Isaac*, *Go kill me some Venison*, and I will freely give thee a blessing, though the Venison deserve it not: should the Son wisely return this answer to his Father: Sir, I have no incouragement by your free promise or gift of this blessing, except I can merit it from you by my Venison? But ingenuous Christians, Saints, and Sons of God, whose understandings and wills are truly ennobled by the Divine Spirit, are far of another mind; they have indeed the divine gift of Love, and thereby love God as a Father, that hath already so merited of them all that they are and have, that his merit is to them a most sufficient motive to serve him heartily, even with all that might and being which they have recieved from him.

Accordingly, the man according to Gods own heart cals upon all mankind for their service, as due to God for making them: *Come let us kneel and worship before God our Maker*. Again, the love of God in redeeming us hath deserved all our love and service: and accordingly the Apostle rapt into the third heaven, saith, *The love of Christ constraineth us*: And why doth it constrain? *because we thus judge, that if Christ died for us, we should live to him*. Gods merits in creating and redeeming us are strong motives to serve him, though we cannot merit of him: though Gods merit is so great, that it hath swallowed up all our merits; we are therefore to serve him not the less, but the more, the more he hath deserved beyond our requital. A good Son would serve and obey this heavenly Father for that which he hath done, though he gave him nothing hereafter. And surely, if there were not such an affection even in humanity, how should the son of a poor father ever do him service? But yet we do not stop here,

Psal. 100.

2 *Cor.* 5. 14, 15.

because the bounty of our heavenly Father doth not ſtop, but enlargeth it ſelf further; for though God hath already deſerved of us, all that we can do, ſo that all we can do, were but our duty: yet he goes on, and promiſeth to give rewards even for doing our duty: And doth not this reward move us as much, being given by free promiſe, as if it were gotten by the workers merit? yea, much more in a noble worker: For, ſuch a one will reaſon thus; My heavenly Father freely gives me infinite rewards, even an exceſſively exceeding weight of glory for ſmall and momentany paſſions and actions: he gives me that which he is not bound to give, he gives that which I can never deſerve, and ſhall I not couragiouſly and affectionately ſerve him who is ſo freely gracious and bountiful to me far beyond my deſerts? But indeed, much rather (and that contrary to Romiſh Divinity) out of a right conſideration of Gods great rewards, and our great unworthineſs, (we being, if *Iacob* ſay true, *leſs then the leſt of Gods mercies*) we may truly affirm, That we can have no courage to good works, if we will not work without a true confidence of Merits: For, if Gods rewards be beyond all merits (as it needs muſt be, ſince he himſelf, whom all that we have and are cannot merit, is our exceeding great reward) how ſhould there be good works raiſed from the confidence in that merit which is not? And though there be an excellency in the grace of the Spirit by which we work; yet even that grace is a free loane, and we are debtors to God for it, and how can we merit of him by growing in debt unto him? eſpecially, becauſe the money wherewith we ſhould pay thoſe debts is of a baſer Alloy, by the mixture of our corruption, then that which we receive, and whereby we became debtors? And we cannot pay debts, much leſs become Meriters by paying ten borrowed Talents of pure gold, with ten Talents of the metall of *Nebuchadnezars* Image. Therefore the Saints [a] truſt perfectly in the grace of God, and not in their merits, and from that grace, as from a boundleſs and bottomleſs Ocean, fetch moſt ſufficient motives of good works: While they have grace that enables them to work, and grace that forgives the imperfection of their works, and grace that rewards whatſoever goodneſs is in their works; yea, even *the will for the deed*, they are mightily encouraged to continue in good works, knowing that *Their* [b] *labour* thus *is not in vain in the Lord*. And herein their hearts agree with the heart of him that rewarded them: *For his* [c] *eyes are on them that fear him, and truſt in his mercy*. They fear God, and by good works keep his [d] Commandments; but they truſt not in the merits of their works, but in Gods mercy: And in ſuch God takes delight, and loves to behold them; and if God love to behold them, he will alſo bring them to behold him in a beatificial viſion.

2 Cor. 4. 17.

Gen. 32. 10.

Gen. 15. 1.

[a] Sancti totam ſpem referunt ad miſericordiam Dei. *Lorcan.* 22. *Sect.* 2. *Diſp.* 3. *num.* 12. Summum malum eſt in operibus noſtris & meritis confidere; hoc enim eſt meritum Chriſti blaſphemare, *Feyus in Eccl.* 4. Ideo tenitente Indice Exp. *Sandal.* At *Feyus* etiam in *Iona cap.* 2. Qui in tentatione vel

[b] 1 *Cor.* 15. 58. [c] *Pſal.* 33. 18. [d] Facit Potentiam in brachio ſuo: In quo animadverte, quod beatam ſe eſſe dicat (beata Virgo) non proprio merito, atque virtute, ſed Dei in ſe habitantis clementiâ. *Hieronimus adverſ. Pelag. lib.* 1. *Pſa.* 117. 24. Tum ergò juſti ſumus quando nos peccatores fatemur & juſtitia noſtra non ex proprio merito, ſed ex Dei conſiſtit miſericordia. *Hieronim. Ib. Iob* 17. 23, 24. *Bed.* 12. 5.

In ſeipſum, in ſua ſcilicet ſapientia, conſiliis, viribus, juſtitia, vel in quacunque creatura finaliter confidit, is vere vanitates obſervat, in arenam ædificat, & miſericordiam ſuam fruſtra relinquit, hoc eſt, Deum, qui eſt miſericordia noſtra.

SECT.

Sect. II.

Wherein are contained these two Tenets: 1. That the best works of Gods children are mixed with some sin. 2. That no man doth, or will perfectly fulfill the whole Law; And yet (contrary to the Cavaliers lame Inferences) there are encouragements sufficient to good works, and to use our best endeavours toward the fulfilling of the Law.

But that which followeth next, requires a patient Reader: For, if the Articles of the Church of *England* be but compared with this Authors words, I doubt the Reader will feel some need of patience: The Authors words are these; *And what cause can they assign why men should abstain from sin, when they teach them that the best works which are performed by the greatest Saints in the world, are no better then sins, and they in their own nature mortall?* The Articles words are these: *Albeit that works which are the fruits of faith, and follow after justification cannot put away our sins, and endure the severity of Gods judgement, yet are they pleasing and acceptable to God in Christ.* And the like approbation of good works by the Church of *Scotland*, and forrain Churches of Protestants is to be seen in the Harmony of Confessions: Wherefore, I should offend my Reader to say much against this, which appears so plainly to be a scandal, even one of those *coals of Juniper* which comes from devouring *tongues*; and I wonder it had not burned the tongue or the conscience of the Speaker. Briefly, we hold, that a good tree (made good by Regeneration, and ingrafted by faith into Christ Jesus) bringeth forth good fruit, even this fruit of good works: and these works as much as they come from the sap of the root of Christ Jesus, and partake of his fatness, so much are they good; but as much as they partake of us, and our remnant of [a] corruption, so much are they faulty. This faultiness hath need of mercy, and receiveth it through Christ, into whom we are ingrafted: but this being removed by Christ, the goodness which the work hath from Christ shall eternally be rewarded. And this reward is a very good motive to good works unto all those who, with *Moses*, have an eye of faith wherewith truly to see *the recompence of the reward.*

He goes on, and asks; *When they teach men that the Commandments of God are not possibly to be kept by any man, even with the help of Divine Grace, what reason can they have either to exhort men to keep Gods Commandments, or to reprove them for infringing the same?* The Cavalier is here troubled, and troubles us with an old

[a] Yea, their own *Conradus Clinguis* writes thus: Opera justificatorum, quamvis ex fide Christi, ad laudem & gloriam Dei, atque dilectionem proximi fiant, quia tamen nos ex carne & sanguine polluti sumus; hinc est quod opera nostra in sua bonitate, natura, & dignitate considerata sint impura & imperfecta, ex se & propria sua virtute; Et quoniam omnia opera nostra, etiam post fidem facta, sunt imperfecta, & immunda, & involuntaria, ideò non possumus contendere cum Deo, quasi nobis aliquid debeat, & teneatur ex condigno sicut mercenarius pro laboribus suis cum Domino. Et in eumsin em dicimus quòd opera nostra non merentur vitam æternam, sicut malâ & perfectâ monetâ nihil emi potest. *Loc. Com. lib. 1. cap. 22. Heb. 1. 26.*

[b] Pelagian buſineſs of the poſſibility of keeping the Law, which S. *Hierom* long ſince told them, was but to ſpeak of a power which was never brought to effect: For it is affirmed by the Fathers, and too much experience confirmeth it, that how poſſible ſoever the keeping of the Law is: yet no man ever brought this poſſibility to an actual keeping of the Law. To what end then doth he talk of this poſſibility, which gives ſuch ſmal encouragement by being ineffectual; that his own words may never be retorted againſt him? *For what encouragement do Romiſts give to the keeping of the Commandments, when they ſpeak of ſuch a poſſibility of keeping them, by which no man yet did ever keep them?* So that a man may thus only encourage himſelf by this poſſibility, that except he do that by it, which never man did before him, he ſhall never keep the Commandments by it.

Beſides, S. *Paul* ſaith, [c] That the fleſh ſo luſteth againſt the ſpirit, that Chriſtians cannot do what they would; which is as much as if he had ſaid, They cannot be perfect if they would; for even [d] *Paul* ſaith of himſelf, [e] That the good which he would do, he had not power to effect, neither had he yet attained a full [f] reſurrection from the dead; and yet no doubt he improved the power which he had beyond any Romiſt: For he ſaith, he did reach forth, (a term of ſtraining, and mighty endeavour) yea, he did *preſs towards the mark*: yet, notwithſtanding all this he confeſſeth, *that he had not attained, he was not already perfect*. And now let Romiſts encourage their diſciples by propoſing a perfection of righteouſneſs to which S. *Paul* attained not.

And the queſtion lies not in this, what the grace of God can do, but what man can do, having grace only in meaſure, and withal a great meaſure and remainder of concupiſcence and law of the members. For though the foot of grace would go upright, yet the other foot of corruption addeth a lameneſs: and ſo the beſt Chriſtian, like *Jacob*, goes halting. Neither therefore is it a juſt reaſon for a ſon that goes halting, yet with halting is able to perform ſome meſſages of his father, not to perform what he may, being commanded by his father: yea, he may be hereby encouraged to indeavour the more to do his fathers [g] commands, becauſe he hath a father that knows his infirmity, & his ſtriving againſt it, & the more he ſtrives the more he will reward him.

[b] Duo à te (*Pelagio*) propoſita ſunt: unum poſſe hominem ſine peccato eſſe ſi velit, &c. ſine peccato eſſe perpetuo, ſummæ ſolius eſt poteſtatis. Itaque, aut da exemplum qui abſque peccato fuerint, aut ſi dare non potes confitere imbecillitatem tuam, & noli ponere in cœlum os tuum, ut per eſſe & eſſe, poſſe, ſtultorum illudas auribus. Quis enim tibi concedet poſſe hominem facere quod nullus unquam hominum potuerit? *Hieron. in Præam. lib. 1. adver. Pelag.* Si dixerimus quod peccatum non habemus, nos ipſos decipimus, & veritas in nobis non eſt; Hoc qui dixit, ſapienter ſe ad Dei gratiam reſervavit. Eſt enim Chriſtiani hominis quod bonum eſt velle; & in Deo quod bene voluerit currere ſed homini non eſt datum perficere ut poſt ſpatia quæ debet homo implere, reſtet aliquid Deo ubi deficienti ſuccurrat, quia ipſe ſolus eſt perfectio, & perfectus ſolus Dei Filius Chriſtus, cæteri omnes ſemiperfecti ſumus. *Opt. l. 2.* Qui autem rectiſſime ſapiunt, intelligunt quemlibet hominum, quamvis jam pro conſortio ſocietatis humanæ non abſurdè dici poſſit juſtiſſime vivere, non tamen poſſe eſſe ſine aliquo vitio quamdiu caro concupiſcit adverſus ſpiritum, ſpiritus autem adverſus carnem. *Aug. contra Pelagian. l. 1.* [c] *Gal. 5. 17.* [d] Quæ poteſt alia major eſſe temeritas quam Dei (non dicam ſimilitudinem ſed) æqualitatem vendicare, & brevi ſententia omnia hæreticorum venena complecti —— Hoc eſt enim hominem ex homine colere, & in corpore conſtitutum eſſe ſine corpore, & optare potius quam docere, dicente Apoſtolo, *Miſer ego homo, quis me liberabit de corpore mortis hujus?* —— Si quod non vult (*Paulus*) operatur, quomodo ſtare poteſt hoc quod dicitur, poſſe hominem eſſe ſine peccato ſi velit? Qua ratione poteſt eſſe quod velit, cum Apoſtolus aſſerat ſe quod cupiat implere non poſſe? cumque ab eis quærimus, qui ſunt illi quos abſque peccato putent; Nova ſtropha eludere cupiunt veritatem, ſe non eos dicere qui ſint vel fuerint ſed qui eſſe poſſint. I gregii Doctores dicunt eſſe poſſe, quod nunquam fuiſſe demonſtrant, dicente Scriptura, *Omne quod futurum eſt, ita factum eſt in priore tempore. Hieron. ad Cteſiphont.* Apoſtoli una hora vigilare non poſſunt ſomno, mœrore, & carnis fragilitate ſuperati; & tu potes longo tempore omnia peccata ſuperare. *Id. adverſ. Pelag. l. 2.* [e] *Rom. 7. 18, 23.* [f] *Phil. 3. 12, 13, 14.* [g] *Pſal. 103. 14.*

him. [h] A learner that cannot write ſo well as his coppy, yet is to be encouraged to write ſo well, and ſo like it as he can. And ſurely, if it were otherwiſe, the Cavaliers reaſon might diſcourage moſt Scholars from the Study of Philoſophy, becauſe they cannot be ſo good Philoſophers as *Ariſtotle*. And it might have diſcouraged the Cavalier from writing Controverſies, becauſe there was no poſſibility for him to do it ſo well as *Bellarmine*.

[i] But to give this point a more ſerious concluſion; This ſtate of imperfection, wherein with the new man begotten by grace, there is left a remnant of the old man begotten by nature, doth not leſſen the power of Gods grace, but ſets forth the wiſdom of Gods diſpenſation. God, whoſe Spirit bloweth where, and how he liſteth, for many wiſe ends, and eſpecially for his own glory. diſpenſeth his grace in this manner, and meaſure, and mixture, For firſt, the corruption remaining with grace, doth humble man before God, and cauſe him to have a low conceit of himſelf, and an high eſtimation of Gods grace, of which he hath continual need; the ſufficiency whereof alone can forgive his falls, and raiſe him from falling, and ennable him to ſtand, and walk in the paths of holineſs in ſuch a manner as the ſame grace will accept. Secondly, This life being appointed to the Church militant for a warfare, and the warfare for a way to the Crown; this contrariety of the fleſh to the ſpirit is not the leaſt part of this war; and to thoſe that fight the good fight of faith, it ſerves for a way of advancement to the Crown: For, the more combates of the fleſh, the more conqueſts of the ſpirit, and ſo the greater enjoyings of the celeſtial Crown. And thirdly, God is mightily glorified, who by a little grace, even a grain of muſtard-ſeed, oppoſed by a ſtrong concupiſcence, and that backed by a world of temptations and by thoſe Tempters which are Principalities and powers, (though through many foyles, faintings, and failings, the little grain becomes a tree, the ſmoking flax becomes a fire and judgement is brought to victory.

[h] Qui ad ſummum nititur, aliquoties in medio ſubſiſtit; at qui medium deſtinavit nimio ſæpenumero reſidet. *Eraſm. in Scholiis Epiſt. Hier. ad Cteſiphont.* Eſt quoddam prodire tenus ſi non datur ultra. *Item*, Nam vitiis nemo ſine naſcitur optimus ille Qui minimis urgetur, *Horat.* Arduos aggreſſus virtutis ſuſpice: etiam ſi decidunt, magna conantes. Generoſa res eſt, reſpicientem non ad ſuas, ſed ad naturæ (gratiæ) vires, conari alta tenare, & mente majora concipere, quam quæ ingenti animo adornatis effici poſſint. *Senec. de vit. Beat. c.* 20.

[i] S. *Auguſtine* hath written a book *de perfectione juſtitiæ*, eſpecially to anſwer this Pelagian queſtion. *Ratioc. nat. Pelagianorum* 6. Cur præciperetur quod fieri omnino non poſſet? Reſpondetur, conſultiſſime homini præcipi, ut rectis paſſibus ambulet, ut cum ſe non poſſe perſpexerit, medicinam requirat, quæ interioris hominis ad ſanandam peccati claudicationem, gratia Dei eſt per Jeſum Chriſtum Dominum noſtrum. *Ratioc.* 8. Tunc erit plena juſtitia, quando plena ſanitas; tunc plena ſanitas, quando plena charitas, plenitudo enim legis charitas; tunc autem plene charitas, quando videbimus eum ſic uti eſt. *Ratioc.* 9. Quia peccavit voluntas ſecuta eſt peccantem. peccatum habendi dura neceſſitas, donec tota ſanetur infirmitas & accipiatur tanta libertas, in qua, ſicut neceſſe eſt, permaneat beate vivendi voluntas; ita ut ſit etiam bene vivendi, & nunquam peccandi voluntaria fœlixque neceſſitas. *Ratioc.* 11. Fruſtra non prohiberetur aut juberetur, quod vel caveri vel impleri non poſſit. Reſpondetur ——— Ad hoc enim lex iſta præcepit, ut cum in his implendis homo defecerit, non ſe extollat ſuperbia tumidus; ſed ad gratiam confugiat fatigatus, ac ſic eum lex terrendo, ad Chriſtum diligendum Pædagogi perducat officio. *Ratioc.* 15. Si eſt aliquod peccatum quod vitari non poſſet, quomodo juſtus Deus dicitur, ſi imputate cujquam creditur quod vitare non poſſet? Reſpondemus, Iam olim contra ſuperbos eſt clamatum, *Beatus cui non imputavit Dominus peccatum*, non enim imputat his qui fideliter ei dicunt, *Dimitte nobis debita noſtra*. *Ratioc.* 17 Dicit Apoſtolus, *Non quia jam acceperim, aut jam perfectus ſum*, &c. Quotquot ergo perfecte currimus, hoc ſapiamus quod nondum perfecti ſimus; ut illic perficiamur quo perfecte adhuc currimus ——— Cur ergo non præciperetur homini iſta perfectio, quamvis jam in hac vita nemo habeat? non enim recte curritur, ſi quo currendum eſt neſciatur. Quomodo autem ſciretur ſi nullis præceptis oſtenderetur? —— Teſtimonia, inquit, quibus probatur præceptum eſſe homini, ut abſque peccato ſit. Ad hoc reſpondemus, Non utrum præceptum ſit quæritur, quod valde manifeſtum eſt ſed hoc ipſum quod præceptum eſſe conſtat utrum in corpore mortis hujus poſſit impleri, ubi caro concupiſcit adverſus ſpiritum, & ſpiritus adverſus carnem, ut non ea quæ volumus faciamus. ——— Hæc eſt nunc noſtra juſtitia qua currimus eſurientes & ſitientes ad perfectionem plenitudinemque juſtitiæ, ut eâ poſtea ſaturemur.

victory. Though we loſe in ſome ſingle combats, yet we are gainers in the whole war, and we become *more then Conquerors through him that loveth us*. And indeed, thi growing nature of the ſeed of grace, and eſpecially the victorious ſucceſs which Gods grace giveth to it, is a moſt ſtrong encouragement to good works; even ſuch as all objected imperfection of righteouſneſs can never overthrow: for, though it be ſo little, either at firſt in the beginning of it, or perchance after in ſome ſpiritual deſertions, (for there are ebbs and floods of grace) yet we are mightily encouraged to good works, becauſe that ſeed is not only a remaining, but a growing ſeed; the houſe of *Saul* grows weaker, and the houſe of *David* ſtronger: we come ſtill nearer to perfection, though we do not fully attain it; we grow from babes to young men, from young men to that meaſure of ſtature which is appointed to us in Chriſt Jeſus. Laſtly, our ſtate of imperfection doth ſerve for an incentive, to ſpur up our deſires towards the ſtate of perfection: For, when we draw up hardly and painfully towards Gods holy mountain, with a weight of fleſh preſſing down, and a body of ſin cleaving faſt, we pant towards heaven, and ſend up groans of the Spirit, which ſpeak in their language: *When ſhall we come & appear before God? We deſire to be delivered from the body of ſin, unto the glorious liberty of the ſons of God*: our ſouls being wearied, and parched, and dried up with the flames and vexations of tentations and ſins, thirſt for the living God, and deſire to ſatisfie their thirſt in the River of pleaſures, which floweth from his preſence, whoſe ſtreams are perfect holineſs, and perfect happineſs.

SECT. III.

That the doctrine of denying free-will doth not abridge the doing of good, and juſtice of puniſhment for evil doing.

THere is yet one queſtion more, which muſt have an anſwer, rather for ſome weakneſs which it may meet, then for any ſtrength which is in it, *When they profeſs that men have not ſo much as free will to do any good work at all, when they are firſt moved and aſſiſted to it by the good grace of God, with what ſenſe can they encourage men to do any thing which is good? or with what juſtice can they puniſh them for omitting the ſame?* The Cavalier is deceived himſelf, as it ſeems, and goes about to deliver over his deceipt unto his Reader; For we do not ſay, *That men have not ſo much as freewill*, being moved by effectual grace; But, *That they have not ſo little as free will*: For we hold that the will being moved effectually by grace, is more then free will; for it is free will fortified, actuated, and animated by grace. So his Reader is deceived by him, if he be perſwaded by theſe words, that we do not allow men actuated by grace ſo much as free will; for we allow them more. And indeed, we allow them much more then Romiſts, and they quarrel with us becauſe we allow them ſo much: Yet the more power and efficacy hath the Cavaliers objection; but the

the more encouragement have men to good works: For the more God helpeth the will, the more couragiously may the will go on to working: and the more may exhortation call for good works. Indeed, if God did not work in us to will and to do, but left man to ſtand only on the motion of his own will, exhortations might have but a cold encouragement, ſtanding meerly at the mercy of the creature for ſucceſs and effect. But when God gives what he commands, then may exhortations call for the performance of Gods commands.

As for humane juſtice in puniſhing, he may know that our opinion doth not oppoſe but approve it. For even your own [a] *Vega*, in the Council of Trent, acknowledgeth That *Proteſtants affirm a liberty in Philoſophical juſtice, and in external works of the Law.* [a] *Hiſt. of Trent, lib. 2.*

But of free will I may here ſay the leſs, becauſe I have ſpoken ſomewhat of it before, and elſewhere is more largely unfolded the truth of the point, and the conſent of our Church. *Great Oracle, &c.*

Sect. IV.

That the Idolatry and blood which ſprings from the Religion of Rome, ſhould deter men from conſorting with her.

BUt here I may give this return to the Romiſts: Upon the love of God and man depends the whole Law; And in the love of God a principal place is given to the worſhip of God in ſpirit and truth: And in the love of man, a chief place is given to the preſervation of his life. Idolatry and murder being contrary to theſe, are main breaches of this Royal law of love: now Rome permitting the doctrines and practiſe of idolatry and murder (the main breaches of the Law of God) with what face can ſhe require the keeping of other laws and leſſer duties, that gives ſuch encouragement to the breach of theſe greater ones? [a] *Tertullian* proves idolatry alone to be a breach of every commandment; and beſides, it will not be hard to prove that Rome, jointly with idolatry, gives encouragement to the breach of every Commandment: but I eſpecially faſten on theſe two, whoſe eminent guilt is haunted with the continual out-cry of the Prophets, and at length avenged with heavie judgements by the Judge of the whole earth: And indeed, commonly theſe ſins are twins, the ſame evil ſpirit firſt working by idolatry, as it were a not being of God in the faith and worſhip of man, and then provoking man to deſtroy the Image of that God whom he hath formerly aboliſhed. But moſt fearful ſins they are, and their hideouſneſs may be ſeen in the horrid face of the judgements, which have been the counterparts and repreſentations of them. He that would behold painted unto the life the lamentable countenance of theſe judgements, let him with an heart of life and ſenſe read over the Lamentations of *Jeremy*; And he that will ſee Idols and blood to have been the main meritorious cauſes of theſe judgments, let him read the words both of other * Prophets, and the ſame *Jeremy*. But if for theſe Jeruſalem hath been Judged, what ſhall become of Rome? For, Rome is the mother of ſpiritual fornications;

[a] Principale crimen generis humani, ſummus ſeculi reatus, tota cauſa judicii Idololatria: Nam, etſi ſtiam ſpecie tener unumquodque delictum, & ſi ſuo quoque Nomine judicio deſtinetur, in Idololatria tamen crimine expungitur. *Tertul. de Idololatria.*

Lam. 4. 13.

* *Ier. 15. 4, 5, 6. &c.*

2 King. 17. 13, 14, 15, 16, 17 18, 19. 20.

2 *King.* 21. 10, 11, 12, 13, 16. 2 *Chro.* 36. 14, 15, 16. *Ezek.* 36. 18. *Rev.* 11. 8. *Rev.* 16. 6. *Rev.* 17. 6. *Rev.* 18. 21. *Rev.* 19.

fornications, and in her is found the blood of all that are slain on earth: The power of Rome crucified the Lord Jesus, it slew millions of the Martyrs of *Iesus* under the Heathen Emperors, it hath added to these millions, the multitudes of those who have been slain under the Beast with horns of a Lamb. And how loud is the cry of all this blood being united in one voice? Wherefore, let my counsell be acceptable to you, (I speak to the children of Rome, that they may be saved;) Hear the voice of Gods Spirit, *Come out of her my people*, before God hear the voice of this blood, and then *ye be partakers of her judgements:* For she that is drunk with the blood of the Saints shall vomit it up again, and her own blood with it; she shall fall and never rise again, for the Word of God hath spoken it. Wherefore, do not joyn with that idolatrous company of Mourners, which shall lament for her when they *shall see the smoak of her burning*; but be found among the heavenly company of Rejoycers, which sing *Alleluja, Salvation and glory, and honour, and power unto the Lord our God. For, true and righteous are his judgements, for he hath judged the great Whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*

And thus the Man of Sin, and all the enemies of Christ being made his footstool, we will hope that the kingdome of grace shall be speedily changed into the kingdom of glory. And for the hastening of that glory, we will pray for the speedy subduing of these enemies; for this glory being come, we shall by the King of glory and peace be translated into that peace, where we shall be free from the vexations of enmity. There shall be no controversies, emulations, factions, and schisms for Religion, but without controversie the great mysterie of godliness shall appear unto us in a perfect discovery, light, and glory: Yea, there the Church shall be made capable of seeing the highest glory, and in this sight she shall be glorified: The Father and Fountain of glory shall shine into her, and in his light she shall see light, and by his light she shall be light; And he that filleth her with light, shall also fill her with joy; for the light of Gods Countenance is the joy of the soul, and yet with it will he pour into the soul the new wine of the Kingdom, the oyl of gladness issuing from his Spirit, which shall make up the joyes of a consummate marriage, and fill the Spouse with extasies, and overflowings of joy unspeakable and glorious. And thus tasting how sweet the Lord is in the joyes of a most fruitive union, these joyes shall enflame her loves, and her loves shall kindle her joys; she shall taste and see God, who is the chief object of her love; she shall rejoyce in seeing and tasting him whom she loveth, and she must needs fervently love him, in whom she finds and feels such exceeding joy. Thus shall she run in a circle of Love, and Joy, and this circle of Love and Joy shall be for all eternity: for the same God, who is to her a Fountain of Joy, shall be also to her a Well of Life; and so shall she live, and love, and rejoyce for ever. An eternall God shall be seen, tasted, loved, and enjoyed by an everliving Church in everlasting blessedness. *Amen. Amen.*

FINIS.

MEDITATIONS;

Endeavouring the

EDIFICATION

AND

REPARATION

Of the

Houſe of GOD.

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1 Pet. 4. 10.

As every man hath received the gift, ſo miniſter the ſame one to another, as good diſpoſers of the manifold grace of God.

LONDON,
Printed by R. W. *for* Iohn Wright *in the Old-Baily.* 1657.

MEDITATIONS

Introducing the

DEFICATION

AND

REGENERATION

of the

Human Form.

UMI

To the Right Noble, the Sons of the moſt High, his bleſſed Brethren by the Beſt, that is, the ſecond Birth.

TRuly Honorable, whoſe Father is God, and whoſe Inheritance a Kingdom; the divers ſparks of Holy fire, which have iſſued from the Spirit that baptizeth with fire, I have gathered together; by their united heat, to kindle a flame where is none, or to increaſe it, where it is already kindled. This bleſſing muſt come from God, and therefore of God have I deſired it. And ſurely the beſt, as ye well know, have turns of winter, even upon their hotteſt zeal, and then woe to him that is alone, for how ſhould he have heat? Therefore if in the time of cooling, ſome ſpiritual work be joyned to the heart, it may be warmth will grow between them. So have I often from *Eliſha* applyed, even ſome Prophet of God, received life: and I wiſh, that ſome quickning may proceed alſo from this work; which in all writings is more or leſs, as the Spirit therein more or leſs ſpeaketh.

Theſe Meditations are indeed divers in their matter, being diverſly born, both in regard of time and occaſion: yet tend they to one end, and this profit often comes from variety, that ſome one thing among many, fitteth every one, and gives an anſwer to the particular queſtion of his heart. The glory of God by your benefit, is that which I ſeek, deſiring alſo to be holpen by you, both in prayer and exhortation. As for an idle name, made up ſtill of periſhing, and often of corrupt breaths, I leave it to them for an end, to whom God is not an end ſufficient. But let our

chief joy and glory be, to gloriſie God, and by being written in heaven, to be admitted unto the beholding of his glory. To that mark, my beloved, let us ſteadily aym, and lending our hearts before unto Chriſt, let us go on luſtily to overtake them Let us draw hard up the hil toward heaven, and though the fleſh preſs down, the world and Satan draw back; yet ſtrengthened by the ſpirit, incouraged by the word, and fortifyed with the mutual and united force of mighty love, let us carry the Ark of God, even the ſoull (wherein Gods Image dwels, and his will is written) from the Country of the Philiſtims, to the Land of Promiſe. And though here our fleſhly brethren, *Iſmael* and his heirs, mock and deſpiſe us, though *Eſau* with his four hundred men look big upon us; yet are we ſure that their time is ſhort, and but for life, whereas we have an inheritance eternally glorious. Thither the ſons of the fleſh, though with great honors, and large treaſures, can never enter, but ſtuing without, where is weeping and gnaſhing of teeth, they ſhall ſee deſpiſed holineſs triumph upon magnificent and powverful vvickedneſs. God our ſtrength, vvhoſe cloud and pillar guided Iſrael to Canaan, guide us to the heavenly Jeruſalem, by the grace of his ſpirit. This I humbly deſire through Chriſt his firſt born, the purchaſer of our inheritance, and dor of all the mercy that iſſueth from God unto man.

A great lover of you, and your peace.

F. R.

1.

Motives to the encreaſe of good works, where Knowledge and Faith is encreaſed.

THe main faultineſs of theſe Times, is a diſproportion between Knowledge and Action; or rather a meer reſting in knowledge ſhort of Action. So are we come from no knowledge, to knowledge alone, which will not leſſen, but encreaſe our judgement; and from the overvaluing of works, to the neglect of them. Surely the error of works without knowledge, is leſs dangerous then the error of knowledge without works: But this is the beſt of it, it is the doctrine of our nature, not of our Divinity. For while it is taught, that works deſerve not, ſome are content to think they are uſeleſs; others being truly perſwaded of their uſe, yet ſloathful to goodneſs, lie down in knowledge, and will not go on to the labour of action. But as hereafter the pain will follow the fault, ſo now let the ſhame: for certainly it is a great ſhame, that ſo much knowledge ſhould be idle, and that skilful men ſhould ſleep in this Mid-day light; for the light was made for walking and working, not for idleneſs. The Father ſheweth his will, becauſe he will have it done; we are called to be ſons, becauſe we ſhould do the will of our Father, and *Nebuchadnezzar* gives the greateſt title, when he calls the three children the ſervants of the moſt high God. In the Spirit, wherein is life, is alſo activeneſs: if we nouriſh not the activity of it, we decay the life, and ſo kill our ſelves with eternal death. Chriſt hath no dead or unprofitable limbs, they all bear fruit, or are not his; and Faith which our ſloath would magnifie, by reſting in her, thruſts us on for her life to action: for ſhe lives onely when ſhe is active. If then faith not working, be dead, and dead faith quickens not: the unactive believer may ſpeedily with a Heathen ſee himſelf without life. As theſe things may drive us, ſo the value of works may draw us: for by Chriſt who worketh them in us, they are accepted of God, and have a valuation ſtamped upon them, by his Grace for Grace. And firſt, though works juſtifie not us, they juſtifie our Faith, and in the day of juſtice they ſhall go ſo far toward juſtifying us, that they ſhall declare us juſt. In the mean time, they pleaſe and glorifie God, the giver of ſuch gifts unto men, and then even the leaſt of them ſhall have a reward

ward of glory, which they ſhall ſet as a crown on their heads that wrought them. Let us not therefore be wanting to this glory belonging to God from us, and iſſuing from God to us. Beſides, if we will conſider what works are in themſelves, we ſhall finde that they are ſtreams of the Deity, their fountain, and ſparks of that heavenly and eternal fire. Accordingly they preſent and expreſs ſomething that is divine, and ſupernaturally excellent: whence it was that a Reverend Ancient well ſaid: The deeds and converſation of the Primitive Chriſtians had in them a perfume and ſweetneſs, wherewith they exceedingly delighted thoſe with whom they converſed. And how can it otherwiſe be, for when he that is bleſſedneſs, and excellence, poureth vertue from himſelf into theſe works, they muſt needs have a reſemblance and partaking of their Original. And ſurely there are two things in them, which as they are the moſt pleaſant of all other, ſo they moſt reſemble, and approach to the Creator. One of theſe is Light, and the other is Love: both which put life and ſoul into every good work. God is Light, and God is Love: and it is a pleaſant thing to behold the Light: and Love is as the precious oyntment which was poured on the head of *Aaron*. Wherefore good works being a divine and heavenly off-ſpring, let them be highly reſpected and carefully cheriſhed by us. Again, works are to us ſtrong evidences of the ſpirit of Life, and therefore as ſure as we would be of our ſalvation, ſo careful let us be of good works: ſhameful it were for them who are ſo ſcrupulous and eager for ſecurity concerning temporal things, not to be more eager for the aſſuring of their Election. Laſtly, they are excellent in regard of the benefit they do to mankinde, which alſo is manifold. They do good by the work wrought, and ſo they are as the dew of heaven, which refreſheth and nouriſheth the dry and thirſty land. Surely to a good Chriſtian there is nothing more pleaſant, then to do good. For as he eſpecially delighteth therein, to pleaſe his Maker, ſo he exceedingly rejoyceth, thereby to profit his neighbour. They do good alſo by example, for they come before men as patterns: their ſound goes forth and tels mankinde what ſhould be done, what may be done: and ſo they palpably perſwade men to be followers of them that are followers of Chriſt. Again, works do good unto men, while they are moved by them, to lift up their hearts and eyes unto the heavenly Father, to glorifie him that giveth ſuch gifts to earthen and corrupted veſſels. And whenſoever God is glorifyed by man, man that glorifies him ſhall be bleſſed of God: whenſoever glory is given to God on high, peace and good will ſhall be beſtowed on Men below. If theſe things will not yet move us, at leaſt, let us prevent the taking away of our Candleſtick, and the removing of it to a Nation that will bring forth more fruit. Let us prevent the ſcandal and ſhame, which we purchaſe to our ſelves from the enemies of our Religion. Let us prevent the upbraiding of *Chorazin* and *Bethſaida*: Finally, let us prevent that fearful ſentence: *I know ye not, depart from me all ye workers of iniquity*. This ſhall we do, if we become right Chriſtians

in

in whom faith worketh by love: For the ſoul that is rooted in Chriſt, hath from this root, the life of love, divine and humane, which expreſſeth it ſelf outwardly in the fruit of good actions.

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2. *That men are not to content themſelves with good Nature.*

IT is a great unhappineſs to many, that they miſtake good nature for grace: for ſo doing they ſet up their reſt in it, thinking they are gone far enough towards God, becauſe they wiſh all well, and no hurt to any. But it muſt be known that good nature at the beſt is not grace, yea it is full of enmities that fight againſt Grace. For though it be ſomewhat apt and applyable to the ſecond Table, yet it is ever far ſhort of the firſt, not having in it that true knowledge and love of God, nor that inward pureneſs which therein is required. So the obſerving of the ſecond Table, is faulty, for want of the firſt: for if a man do never ſo many ſeeming good works, if they proceed not from a heart truly ſanctifyed by God, they are glittering ſins iſſuing from a corrupt fountain, and tending to the ſea of death. For nature is exceedingly blinde toward God, neither beholding, nor worſhipping him as God, yea it is perverted from God, and againſt God, and chuſeth many things to it ſelf inſtead of God. Now that which is blinde cannot lead us the right way, and that which ſtrayeth, leadeth us a falſe way, even a way from life. Therefore let us imploy our judgements upon our own eſtates, that we may know whether there be in us ſomething more then nature, and by which nature it ſelf may be rectifyed and directed to the true ſcope and mark, which is God. If there be in us a godly and immortal ſeed, let us water it, let us cheriſh it, as the life of our life; if it be not in us, let us violently knock at the door of heaven with groans, with panting deſires, with vehement ſupplications, until there be an opening to our knocking, a giving to our asking; and until they that thirſt may drink freely of the waters of life. Otherwiſe if in a lazy contentedneſs, we lye along upon the ſtream of Nature, ſuffering it to carry us whither it liſteth; certainly it ſlideth along to death, and all the benefit we can pick out of it is this, that we go thither pleaſantly.

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3. *That God is to be loved in and above the Creature.*

THe goodneſs of any worldly thing which ſo much pleaſeth and moveth us, is but a ſpark of infinite goodneſs, which dwels in God, the author of it. If then we love theſe ſmall and tranſitory things with ſo great an affection, proportionably ſhould we raiſe our affection (if it were poſſible) toward God, as much above it, as God is above his creature. At leaſt, let the creature when it giveth us any com-

fort

ſort, be a remembrancer unto us of God, pointing to him as the Author of every good thing, and our ſoveraign Good.

4. *That a Chriſtians ſtrength is not his own but Gods.*

HAving undertaken the profeſſion of Chriſtians, and conſidering in our own thoughts, the perſecutions & temptations that may befal us, or conferring of them with others, let us not promiſe to our ſelves or others overmuch ſtrength or conſtancy; let us not promiſe over confidently what we wil do, leſt with *Peter*, we perform nothing of that which we promiſe. For the ſtrength which muſt do this work of reſiſting and overcoming temptation is not our own but Gods: and how canſt thou promiſe that which is anothers? That which is ours, is onely the ſtrength of fleſh and blood; now fleſh and blood, be it never ſo luſty, is no match for temptations and perſecutions. Indeed the ſpirits of men in proſperity are prompt and forward, their imaginations of themſelvs are high, and they dare boaſt of great things. But let us know that the devil overcame man at the beſt, and what may we not doubt of our ſelves, the weak iſſue of man fallen to the worſt? Let us therefore rather miſtruſt our own ſtrength, confeſſing it to be weakneſs; and in humility and confeſſion of our weakneſs, run to God, and call him our Rock and our ſtrength. Let us ſay, By my God I can break through an hoſte, and by him I can leap over a wall of temptations. And that we may obtain God to be our ſtrength, let us inſtantly beg of him that ſpirit of fire, which makes men ſtrongly to endure the fiery tryal. Let us pray to him that he will continue to do in us, what he hath been accuſtomed to do in others, even in infirmity to make his ſtrength plain and evident. And that we may be fully capable of the grace we pray for, let us preſent our ſelves, as veſſels empty, and altogether void that of fulneſs we may receive fulneſs. In ſum, let us ſo ſpeak, let us ſo think of our ſelves as holy *Paul*: In us, that is in our fleſh there is no goodneſs, but we hope and deſire to do all things through Chriſt that ſtrengthens us, even to be more then Conquerors, through Chriſt that loveth us.

5. *The excellency of a Chriſtians happineſs.*

ALL ſorts of men propoſe to themſelves a happineſs, and having propoſed it, they ſeek it with all their might, neglecting all things in compariſon of it. The happineſs of the Gentiles is this world; and therefore they ſtrive toward it with all their ſtrength, neglecting the kingdom of heaven in regard of the world. But the happineſs of a Chriſtian is the kingdom of God, and ſetting his heart thereon, he deſpiſeth the world in compariſon of it, and endeavours wholly for faith and regeneration, the means to attain it. Now the Chriſtians have great advantages of the Heathen: for beſides that our happineſs is eternal,

eternal, theirs tranſitory; ours increaſeth a man, theirs addeth nothing to man: we have even their happineſs for an advantage, though not for an happineſs. For this world was made for the next, and whoſoever have a right to the next, they onely have a right to this, and a promiſe that ſo much of this world ſhall be added unto them, as is neceſſary for them, in their way to the next. He that ſets us in a journey, will give us food in the journey, as he did *Manna* to the Iſraelites travailing to Canaan, and bread and drink to *Elias*, when he was to go the great journey to the Mount of God. Surely if the Creator give himſelf to us, how ſhall he not give his Creatures with himſelf? Therefore as we avoid the love of the Gentiles, ſo let us avoid their fear: as we love not the world, as our chief good, ſo let us not fear the loſs of the world, as a chief evil; eſpecially ſince we have a ſure, ſtedfaſt, and unmoveable word, God will not fail us nor forſake us. Surely they that know thy name will truſt in thee O Lord; for they have ſeen and felt that thou haſt not failed them that ſeek thee.

6. *That God is the light of the Soul.*

THe Sun of the Soul is God: while ſhe is here therefore without God, ſhe hath but her own light, which is but as the light of the eye without the Sun, and is little more then blindneſs. Let us therefore ſtill aſpire to that high and perfect light, where the ſoul looking out with open ſight, ſhall behold a Sun infinitely more paſſing this Sun, then the ſoul doth the eye. In the mean time, let us be far from ſetting our content on this Dungeon, where the ſoul dwelleth in darkneſs; but in a godly diſcontent let us ſtrive here to get ſome Ray of that pureſt light, which may guide us through this darkneſs, and from it, unto that glorious City, wherein God is the Sun.

7. *That we ſhould take heed of running into extreams.*

THe nature of man being ſubject to paſſions, is very apt to amend one vice with another, and to run from one extremity, juſt as far as another. The civil and ſpiritual powers are two, that may and would well live together, in mutual comfort and unity. But in the firſt times after Chriſt, the civil power mightily deſtroyed, and diminiſhed the ſpiritual, hunting the profeſſors thereof as patriches on the Mountains. After this the Clergy having gotten power enough at leaſt to right themſelves, advanced toward the limit of the temporalty, and at length invaded the very ſword and ſcepter thereof. This being the diſeaſe of the Clergy, it was mightily purged, and now it concerns the Laity, whoſe turn is next to be faulty, to look to it ſelf, that it continue not theſe particular evils. Likewiſe the Papiſts digged

down the foundation, to build up the walls, they took from Chriſt to magnifie works. Now let us take heed that we make not all foundation, and ſo indeed make no foundation; for Chriſt is not a foundation to them that build not upon him. The Popiſh Clergy covered their people with blindneſs, and then gave them a line, which they willingly followed; ours deſireth to guide and fill us with light: now far be it from us, ſo to hate blindneſs, that we do nothing but ſtare on the light. Light on earth is a guide to light in heaven, but it is no guide to them that do not follow it; yea to ſuch in the day of darkneſs it ſhall become an accuſer. But though darkneſs ſhould bring forth more works then light, yet *Hagar* may not boaſt againſt *Sara*, nor ignorance againſt knowledge. For firſt, theſe works of ignorance are the children of the bond-woman, even of our natural corruption; and therefore ſhall not inherite with the children of grace, the freewoman, neither ſhall they obtain any reward. Secondly, Nature ſpreads over all mankinde, but true ſanctifying Grace comes into few. Now ſuperſtition is rooted in nature, and ſo is general with Nature; and therefore it is no wonder if that which is general, bring forth more general, and common fruits: neither if Grace which dwels but in the few that enter in at the narrow gate, makes the leſs muſter, and outward appearance.

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8. *The neceſsity of the Spirit of Chriſt.*

A Chriſtian man hath as much need of Chriſts ſpirit to be a Chriſtian, and to live eternally, as a natural man hath of a Spirit to be a man, and to live temporally. For as the ſoul and the body are a man, ſo Chriſts Spirit and man are a Chriſtian, which is a holy, eternal and happy thing.

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9. *To avoid Preſumption and Deſpair.*

WHen a Chriſtian hath committed ſome notable ſin, there preſently open before him two dangerous gulfs ready to ſwallow him; one of them is Deſpair, the other, Preſumption. He is tempted to believe, that he cannot be forgiven, or that he is very eaſily forgiven; and ſo Gods Mercy is too much aſſumed or refuſed. But againſt Preſumption, ſhould be ſet as a counterpoyſe, the Majeſty and Juſtice of the great God that is offended, the foulneſs and deformity of ſin in the ſight of that God, the breach of the Covenant made with God, both at the outward, and inward baptiſm, the grieving of the Spirit, with which we are ſealed unto redemption: and finally, the temporal puniſhments, wherewith God chaſtiſeth his tranſgreſſing ſervants, eſpecially, not judging, humbling, or chaſtiſing themſelves. Surely God

is

is infinite in Majeſty, the heaven of heavens cannot contain him, the Angels cannot fully behold him, the Sun and Stars are not pure in compariſon of him, The ſame God, is a juſt and jealous God, viſiting ſin and iniquity: for ſin is more loathſom in his ſight, then the moſt abhorred filthineſs, or fouleſt ſoars, are in the eys of men. As for thy Covenant, thou haſt mightily broken it: thou gaveſt thy ſelf to God in general, and now thou takeſt thy ſelf from him in particulars: thou madeſt an agreement with him to be his ſervant, if he would be thy God; he is become thy God, and thou faileſt in thy promiſed ſervice. Beſides, thou grieveſt the Spirit, that comforts thee: thou art a great vexation to him, who is thy chief conſolation: thou fretteſt that which is thy life eternal, and goeſt about to quench him, who would quicken thee unto glory everlaſting. Laſtly, that the puniſhments of ſin may come within thy conſideration, remember *David*, for whoſe Adultery and Murder, his child of Adultery dyed; his wives were polluted with inceſt, and himſelf by his own bowels, was driven from his palace into the fields of the wilderneſs. Remember *Hezekiah*, for the lifting up of whoſe heart, the Treaſures muſt be carryed into Babylon. Remember the Corinthians, of whom many were ſick and many ſlept, becauſe they had ſinned, and ſlept in their ſins. Wherefore make haſte, run to God right early, acknowledge thy ſin againſt thy ſelf, and humble thy ſelf under the mighty hand of God, that in due time he may exalt thee. That is the only right exaltation which is done by God, and humiliation of thy ſelf is the only way to it: but an exaltation of thy ſelf without God, will turn to an humiliation by God, if not a confuſion. But if thou waſheſt away the pleaſure of ſin, by the ſorrow of Repentance if thou waſheſt away the pollution and deformity of ſin, by cleanneſs of heart, and rightneſs of Spirit, then mayſt thou lay hold on the ſatisfaction of Chriſt to waſh away the guilt of thy ſin, and ſo thou art wholly made clean. As God will not have his Mercy to be made an encouragement to ſin, ſo he will not have his Juſtice to be a diſcouragement to them that turn from their ſins: but Juſtice belongs to the preſumptuous to humble them, and Mercy to the humble and broken hearted to refreſh them. Come therefore thou that art heavy laden, which feeleſt thy ſins as a burden intolerable, take the refreſhing which belongeth to thee; and look not on the terror of Juſtice any longer, which belongeth to the preſumptuous, and not to thee. God will not that the reed bruiſed by the Law, ſhould be utterly broken, but that it be healed by the Goſpel. Gods aym in thy humbling is not deſpair, but Faith, Hope, and Love; his end is thy amendment, and not thy torment. But if thou doubteſt that ſo great a ſin hath cut thee off with Chriſt, and therefore thou dareſt not to make uſe of his merits, know this, that by thy faith, which made a general ſurrender of thee unto Chriſt, thou waſt ingraffed into Chriſt; Chriſt was thine, and thou wert his. Now this Union is indiſſoluble, nothing can put aſunder what God hath thus put together. Beſides, Chriſt in his Union with thee, did not wholly take away thy wilde nature, but pouring in a godly nature, left alſo ſome remainder of thy former wilderneſs,

If then this wilde nature bring forth the fruit of the wilde Olive, it is no wonder; for it is ſo left, that ſometimes when God hideth his face, it may lead us away captive unto the execution of ſin. Yet the Spirit of Chriſt even then liveth in us, though in bondage, for the time; and grace is then not put to death, but onely made priſoner. The ſeed of Chriſt remains immortal, he is ſtill in thee, though ſometimes thou beareſt thy own fruit, and not his. A general dominion of ſin, excludeth a general dominion of Chriſt: but a particular ſin may yet leave a general dominion to Chriſt. Thou miſlikeſt thy ſelf becauſe thou art not holy in all things: thou doſt well to love and deſire perfection; yet though thou offendeſt in ſome thing, do not deſpair, for God hath not given any man in this life ſo much Grace, as may give him a general reſt from ſin; he leaveth this world as a place of battail and combat, and referreth perfect reſt unto the world to come. Now the ſame God, though in juſtice he requires a full obedience, yet in mercy he accepteth according to that we have; and he knows we have nothing, but what we have received; and we have received onely ſo much Grace, as may exclude the dominion of ſin, but not aboliſh the being of it. Let us therefore not ſo much buſie our ſelves in ſuperfluous and unprofitable vexation of our own ſouls, as in the ſtudy of purging our ſelves from our ſins, that we may bring forth more fruit. This is it which God eſpecially looks for after ſin, and ſo doing we ſhall undeniably prove to our ſelves, that we are ſtill the lively branches of Chriſt. A mans ſervant doth ſometimes his own work, yet if he preſently return to the work of his Maſter, and makes that his chief and main imployment, he ceaſeth not to be his ſervant, ſince moſt he ſerveth him. So and much more is it between Chriſt and us; We are his, though ſometimes ſerving our ſelves, eſpecially being held by him, out of whoſe hand nothing can take us. Therefore thou diſtreſſed ſoul, go thy ways, and endeavour to ſin no more, and then thy faith ſhall make thee whole.

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10. *The remedy of the twofold work of the Devil, Sin and Miſery.*

THe devil hath put the world out of frame, and that in two overſpreading confuſions; One is ſin, the other miſery. Now Chriſt came to unlooſe the works of the devil, and performs it both in himſelf and in his members. His own part he hath fully perfected in himſelf, and now it remains that we joyn with him to perform that part, which is to be done by Chriſt in us. Therefore againſt ſin, wherein the world blindly walketh, let us oppoſe ſanctification, ſeeking to place it in the ſtead thereof, both in our ſelves and others. Againſt miſery let us imploy the inward and outward conſolations which God hath given us, relieving, refreſhing, and encouraging all diſtreſſed patients. This muſt we do, yet we may not expect that the work ſhall be perfected until the great day come. Then onely ſhall be a pure ſeparation of

of things now confounded. Then onely ſhall the ſin and miſery which now cleave to the Saints, fully be wiped away; and then ſhall a kingdom come, wherein holineſs, and happineſs, lifted up far above ſin and miſery, ſhall eternally dwell together. In the mean time we muſt patiently behold many crooked things which no man can make ſtreight, and yet we muſt ſtrive to reform the crookedneſs that may be made ſtreight. Bleſſed are we, if when our Lord cometh, he ſhall finde us ſo doing; we ſhall have our part in the ſentence of bleſſing, and our works of Mercy and Righteouſneſs ſhall praiſe us in the gates of heaven. And the ſame Chriſt who hath here wrought mightily in us, unto the perfecting and advancing of his kingdom, ſhall there work marvelouſly for us, unto the advancing of us in his kingdom.

11. *That God is to be loved above the Creature.*

THere is great reaſon, though it breed but litle practice, that we ſhould put the love of the Creature far below the love of the Creator; the love of things periſhing below the love of things enduring for ever; the love of things made for us, below the love of him that made us, and for whom we were made. With this reaſon, there is joyned great reward, for at laſt things tranſitory will part from us, and the love placed on them; but God continues for ever, even after the other have forſaken us, and then rewards the love built on him with an everlaſting love: and on this love attend joys unſpeakable, and a Crown of glory Immarceſſible.

12. *Humane wiſdom, inferior to Chriſtian wiſdom.*

OUr knowledge in this world, is little and imperfect, but they that have Chriſt, by union with him, have a perfect wiſdom, and are in him perfectly wiſe. Let us therefore eſteem our ſelves, and others more or leſs wiſe, as we are more or leſs partakers of that high & infinite wiſdom; & therein eſpecially let us ſtrive for ſupereminence. If in this little and narrow knowledge of man we onely excel others, it may be a juſt ground of contempt againſt our ſelves, rather then a reaſon of that pride which is commonly aſſumed, and imployed in deſpiſing others. For thoſe whom this humane wiſdom deſpiſeth, may have an aſſured right in the divine wiſdom; which in the fooliſhneſs thereof is wiſer then the wiſeſt of men: and which being wiſe, approves her children for the moſt wiſe, for juſtifying of her; & which finally ſhall raiſe up her meaneſt children in ſo true an image of God, that in regard of their new underſtanding, the School-taught knowledge, even of old Doctors, ſhall be aſhamed of the name of knowledge, and ſhall appear to be but as the rudiments of children. Let Chriſt therefore be the wiſdom, by which

which mankinde ſhould be eſpecially meaſured, and valued; ſo ſhal, the judging of them be according to truth, not outward appearance we ſhall judge the judgement of God, and not of man.

13. *That the Creation ſhould direct our thoughts to the Creator.*

IF any man have done ſome excellent work, by wit, learning, or valour, we aſcend preſently from the excellency of the work, to the excellency of the worker, imagining him to be a fountain whereof his work is but a ſtream, and we earneſtly deſire to ſee the more excellent cauſe, of ſo excellent an effect. This is the ordinary courſe of natural men; yet is there a moſt notable and incomprehenſible work, the work that containeth all humane works, yea man himſelf, and this work is dayly ſeen; but few aſcend from the work to conſider the worker, and much fewer deſire to ſee him, and feweſt of all wonder that they do not deſire. Surely to a rectifyed ſoul, it is a great wonder, that for Atchievements ſmall in compariſon of this great one, we ſhould look up with love and admiration to their cauſe; but for this huge work, we ſhould not lift up our eyes and deſires, to the cauſe thereof, which indeed comprehendeth, and cauſeth all other cauſes. But again the ſame ſoul ceaſeth to wonder when it looks on the fall of man; for therein it ſees mans chiefeſt corruption was in that fleſhly wiſdom which hath blinded us to the Creator, and makes us broad-ſighted to the creature; which hath put the head of a beaſt into the heart of a man, and makes him look downward with the beaſts, from the maker to the things made. But it is our part to unhood our ſelves as much as we may from this vizard of wiſdom, and to judge of things according to clear truth, not blinde opinion. Let us purſue truth as long as it laſteth, not ſo long onely as our muffled underſtanding doth naturally and eaſily follow and apprehend it. In this courſe of outgoing nature, yet let us ſet our firſt foot in her own path: So on her ground we faſten this, that the Author is more excellent then the work, the cauſe then the effect, and therefore if it be pleaſant or glorious, to ſee and know the work and effect, it is far more pleaſant and glorious, to ſee the cauſe and Author himſelf. But whereas groveling Nature applyes this rule onely to theſe lower things, we knowing that the truth thereof proceeds further, yea reacheth eſpecially to the cauſe of cauſes: let us outſtrip Nature, and follow this truth, until it lead us into an amazing wonder, a fervent love, a longing deſire, to ſee that great producer of all excellent works; that infinite being, from whom all this maſs of Creation hath his Being, and who as far exceedeth in wiſdom, power, and glory, the created wiſdom, power, and glory, as an infinite and indeterminable cauſe, may effects finite and determined.

14. *We*

14. *We ſhould diſown the glory of the invention of truth, and give it to God.*

IF God have revealed a truth to us, which hath been long concealed, let us not ſeek to have our ſelves proclaimed as the fountains of that truth, nor draw followers to our ſelves, but to it, and by it to God. For God is the Author and Fountain of all truth, and of the revelation of truth; and ſo the truth found is Gods, and the finding of the truth appertains to the grace of God. Therefore let us deſire to get glory to him, to whom the glory indeed belongs. And humbly thanking God, that among many of his excellent ſervants, he hath vouchſafed to uſe us in the revealing of it; let us ſteal away our own names if we may from the honor thereof, leaving the whole glory to the name of God, whoſe work it is. If thus we draw men to the truth, and by the truth unto God: not to *Paul* or *Cephas*, but unto Chriſt: this ſeeking of Gods glory with the loſs of our own, will God reward with infinite glory: whereas the ſetting up of our ſelves in Gods ſtead, the jealous God will puniſh with extream torments, as moſt odious idolatry. Yet even in this life to ſuch humble Seers doth honor belong, though not the honor of Fountains, yet the honor of Ciſterns, even the honor due to ſuch as God honors, by committing to them his Oracles and ſecrets. And even to their humility belongeth honor, for humility is Gods way to preferment: which though it takes away the value of our ſelves to our ſelves, yet as an excellent Grace it ought to increaſe the ſame value in the ſight of others, as it doth in the ſight of God.

15. *A conſideration to make willing to deny pleaſures, and ſuffer pains for God.*

WHen there comes any pleaſure to be loſt, or pain to be ſuffered for Gods ſake, let us ſet up a ballance in our hearts: in one ſcale let us ſet the temporal pleaſure we loſe, and in the other, the eternal pleaſure we gain by this loſs: and we ſhall ſee the weight of this latter to be infinitely exceeding. So likewiſe for pain, let us ſet the temporal pain in one ballance, and the eternal in the other: and we ſhall ſee there alſo the weight of eternal pain far to exceed that of the temporal. Now if we uſe but our ordinary judgement, of good things to chuſe the greateſt, and of evils to chooſe the leaſt, we ſhall preſently conſent with the loſs of temporal pleaſure, to procure eternal joy, and with the enduring of temporal pain, to avoid pain eternal: eſpecially, ſince with the avoiding of that eternal torment, the exceeding weight of joy is joyntly procured.

16. *Againſt*

16. *Againſt contentions betwixt thoſe that agree in neceſſary Truths.*

THere is a great craft of Satan, which paſſeth too much unmarked, or unreſiſted, and this it is; that he ſeeks by all means to keep his own kingdom whole and undivided, and to divide by ſchiſms and contentions, the kingdom and body of Chriſt; that by the malice of ſuch contentions, the flock of Chriſt may bite one another, and conſequently devour one another, and ſo do Satans buſineſs for him. But it behoveth Chriſtians to note this his cunning, and with deteſtation to beware, that they be not Satans inſtruments, nor become thoſe mad members which fight and ſtrike one at another, and ſeek to tear that aſunder, which God hath unſeparably joyned together. And lamentable indeed is this madneſs and folly: for the main buſineſs of Chriſt, effected by a bloody death, and bitter paſſion, is, to ſet in unity and peace, the things in heaven and earth. Beſides, he hath left as a Legacy to his Church, the preſervation and continuance of the unity which himſelf began; As I have loved you, ſo love ye one another. Again, Chriſt hath prayed to his Father, that we may be one, as he and his Father is one. Now curſed is he that goes about to break this three-fold cord, and endeavours to fruſtrate the death of Chriſt, the Commandment of Chriſt, and the Prayer of Chriſt. But thou wilt ſay, I divide my ſelf from him, and oppoſe my ſelf againſt him, becauſe he oppoſeth himſelf againſt Chriſt in ſome uncurable error. But take thou heed that this error ſeparate him from Chriſt, and remove the foundation, elſe thou canſt not hate him. For when men agree in the ſaving foundation, they become one body and one building, united upon that foundation, and unto it. Now when men acknowledge Chriſt, in whom is the Trinity united to man, to be happineſs, and the onely means of happineſs, even the door, the Way, and the Life; and to this Chriſt wholly reſign and ſurrender themſelves, to be juſtifyed, to be ſanctifyed by him; theſe have received into themſelves, the root of Life; they are one with Chriſt, and one among themſelves. But that theſe united members, becauſe one received this faith of *Paul*, another of *Peter*; becauſe one believeth ſomething more, another ſomething leſs in matters not abſolutely neceſſary to ſalvation; nor directly overthrowing the foundation; ſhould mutually hate and revile one another, ſhould ſhun mutual converſation, ſhould proſecute and perſecute one another with envenomed tongues, is moſt unreaſonable and lamentable. Is not the ſolid union between them a more cauſe of love, then the ſlight difference a cauſe of hate? Nay, will Chriſt allow, that there is any cauſe ſufficient, to make his members hate one another, whom he hath tyed in the bond of peace, by ſuch mighty knots? Eſpecially right loathſom is it to him, to have his name uſed for a pretence of ſuch hatred, which above all names, is the name of Love and Peace. Surely Chriſt knows, that when men

men in this kind pretend to ſerve Chriſt, they indeed ſerve Satan. He knows that unity is the preſervation of his kingdom, and diviſion, the deſtruction of all kingdoms. Therefore if thou wilt pleaſe Chriſt, preſerve his kingdom by preſerving unity; it pleaſeth not the head, to have his member bruiſed, bitten, or hurt. He allows not the member of greater knowledge, to be proud over a member of leſs knowledge, much leſs to make their difference of knowledge, a ground of hatred. He himſelf forgives this ignorance and error, for which thou hateſt thy brother, and offers up his blood to the father that he may be forgiven. Yea he loveth his brother notwithſtanding his error, and what art thou then to hate one whom Chriſt loveth? Even thy ſelf alſo (though perchance thou think it not) art by Chriſt, born with, and forgiven for greater errors and ignorances; for of thee and us ſtill, Chriſt knows this to be true, that yet we know but in part. Therefore thou that pretendeſt to pleaſe thy head, be truely conformable to him, and thou ſhalt indeed pleaſe him. Love where he loves, and bear with him with whom he beareth. Obey that new commandment of his, That ye love one another. Expreſs this love in inſtructing thy brother, if he be ignorant; and hate him not, though he be ſo weak, that he cannot receive thy inſtruction. He is yet grounded on Chriſt, he is yet a living member of Chriſt, he is ſtill a ſouldier for Chriſt; therefore ſtill joyn with him, and comfort him in the battels of the Lord. Take heed thou quench not that which ſmoaketh, nor beat down the weak hands, which ſhould be lifted up againſt Satan, and that thou diminiſh not one of Chriſts Band. But aſſemble rather, incourage, and unite the Army of God, perſwading them to grow ſtrong by growing on; that ſo being mutually ſtrengthened by union, we may be more victorious in our fighting for God; and overcoming may be admitted to eat of the Manna which is hid, and to reign with Chriſt for evermore. Let us be glad of company in this our pilgrimage to heaven, and far be it from us to leſſen it by diviſion. But let us rejoyce when any ſaith, though in ſome infirmity, Let us go up to the houſe of the Lord, to the City of the living God.

17. *We may ſtill expect, what others heretofore have found from God.*

GOd is one and immutable, ſo may we as certainly know what he will be hereafter, as what he hath been already. Heretofore if men feared him, they might be without all other fear, for he was their Father, Defender and Maintainer. This having been tryed, we ſay it is certain, and with as much certainty we may pronounce of the time to come, that if we fear him, he will alſo to us be a merciful God. Let us not therefore doubt any change in him, but in our ſelves; and ſtriving by all holy contention, prayer, faſting and watching, to keep our ſelves ſtedfaſt toward him, let us aſſure our ſelves, that he is the Rock immoveable, whom we ſhall ever finde in one and the ſame place.

18. *Faith makes willing to the commands of God.*

IF God commands us to do a thing, and all worldly profits and pleasures mustering themselves together, like the kingdoms of the world before Christ, perswade the contrary, we must then wink with the eye of flesh, and so not see, or at least, not regard any of them. But then looking wide open with the eye of faith, let us stedfastly behold God and his glory, remembring our duty to him, our covenant with him, our happiness in him. If thus we can guide the eye of our soul, that it look on the things eternal which are not seen, and not upon the things temporal, which may be seen, we shall be allured forward toward that kingdom of rest, where our hope is fixed; and we shall pass along as pilgrims, through this world of lusts, unhurt and unhindred by them.

19. *The difference between the first and second* Adam, *and the Off-spring of each.*

CHrist as he took flesh of the Virgin, so was he the son of *Adam*, which he was, to be subject to the Law laid on *Adam*; that by subjection to it, he might fulfil and satisfie it. But Christ as he was begotten of God, and one with the second person, so was he an *Adam* himself, even a father of mankinde, by a new kinde of generation; and the first *Adam* from whom Christ came, must by Christ be begotten if he will live in the new world, even the new heavens, and the new earth. Thus we see two roots of generation, one carnal, another spiritual; one ingendring to bondage and death, another to life and happiness. We must pray to the great husbandman, that he will cut us off from the first root, and ingraft us into the second; for he that cometh after, is preferred before, for he was before. Then are we translated from death to life, then are we Citizens of the new Jerusalem, we are passed from the old things which must be blotted out, and are come into the new world, which abideth for ever. Where be now these pedegrees from *Adam*, and the sons of *Adam* with their swelling glory? They often come forth to amate Gods children of low degree, yet are these the pedegrees of death, they prove their owners to be the glorious sons of sin and mortality. But, O the infinite happiness, and priviledge of the sons of God, born of the best father, in the best image, to the best inheritance! God their father begets them to his own image, and becomes their inheritance, in whom is the fulness of glory, beyond whom is nothing, and therfore nothing to be sought beyond him. Let us in compatison of this new birth and life, despise the glory of earthly birth, & earthly life, not as if we had neither eminence of birth, nor pleasures of life, (w^ch perchance was a reason to Philosophers, but must not be to Christians, & to many it

needs

needs not) but becauſe they are groſs, miſerable, and baſe in reſpect of the other. For this cauſe, let us eſpecially dote on our heavenly pedegree, and celeſtial happineſs, growing ſtill ſtronger in love with heaven, as we grow nearer unto it. Let us refuſe to be called the ſons of *Pharaohs* daughter, in reſpect of being the ſons of *Pharaohs* Creator. And though this deſcent and inheritance be inviſible, yet therefore are they the better; for that which may be ſeen, ſhall vaniſh away, but that which may not be ſeen endures for ever; that which may be ſeen, is groſs, but that which may not be ſeen, is pure and glorious, and onely diſcernable by a glorifyed ſight.

20. *We ſhould wait patiently for Gods time.*

GOds time and our time are often different; but ſurely he that is wiſeſt, appointeth the fitteſt times. Accordingly, God who is wiſdom, giveth both meat and all things in due ſeaſon. Let us therefore with patience ſurrender our ſelves up to him in all our neceſſities, ſuffering willingly his time, to be ours. For he will come though he ſeem to tarry, and that in the fitteſt time, (*Luk.* 18.) his coming being quick enough in his judgement, when ſometimes it ſeems ſlow to ours.

21. *God exalteth them who are low in abilities, or at leaſt lowly in the ſenſe of their abilities.*

THe children of *Anak* and *Achitophel*, out of the acknowledgement of their own ſtrength, and cunning, think that if God would have any ſervants, he would chooſe ſuch able men as themſelves, and not the meaner ſort whom they deſpiſe with the Phariſees, ſaying; Doth any of the Phariſees believe in him, but this baſe people which is accurſed? Again, they are perſwaded, that if God would not finde out them, they could finde out God, ſooner then the ſimple ſwain, that believes, as they think, onely out of a low ſpiritleſs fear. But let them know, that the more earthen the veſſel is, the more is the glory of him, that doth great works in it. For the baſeneſs of the veſſel puts away all the glory from it ſelf, unto God. Therefore according to Gods ſpeech of *Gideons* Army; They are too many for me, to overcome *Midian* by them, we may ſay of theſe jolly men, they are too good for God to work his glory by them; yet humility acknowledging all ſufficiency to be from God, and to be nothing without him, might take them down, and ſo make them fit for God. But as for the finding of God in Chriſt without his own light, ſurely they may as well find the Sun in the night, and the ſecrets of the ſpirit of man, when the man himſelf is there. God muſt ſhine, if he will be ſeen, he muſt be ſelf his ſecrets, and give an under-

ſtanding to conceive them, if man ſhall receive them. As no man can ſee God and live, ſo no natural man can ſee Chriſt who is God, as long as he lives a meer natural man. He muſt die; and eſpecially to his own wiſdom; and his very ſight, which he magnifies for clearneſs, muſt be acknowledged for blindneſs, and be brought to be cured by the lightſome Spirit of Chriſt, which then will ſhew him from whom it ſelf proceeded.

22. *We may ſecurely truſt our ſelves with Gods proviſion for us.*

WE are Gods, and not our own; ſo are our children, by creation, if not by ſealing. Why ſhould we doubt that God will not provide for his own, and in this doubt ſeek to piece out his providence, with a diffruſtful providence of our own, which indeed at the beſt is but a ſhred of his. Surely our ſelves and our children, being more his then ours, and his love to his own, being purer and wiſer then ours, we might reſt well contented with that portion which is granted by him, to our lawful endeavours. For the heavenly Father giveth good, yea the beſt gifts, though the earthly fathers would fain ſometimes give greater ones. But the greatneſs which the earthly deſire, is earthly, but the good (which alſo is great) that the heavenly gives, is heavenly; And this God knows to be a ſubſtantial bleſſing, for it is bleſſedneſs it ſelf, ſtretching beyond time, and reaching in place above moth and ruſt. Be we then thankſgivers, and not murmurers, when we or our children have ſtore of grace, though with little wealth; for we are then very rich in the true treaſure, though not in the vaniſhing; and our Father hath provided for us many Cities, and a large inheritance (*Luke* 19.17.) in the Land of the living.

23. *That the authority of the Scripture depends not upon Tradition.*

THe Scripture hath authority, and ſelf-upholding in it ſelf, becauſe it is the word of God; and this it hath, and is, whether men receive it or not. Truth is as much truth when it is not acknowledged, as when it is. But the true manner of receiving it is this. At firſt the Church inlightned by Gods Spirit, ſaw and beheld in it the truth of God, received it, and commended it to all to be believed. Now the learners of Chriſtianity, receive it firſt on this commendation of the Church, before by it they receive the Spirit to diſcern it; As children believe rules given by their Maſters upon truſt, before that by the rules they come to the knowledge that they are right rules. But after having been enlightned by the Spirit, they receive it then upon their own knowledge, as the firſt Church did. And thus proceeding, they come at laſt to judge the Church it ſelf, by that word, which before they received

received from the Church. So while I am a natural man, I receive the word of men; but when I become a ſpiritual man, which diſcerneth all things, I then diſcern it to be the word by the Spirit. And the belief which comes from this ſpiritual diſcerning, is truly and onely faith, the former is onely credence and truſt; the one hath the very word for the object thereof, the other, the perſons of men. Now miſerable is the eſtate of that Church that hedgeth in men within that truſt, and never doth ſuffer them, or at leaſt incourage them to proceed to faith. Where it is taught that it is ſufficient to believe the Church, there mans minde is perſwaded to reſt in that belief, and careth not to believe the word for it ſelf. Such a perſwaſion faſtneth the eye on men, and turneth it from the word of light, which giveth light to the ſimple, and might, and would be ſeen it ſelf. Indeed it is an excellent cover for a bad Religion, for it keeps men within the pale of ſecurity, ſince they muſt ask their teachers onely whether their teachers be deceived. By the ſame rule may the Alcoran alſo be eſtabliſhed, or any the moſt peſtilent Hereſie, if men muſt be bounded by their teachers, and not look beyond their teaching. But far more bleſſed are they, if they be alſo bleſſed with thankfulneſs, who may look divine truth in the face, and love it for the beauty which themſelves behold in it. And as men have happineſs hereby, ſo hath God his glory, who ſcorneth that his word ſhould have men to give their word for it. It is a word that ſtandeth by it ſelf, it approveth it ſelf. And leſt men ſhould ſay, that the former truſt helps the weakneſs of men, and not of the word; they ſhould know, that God hath taken courſe himſelf, that man ſhould not ſtill continue in ſuch a weakneſs, that ſtill might need ſuch help. For as he gives the word to ſhine from without, ſo he gives his Spirit to ſhine within, that the light of the ſpirit might apprehend the light of the word. Let us not therefore forſake this invincible rock of Chriſtian Religion, even a ſelf-approving, and ſelf-eſtabliſhing authority of the word. For as hereby it is ſtrong in its own ſtrength, and ſo beareth it ſelf unmovable, againſt all exception, ſo herein it excelleth all Errors and Hereſies, ſince none of them can ſtand in their own power. Be this then the priviledge of the word, never to be loſt.

24. *Of the knowledge of good and evil.*

THere are in man naturally three knowledges of good and evil: One of reaſon, which is true, as far as Reaſon guides it. Another of inſtinct, imprinted into the nature of man at his creation; ſuch a knowledge thinks it good to love our children, to relieve the diſtreſſed, and thinks the contrary evil. Hereto is joyned that natural affection which *Paul* commends, *Rom.* 1. but in this ſometimes is exceſs, ſometimes defect, and therefore it muſt be advanced or leſſened, as the meaſure of Reaſon requires. A third is of luſts, and ſometimes called by us humor,

humor, which esteems things good or evil, out of some blinde affection, not for any reason or just cause. So some love killing, and hate mercy, some love trouble, and hate quietness, some love nothing but wealth, some utterly neglect it, some think fame to be good, and honesty foolishness. This came with the fall, and hereof we must take heed in all our actions: for this is that darkness, which brings forth the works of darkness, and leads to eternal darkness.

25. *Why we prefer earthly before heavenly things.*

THe things of the next world, are as certain as these here: for the same Word that said, Let these be, and they were; saith also, there are such incomprehensible things prepared for them that love God. They are as certainly known by faith, as these by sight; as truely, though not so largely. For *Moses* saw them certainly; else perchance for them would he not have forsaken the certain pleasures of sin. And the Word saith, that his faith truely saw God; and no one true thing, is more true, then another. Again, the things invisible, are certainly better then the visible: for holy men have ever despised the present for those to come. The heart can conceive temporal things, but not eternal; and that which is of God, is infinitely inferior to God himself. But what is the reason then, that we choose them not, being certainly known, and far better? The reason is, because our station is natural, elementary and gross, and likeness makes love onely to like. Therefore also the things above being supernatural and pure, must have a minde of like temper to love them. There must be a new station, a second work, even stinting and crossing nature. Yea, we must have a minde lifted above nature, to love things above nature, we must be raised above flesh into an heavenly knowledge, to see heavenly truth, not sinking with beasts into the low Region of seeing, touching, and tasting. Thus lifted up and made spiritual, we shall discern and approve spiritual things, as the natural man doth the objects of nature. Therefore let us importune God, the Father of this better nature, that he will distil into us some drops of that heavenly dew, which may give us heavenly mindes, and make us to love the things of heaven, as much as flesh and blood doth things of earth. Surely until then, the wise naturalist thinks happiness folly; and then the spiritual man demonstrably seeth and proveth all present things to be vain vanity. Until then we are but vain children, or brute beasts concluded under the senses, and we then onely are men, when we get the image of God our Father, which both knows him, and is known of him. Such were they whom God made at first, and such are they whom God now makes again.

26. *Adversity may be as desirable as prosperity.*

IF every thing be desirable according to the benefit thereof, then either prosperity or adversity may be loved, and neither determinately hated or condemned. For either is very profitable to a man, and most commonly, adversity. Let us therefore cease to despise it in others, or impatiently to bear it in our selves, since adversity hath whipt many to heaven, when prosperity hath coached more to hell. Let us leave off, with children onely to desire pleasant things, and grown into men in Christ, let us desire wholesom things. It is better in good sadness to be saved, then in good fellowship to be damned.

27. *That salvation is caused by the Trinity alone, and not by any works of man.*

THe Church truly and rightly calleth God her salvation. By God is not one person only meant, but the whole three persons. For God the Father through his Son, by the holy Ghost, saveth us. God the Father principally out of a fundamental love elected us, appointed and gave the means, by which this election might produce salvation. God the Son principally did put himself into the very work of our salvation, and became the main matter, means and treasury thereof. God the holy Ghost principally distributeth and imparteth by particular gift and application, the salvation, which was fore-ordained by the Father, and is treasured up in the Son. So the whole Trinity joyneth together in this our happiness, it being absolutely necessary toward our salvation, that there should be an election and appointment of the means, an actual exhibition of the means appointed, and an actual application of the means exhibited. Therefore when we say, we are saved by Christ, we mean not, that we are saved by the second person onely, and the humane nature united to him: but with Saint *Paul* we mean, that whole God was in Christ, and reconciled the world to himself. Accordingly in our due thanksgivings, when we praise God for his gifts toward the new life, we ascribe glory to him for our Election, for our Justification, for our Regeneration, which are the main works of our salvation, and are the joynt works of the undivided Trinity. But yet we can follow this truth no farther, then it goes before us. Therefore when we come to regeneration, there must we stop and look no farther for salvation, for therein is our salvation accomplished, & all the parts thereof perfected. If after we will go on to works as to farther causes of our salvation, we go beyond the truth, being past the God-head, and come unto man. For though it may be said, that God worketh those works in man, yet man joyneth therein with God. Now the salvation of man is derived into

man

man from God alone, and is then absolute and full in parts, when Election, Justification, and Regeneration, the absolute and onely works of the Trinity, have wrought upon him. For, regeneration having put into man, the seed of God which is the seed of life; Man is then translated from death to life; and having begotten him the Son of God, he is then the heir of promised glory and eternity. Indeed works coming after the state and right of life and glory, their goodness, as it comes from God, shall be rewarded by God, increasing the degrees of that glory, wherein before we had an undeniable property, and title. Therefore works add not a new part of salvation but onely increase the issues and fruit of a part formerly possessed. Accordingly doth the divine song of that ravished soul, orderly declare Gods saving of us from our enemies to go before our serving of God, in holiness all the days of our life: So works themselves are placed, as fruits of our salvation, and therefore the glory given to works, is but as the fruit of the fruit of salvation. But why then shall it be said; Come ye blessed, for ye fed me; and blessed are they that keep the commandments, that their right may be in the tree of life; so that good works seem to justifie and save in the day of judgement. Herein comparisons may enlighten, though not prove. If a man have a wife of a suspected life, whose many children when the dying husband cals before him, he saith to those that lively represent him, Come to me the true sons of me your Father, you truely resemble me, therefore to you shall be given the inheritance of your Father. Here, for their countenance and proportion is the inheritance adjudged to them, yet is it not for that indeed given them, but because thereby they are judged to be sons, for which son-ship, the inheritance is verily given them. So doth God in his great judgement, he will judge men to be his sons by their good works, it being impossible that good works can come from any cause but Regeneration, and for the regenerate sons, was the kingdom of glory long agoe prepared even by that election which was before the world. So the Word, For, doth not still imply the cause it self, but sometimes an inseparable sign annexed to the cause, as if it should be said, My sons are heirs of my kingdom, and those which are my sons, and they only bring forth the works of love; these works have I seen in you, therefore do I acknowledge you to be my sons, enter into your Fathers joy.

28. *The Scriptures authority witnessed.*

THere are two things without in the word, which witness it to be excellent above nature, a supernatural truth, and a supernatural holiness, there are also two supernatural things within a Christian, which joyn their inward witnessing to the outward. A supernatural enlightning, to acknowledge, and believe this truth: and a supernatural vertue changing the will into a conformity with this holiness. So in the mouth of many witnesses standeth firm the truth of divine truth.

29. *The*

29. *The Word of God a Seed.*

MAn and the Earth are grown wild by the fall of *Adam*, both bring forth weeds of their own nature. But as the earth is cured by Husbandry and good ſeed, ſo by the regeneration of Chriſt the chief Husbandman, and the Seed of the Word, man is brought into a fruitfull nature, and hath a remedy for the firſt *Adam* by the laſt. Bleſſed be the Word which is God, and reverenced and deſired be the Word of that Word which is God, for of them is our life and health.

30. *Renewed ſins require a renewed application of the Blood and Spirit of Chriſt for pardon.*

AS a man in his firſt converſion yielded himſelf into a general ſubmiſſion unto the Spirit, ſo muſt he do in every particular action; and then moſt reſolutely, when ſin tempteth moſt ſtrongly our ſelves. We made our covenant at firſt for the whole, and continually we muſt perform the parts of the promiſed whole. When we gave our ſelves to the Spirit, of dead branches, to be made lively branches, withall inclufively, we gave our ſelves to bring forth the continuall fruit of living branches; which is done by a continuall ſucking of life from the Spirit which quickneth us. Now if we reſt contented only with our firſt ingrafting, though the Almightineſs of him whoſe ſeed is immortall, and who will not fail of his end, may preſerve us alive, yet do we what we may to kill our ſelves, and to falſifie our covenant with him: who therefore being offended will chaſtiſe us with temporall judgements, and deſertions, and will ſhew that when he is angry he is a conſuming fire. But let the true ſons keep near to their father, let them keep cloſe to his Spirit, moving at every motion of it, and filling the wants in their Lamps with the continuall oyl thereof, for this Spirit is our very life, and the witneſs thereof: by our generall reſignation this life entred, and by particular reſignation this life increaſeth; ſo the more we ſow to this Spirit, the more we ſhall reap of life eternal. Again, as a man in his great and main converſion from a ſinner and guilty, to a ſanctified and juſtified man, goeth over himſelf in generall with the judgement of the Law, whereby finding himſelf a man of death, he flyeth unto Chriſt, who baptizeth him from his guilt and ſinfulneſs, by his Blood and Spirit, giving both his actuall righteouſneſs, and the ſpirits habituall righteouſneſs; ſo after the committing of every particular ſin, we ſhould go over it with a particular judgement of the Law, whereby acknowledging it to be a work of death, we ſhould fly to a particular application of the great Baptiſm: that ſo purging away the particular guilt of that ſin by the waſhing of Chriſts blood, and the particular uncleanneſs of that ſin by the waſhing of Chriſts Spirit, we which be-

fore were generally cleanſed and juſtified, may alſo have a particular and continuall cleanſing and juſtification. For our inward and outward Baptiſm, though at once performed, is of continual uſe, and daily we muſt have a recourſe thereto, (to wit, by the outward remembring, and paſſing to the inward) that the ſtock of juſtification, and ſanctification at firſt imparted may be daily applied, and diſtributed to our particular neceſſities. And though being in Chriſt we have in him juſtification and ſanctification, yet God expecteth we ſhall not let either of them ſhift for it ſelf, and to work on us, not working therewith. But he looketh that daily ſinning againſt him, we ſhould daily offer up to him the juſtification of Chriſt to purge away the guilt of ſin: and daily requeſt of him the Spirit of ſanctification, and the increaſe thereof to purge away the defiling of ſin. Thus doing we keep our ſelves in continuall pureneſs, and to be pure we muſt do thus: And becauſe the latter is moſt painfull but abſolutely neceſſary, we muſt give great heed thereto. For all ſin leaving on us guilt, and a ſtain, the guilt is not ordinarily forgiven except the ſtain be taken away: therfore as oft as we would be forgiven of the guilt by Chriſts Blood, let us ask Chriſts Spirit to wash away the ſpot contracted by ſin. When *David* will hopefully pray to be delivered from blood-guiltineſs, he muſt pray alſo, Create in me a clean heart, and renew a right ſpirit within me. Thus muſt the ſons and daughters of God put away every uncleanneſs from among them, being perfect in their purpoſes and endeavours, as their heavenly Father is perfect. And when they intreat the Spirit to cleanſe the blemiſh of their ſoul, they muſt do it with a ſubmiſſion to the Spirit, to be wholly guided and changed thereby, and particularly to have that very ſin ſtain, which before defiled them; that the Spirit may be, as it were, revenged on the ſin which grieved it, and that it may be reſtored to the true place and power thereof, even of reigning and dominion over us and our ſinfull luſts, from which it was degraded by that rebellious ſinner, which therefore muſt now be ſubjected and caſt down under it.

A threefold conſideration to make willing to die.

Death in reſpect of this life ſeemeth to be a great evill, becauſe it bereaveth us of life, and of all the pleaſures thereof. But the ſame death is rather a moſt excellent benefit which putteth us out of this life ſubject to evill, and whoſe natural happineſs is in the creature into a miſerable life beyond the reach of evil, whoſe happineſs is the enjoying of the infinite fulneſs of the Creator, in whom the goodneſs of the creatures is alſo included. Therefore death is a gate, whoſe outſide though it ſeem to be ſet with blackneſs, yet the inner ſide is covered with ſhining gold, and the pureſt light hath her dwelling there: let us therefore with the holy men of God by faith look to the further ſide of this paſſion, let us pierce beyond darkneſs unto light, beyond the ſhade unto glory, not ſticking altogether with the

blind multitude on the darkneſs, which is on this ſide, as bounded therewith. Then with *Paul* ſhall we cry to be diſſolved to be with Chriſt, we ſhall ſo admire the inſide, that we ſhall deſpiſe the outſide; we ſhall with the holy Martyrs and Saints puſh at this gate, ſaying, Open the everlaſting doors, that we may enter in unto the King of glory. Beſides, if we will look from our ſelves to other creatures, worms, birds and cattel die for the profit of men, yea for their pleaſure; yet man created them not, neither can claim any right to this power of their lives, but by gift. But God by creation hath a right to man, and for his glory hath appointed man to die, which oweth infinitely more to God, then the creatures to man: yet man is loath to do that for God, which without feeling he will have the beaſts do for him. But, O man, yield to thy Maker, be thou for him, who hath made the beaſts for thee, and thee for himſelf. Break not this appointed Order: thou haſt this addition of comfort, thou goeſt to happineſs when thou dieſt, and ſo God doth not kill thee, but call for thee. He takes thee not from being, but alters thy being, and makes it better; follow him gladly therefore, removing thee to bliſs: and the Law which thou willingly alloweſt on the creature to his extinguiſhment, allow alſo upon thy ſelf for thy advantage. But if thou wilt not yet away, thou muſt, thou maiſt loſe the benefit which might be made of it, but eſcape thou canſt not; the decree of heaven muſt ſtand in deſpight of thee; and to conform our ſelves to it, is our chief wiſdome and eaſe.

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32. *That we ſhould not cumber our ſelves with many things.*

MAny things are troubleſome and full of work; one thing is eaſie, ready, and manageable. Many things can tend no farther then this world, which tendeth but to vanity and corruption; one thing tendeth to eternity, and to happineſs in eternity. Again, theſe many things leading to vanity, hinder much that one thing which leadeth to eternal felicity. Let men therefore chuſe that one which is eaſie, and rewardeth with happineſs, rather then the many, which cumber us, only for vanity. But eſpecially let them beware, that with thoſe many things of vanity they cumber and hinder not that one thing of felicity. Let them beware, that with temporall trouble, they purchaſe not trouble eternall; and ſo take pains never to be out of trouble. Many there are, who have a ſmoaking flax of Religion in them, and ambition or covetouſneſs allureth them to put into their hearts, the many things which are cumberſome, thinking ſtill to retain room for that one thing which is neceſſary. But by little and little the many things ſo poſſeſs the heart, that the one thing is thronged out, and the ſmoak which might have been a fire, is no longer a ſmoak. Thus do they kill the ſpiritual life which began in

them, and with many cares buy death eternal. But pity your ſelves O ye ſons of *Adam*, know your ſtrength, and take heed you ſell not your ſouls for the whole world. Some indeed have a greater force and diſpatch to turn over many worldly buſineſſes, but take heed thou overlay it not. Some are weak, and a little overthroweth them. Let not a horſe undertake the burthen of a Camel, and let neither go beyond his ſtrength: the ſureſt way is to be faulty (if on any ſide) on the beſt, and ſureſt ſide: therefore be ſure thou allow enough to that one thing which is neceſſary, though thou abridge and leſſen thoſe many things, which are troubleſom and tranſitory. But if thou filleſt and ladeſt thy ſelf with care, thou becomeſt indeed a Camel, even a beaſt of burden, thou canſt not go through the eye of the needle, thou haſt too much about thee, to go in at the ſtraight gate of the Kingdom of heaven.

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33. *The endleſsneſs of deſire in man, and the remedy thereof.*

MAnkind hath rooted in it a faculty, or rather an impotencie of deſiring, which cleaveth faſt to him through his whole life. Whatſoever outward changes befall, or whatſoever proſperity without change, there is a root of luſt and deſire in man, which ſtill will bud forth; and if it faſten on nothing to be deſired, it is in pain, and deſireth earneſtly to deſire ſomething. The reaſon of this, is the ſaying of Chriſt, That which is born of fleſh, is fleſh: to wit, that which is born of fleſhly luſt is luſtful fleſh, the effect is like the cauſe. Hence are thoſe endleſs deſires, which are ever reaching, though without need, without uſe. Hence it is, that the man who is ignorant of his own nature ſo often deceiveth himſelf, while, as often he telleth himſelf, that ſuch a thing had, he will leave deſiring. For even after that had, he deſires afreſh, and on that very thing oftentimes whereby he thought to bound the old, he raiſeth a new deſire: the whiles he perceiveth not, that himſelf is ſtill the cauſe of his deſires, and not the objects; ſo that whiles he is himſelf, he ſhall ſtill deſire: Indeed when a thing deſired is enjoyed, the deſire ſeemeth to ceaſe, and then man thinks he will deſire no more. But that is but one ſingle deſire, which ceaſeth by the obtaining of that his object, the power of deſiring ſtill remaineth unſlain, and is no more taken away, then a root by the breaking of a ſingle branch; therefore it ſtill newly buddeth out, and makes endleſs work, upon the end of one deſire, ſending forth a new. But what remedy is there to this evill? Surely we muſt not run ſo much to Obejects thereby to ſatisfie and quiet deſires, which is endleſs; as to our ſelves, to kill them all in the root. But this evil cleaveth ſo faſt to man, that except man can be untwined from himſelf (which is alſo very hard) it ſeems impoſſible to be cleared. And this very thing that is impoſſible to man, is poſſible to God, and done by God. He by regeneration putteth a new man

man into us, which eateth out the old man, corrupt through theſe deceiveable luſts. This new man teacheth and moveth us to deny th luſts which fight againſt the ſoul. It changeth us and our nature, an makes us dead unto luſts, and alive unto truth and reaſon. Therefor if we will be at reſt in our ſelves, and keep a perpetuall Sabbath in ou ſouls, let us pray for this godly nature, unto God the Father of it, which may free us from this ſlavery of luſt, (that like the Egyptian bondage ſtill ſends us about to ſeek work for our ſelves, and may put into us holy, reaſonable, and meaſured deſires. Let us give our ſelves wholly to be led by the light and motion thereof, taking no care to fulfill the unlimited luſts of the fleſh; And ſurely this world of vanity is not worth a long or large deſire, neither is the luſtful deſires of any thing more then a ſickneſs and labour of the mind, and no help to the thing deſired.

34. *Afflictions are grievous to the old Man, but joyous to the new Man in a Chriſtian.*

AS a man Regenerate hath two natures in him, ſo have temporal evils which fall on him, two natures and effects inſtilled into them from the former two. For firſt by the old man they have a taſte wholly bitter put upon them; they are to it propoſed and beheld as puniſhments, even the ſtrokes of God hating and afflicting. This made many holy men cry out in their agonies, that God hated them, that he did ſet them as marks, that they were born unto ſorrow and darkneſs. But the godly nature which we have from Chriſt, touching theſe afflictions when they touch us, turns them as the waters of Marah into wholeſome ſuſtenance, yea unto meditations; For Chriſt is active even unto his paſſions both in himſelf and his members. And as all ſuch troubles are ſanctified by the touch thereof, ſo doth the ſame nature inwardly teach us that theſe chaſtiſements are the ſtrokes of a loving Father: and withall it ſo comforteth and aſſwageth our ſouls with the oyls thereof, that we rejoyce amid tribulation: and among the complaints of the old Man, there often break forth pangs of joy ſent from this holy and bleſſed nature, as we find in the Writings of the Prophets. Let us therefore in our ſufferings not ſo much look to the outward ſhew of temporal evils, but go inwardly into that Temple of ours where the holy Spirit dwelleth, and there let us ask advcie of it, and inquire what they are; This Spirit will anſwer us with comfort, that they are bleſſings, that they are bleſſed to us, that they cure us, being heavenly exerciſes impoſed to ſuppreſs our corruption, to keep our new Man active and able, and to make him bring forth the fruit of patience, and righteouſneſs. And if we hearken with belief, and reſt to the Spirit thus informing us, we ſhall ſee the promiſed effects, even increaſe of ſanctification and glorification.

35. *Luſt*

35. *Luſt the cauſe of ſin, folly, and torment; its contrary and remedy grace.*

MOſt rightly doth the Wiſdome and Grace of God inform us againſt luſt, which is the main root of ſin, a miſtreſs of folly, and an inventer of torments. It is ſtill begetting of ſin, for ſtill it ſetteth us either againſt God, or holdeth us from him, by committing evil, and omitting good; it wrappeth us in continual folly, for it ſelf is blindneſs, and poſſeſſing the underſtanding, neither ſeeth it ſelf, neither ſuffers it to ſee. Accordingly it imployes man in many endleſs, unprofitable, yea impoſſible projects, which condemn the man that laboureth in them of a dark and deceived judgement, and withall puniſheth him for it; It filleth our life with torments, for whereas enjoying is the comfort and chief portion out of this life, luſt never ſuffers man to enjoy, or at leaſt not long, but ſets him ſtill on new work, and ſpurs him unto new travels. It tells the mind that which thou haſt is nothing, except thou have ſome other addition and increaſe; that which thou art is nothing, except thou ſome way increaſe it thy ſelf. So is the ſoul ſtill driven from her reſt, and made a Lackey to trudge on the buſineſſes of luſt: Amidſt which travels ſhe meets with many croſſes, fears, griefs, which like thieves and wild beaſts ſtand ready for them which go that dangerous way; how much better were it for the ſoul to cut it ſelf off by divine circumciſion from this accurſed luſt, and to joyn it ſelf to grace, the contrary and remedy thereof? For grace will draw us nearer to God our happineſs, it will make us to reſt in God, and by conforming us to him, will both pleaſe him and bleſs us: it will be a light to our ſouls, even a day-ſtar in our hearts, ſhewing us wayes right profitable and poſſible; it will eaſe us from many harſh and laborious ſervices, teaching us to believe, that it is far better to walk in the ſight of the eye, then in the luſts of the fleſh.

36. *That there are moſt enjoyments in a mean eſtate, or by a mean ſpirit in an high place.*

THere are many conſiderations which would allay the ſwelling of Ambition, if they were as duly applyed to it by reaſon, as glorious objects are to it by corrupted nature. Now ſince with natural men, natural thoughts fit beſt, let us talk with them in their own language. It is a confeſſed thing by all that underſtand this life, that enjoying is the height and utmoſt of life, and the more ſolid and hearty enjoyng, the higher is that height. This being chiefeſt, to that ſhould the mind chiefly aſpire; for if it go to that which ſeems higher, but is not, it ſells ſubſtance for ſhadow, and being, for ſeeming. Now if we inquire in what eſtate this enjoying is greateſt, we ſhall find in that wherin natural, and as we term them, kindly affections & deſires have moſt

moſt ſatisfaction. For indeed what compariſon is there between the imagination of being pointed at for greatneſs, and the ſolid ſweetneſs of being loved of a wiſe and honeſt friend? What compariſon between the officious and heartleſs complements of ſervice-offering-flatteries, and the obſequious love of a chaſte wife, and dutiful children? What equality between the delicate invitations of a daintie feaſt unto a cloyed ſtomack, and the ſweetneſs of plain fare to a natural appetite, which deſireth it, not being deſired of it. If theſe be the better comforts of life, and that life is better which hath moſt of them, then in a mean degree, and not ſtill in the greater, is the beſt portion of life. Therefore it is not amiſs for men ſometimes to aſpire downwards even to the conditions of an eſtate beneath themſelves. This I ſet forth, not as perſwading an univerſal privateneſs (which as mans over-ſpreading ambition will ever make impoſſible, ſo it needeth not) but only in a publick fortune to carry a private mind, not ſwilling in too general and large deſires, but bounded within natural and becoming affections. And this, not to make a heaven of it on earth, as the Philoſopher in vain aſſayed, in a world ſo throughly tempered and ſeaſoned with miſery; but to draw men upon profitable and advantageable terms into the moſt quiet and orderly compaſs of life; that the order and quietneſs thereof might allow room for the practiſe of ſome courſe profitable to the Commonwealth, and eſpecially to the contemplation of a better life. For theſe are too much put out of mind by ſwoln Ambition, that oft ſo takes up the whole heart, that it thruſts this preſent life, the country wherein life was received, and that county where only true life and happineſs ſhall be, beyond all care and remembrance.

37. *The vanity of the pleaſures of this world.*

THe pleaſures of this world after they are paſt, (and after they begin they are going to be paſt) are as much nothing as if they had not been. Therefore when ſinful pleaſures temps us, let us think, that if we by Religion put them not from being, they will even by being put themſelves from being. Wherefore let us much rather chuſe, that grace ſhould make them to be nothing, and to perform an acceptable work to God, which ſhall have his reward, then give them leave by their own nature to bring themſelves to the ſame nothing, and yet to leave guilt behind, and obligation to puniſhment. But if the mind will needs dote on dying pleaſantneſs, let the ſame mind at that ſame time know and believe the pleaſure of ſeeing Gods face, infinitly to exceed this both in quantity and in quality, and that it ſhal as certainly appear to us hereafter, as theſe do now, if we refuſe theſe for it. There is no odds that may diſſwade us, but preſentneſs of the one, and futureneſs of the other, which being again unmeaſurably overwayed by advantage of excellency and eternity, ſhould ſo mainly carry us, that

that we ſhould deſpiſe the preſentneſs of all ſinful pleaſures, much more then *Jacob* his next preſent ſeven years liberty for *Rachel*, or one that proveth maſteries his preſent eaſe and pleaſure for a corruptible crown.

38. *When joy, ſorrow and hatred are good or faulty.*

THe affections of man are uſeful and commendable, meeting with fit occaſions, and limited by due meaſure. But they are commonly inordinate among us, and lay hold on wrong objects, or on true in wrong meaſure. Joy is good, yea neceſſary, when Gods love is beheld and conſidered. And joy is good when Gods bleſſings are poured upon us, for even that joy is the gift of God: but joy oft tranſgreſſeth: for it rejoyceth more in the bleſſings, then in God: and it is too lively in temporal things, and too dull in eternal. Yea it rejoyceth ſomtimes in ſin, our own or others, which is a joy in the place of ſorrow. For ſorrow, though hated, is alſo very profitable and excellently meet for the ſinful and miſerable eſtate of man. Sin when it hath myred the ſoul, by repentant ſorrow, hath the filth, (though not guilt) waſhed away, and indeed the guilt is not waſhed away by Chriſt, untill the filth be waſhed away by ſpiritual ſorrow. For as long as the dregs of ſin lie on the ſoul unbathed in repentance, ſo long the blood of Chriſt, as it were, lotheth to come near it. Again, ſorrow fitteth excellently the eſtate of vanity and miſery, that our look being ſad, our heart may be made better; and that grief may ſtir us up to apply our hearts to wiſdom, whereby we may eſcape through vanity and miſery, into immortality and hapineſs. But ſorrow is often faulty, when it ſorrows more for loſſes, then for ſins; which in effect is more for loſſes of this life, then of life eternal. It is faulty alſo, when it is ſtubborn againſt ſpiritual joy and will not let the heart rejoyce in the mercy of God, though he bid it rejoyce continually, yea hatred it ſelf is good, yet in one only cauſe when it is againſt men that hate God: for then may we hate both their wickedneſs, and them as our utter enemies. Yet we muſt beware we hate not men for ſome ſingle ſin, who otherwiſe ſtrive to live uprightly; for in many things we offend all, and have need our ſelves in ſuch caſes often to be ſpared. To ſuch belongs the ſpirit of meekneſs to reſtore them: & if *David* ſay I have ſinned againſt God, the Prophet muſt ſay, Thy ſin is alſo forgiven thee. But the habitual and greedy ſinner, that putteth God far from him, and in defiance ſaith, Who is the Lord: this man is odious & *Jehoſophat* ſhall be bitterly chidden if he love him: yet the bond of charity may ſtill hold on, which muſt watch that our hatred be for Gods ſake only, and not our own (for man ought not to hate man in his own behalf.) Beſide this, charity muſt pray for the amendment of him: for charity to man deſireth the preſervation, not the deſtruction of man as far as it may, without offending the

the charity of God. But ſummarily to bring all affections into their true uſe and proportion, let us finde out both their uſe and meaſure in the word of light, kindling or quenching them, lengthening or ſhortning them, according to the direction and line thereof.

39. *The ſoul ſhould view her ſelf by the glaſs of the Law, and ſuſpect deceit in the generally received opinions of things.*

THe beſt knowledge hath been anciently thought to be mans knowledge of himſelf: but the beſt knowledge indeed being the knowledge of the beſt, which is God, the knowledge of man comes next in worth, who is the next beſt in this lower world, and whom God known, teacheth and commandeth to know himſelf, and who by knowing himſelf ſhall the better know God. Now the immediate uſe of this knowledge being to better the knower, he that will make moſt uſe thereof, muſt learn to know himſelf moſt in thoſe parts and faculties, which are of moſt uſe and excellence. Therefore on the ſoul, let the ſoul of man eſpecially faſten her eys, that knowing her ſelf with a right and true knowledge, ſhe may finde what is right in her, to continue and confirm it; and which is crooked and corrupted, to avoid and amend it. But to do this clearly, ſhe hath need of ſome light above her own; for it is hard for the blind ſoul to ſee her own blindneſs. Therefore begging for that eye-ſalve of the greateſt light, and ſo having obtained it, let her go on to a true ſearch and enquiry of her ſelf. In this inquiry, let her generally compare her reſolutions of her underſtanding, and the inclinations of her will, with the laws of her Maker. For ſeeing the ſoul did, and ſhould bear the Image of God, which Image, the laws of God truly and unchangably expreſs: it is a certain truth, that wherein the ſoul differeth and boweth from theſe laws, in underſtanding or will; therein, and in ſo much, the ſoul differeth from God, and hath abated and altered his Image. And this is indeed a chief and moſt worthy employment of mans time on earth, when the ſoul looks into Gods love, as into a glaſs, and thereby trimmeth and fitteth her ſelf for her Maker, againſt the day of her appearance before his glorious ſelf, who cannot abide to ſee any thing near him that is unlike him. Now there are ſome parcels and remnants of this Law, yet remaining of the firſt writing in the nature of man: but if we will read profitably therein, we muſt take heed, we follow it not too far, but ſtill compare it with the Law written, becauſe there are but ſmall broken and corrupted pieces thereof. While we are in this ſearch, as generality and cuſtom are great binders of the ſoul unto error and corruption, ſo a ſuſpicion that a general eſtimation of things may proceed from the underſtanding deceived, or the will corrupted, may be a great help to bring the ſoul into her place and true eſtate. For to ſuſpect deceit, is a firſt and excellent degree toward being undeceived; and

unto this ſuſpicion of mens wiſeſt and moſt eſteemed opinions, the word of truth giveth us a good foundation, while it ſays, that many things which are highly eſteemed among men, are abominable in the ſight of God. And of this again, there is an infallible reaſon, even the corruptneſs of the ſoul by the fall of man. For this depravation mightily poſſeſſing the underſtanding, makes it in the beſt judgement thereof, to think deceitfully of things, and withal to think theſe deceived thoughts wiſe, becauſe it knoweth nothing beyond them. But let the ſoul that prepareth her ſelf for God, untie her ſelf from her ſelf as from a thing corrupted, and from the world, as from a multitude of ſuch things as her ſelf is; equally blinded, and walking in the ſame darkneſs, though among themſelves they be agreed to call it light. Thus putting off her own corruption, and that of the world, ſhe is fit and ready to be new ſtamped with the image of her Creator, and to be inlightned with truth in her underſtanding, and to put on rightneſs in her will, which let her learn from the law, and deſire to have ingraven in her by grace. In this courſe there will be many rubs, the glorious folly of the world will mock thy particular and deſolate wiſdom, it will diſſwade thee from ſingularity, and deſire, or provoke thee to err with company; it will ask thee whether the rulers do believe as thou doeſt; yea thine own corruption will ſometime ſtrike thee into aſtoniſhment, and make thee muſe and wonder whether thou art in a right minde and purpoſe. But go on unchanged, knowing that thou ſeekeſt not what is uſual, but what is right, and the pattern to which thou art fitting thy ſelf is not man but God; even a pattern of perfection beyond all exception. This is alſo their duty, if they conſidered it. Therefore let them that would turn thee, return to thee, return not thou to them. When thou ſhalt preſent thy ſelf before God, the more holy and unblamable thou art, the more acceptable ſhalt thou be to him, who will not ask what company came with thee, but will know and acknowledge his ſons by their likeneſs to him, and accordingly reward them as that is more or leſs; and then ſhall it be no ſorrow of heart to thee, that thou haſt gone out of thy ſelf, and the world, to paſs through ſomewhat more unſociably into happineſs.

40. *Unjuſt Judges eſcape not the judgement of men, much leſs of God here and hereafter.*

GOd is the Judge of the world, and judgeth it generally by two kinds of judgement. The firſt is by Deputies, and ſo by Kings, Magiſtrates and Judges, he judgeth mankinde. It is the judgement of God which is committed to them, and they are his mouth to the people. How wicked and falſe are they then, that out of the mouth of God give not the judgement of God, but of their own corruption! that ſeek not what God judgeth of the caſe, but what themſelves may judge corruptly,

corruptly, if covertly. Theſe are in the rank of the old falſe Prophets which ſaid, the Lord ſaith, when he ſpeaketh not by them. Thou ſtandeſt, O corrupt man, in the place of God, to repreſent him, but thou acteſt this part ill-favouredly, and inſtead of repreſenting the pure, and by-bribes-unflexible Lord of the world, thou playeſt the part of a baſe and and rotten-hearted ſlave; ſo doſt thou expreſs thy own vice, not his juſtice, and we receive that judgement of mony, not of God. Yet is that indeed thy God, and tels thee what ſentence thou ſhalt give; and all this is wiſdom if concealed from the eys of men. But even for that point alſo know this, that though thou art onely in that place deputed to judge, yet many others, particulars being heard, can and do judge as well as thy ſelf: theſe ſee and feel when the byas of covetouſneſs, and corruptions, carry thee from the ſtraight line of juſtice; they feel when the judge is ſome way allyed to the cauſe, and hath ſome feeling of it, becauſe he or his have felt ſomething for it; yea generally they talk of it, though out of hearing; for corruptneſs though it hath no other goodneſs, hath yet ſome modeſty, and is aſhamed to hear it ſelf ſpoken of, for it knoweth it ſelf to be a vice: yet this is one more vice of that vice, to rage more againſt others that reveal it, then againſt the owner of it, that did ſuch a thing, which might juſtly ſhame the Author of it, if revealed. Let ſuch a one be rather angry with himſelf for doing ill, then with an other, for ſpeaking truth. But becauſe through this net of humane juſtice and deputative judgement, many guilty, if profitable offenders break out and eſcape, God hath another greater net which he caſts without theſe, wherein he takes both the eſcapers, and the givers of leave to eſcape; this is the great and general judgement, wherein God in perſon will ſit as judge, and will examine the Judges themſelvs and the judged. Then the righteous Judge of the world, ſhall juſtifie the Judges, that have judged righteouſly in this world; but there they, that now are wrongfully juſtified ſhall be juſtly condemned, and the moveable Judges that miſſed their part, and changing judgement, ſpake from themſelves, when they ſhould have ſpoken from God, ſhall have their faults repeated unto them, if unrepented; and by the juſt mouth of God himſelf, ſhall with their faults be delivered to Satan the Jayler, who ſhall carry them to the dungeon, where the worm dyeth not, nor the fire goeth out. But becauſe ſuch men do fortifie their conſciences, againſt the terrors of the Lord, and his fearfully-great judgement, and put the evil day either wholly or far from them; that they be not utterly without fear in this world, God doth many times by particular judgements ſtrike, either them, their iſſue, or thoſe whom they have juſtified in offences; by which particular ſtroaks on ſome among many, he puts them in mind that he which now judgeth ſome, ſhall hereafter judge all ſin, being equally odious in all, and equally lyable to judgement. He ſtrikes not all yet, becauſe general juſtice is reſerved for the general Judgement; but he ſtrikes ſome, that their judgement might to all be an earneſt of a general judgement, and might in the mean time terrifie men from wickedneſs by preſent plagues, who fear not the future.

41. *That the ſpace betwixt ſin and puniſhment is very ſhort, proved out of the mouths of worldlings themſelves.*

IT is a great motive from ſin, the ſhortneſs of time between ſin and puniſhment: there is nothing but life between them; and howſoever we lengthen it in our imagination, to keep us from fear of puniſhment, yet if we conſider it by the moſt earneſt and moſt truſted judgement, which is that of the worldly wiſe, it is thereby valued but at ſeven years or thereabout; yet if it be, (as it is but with ſome) a continuance of thirty or forty years, after thou comeſt to thy full age of wickedneſs, ask the worldling what he thinketh of himſelf when he hath ſuch a term in a living. He will by no means think himſelf a ſetled man, he will not much build upon it, for he holds it but a ſhort time, and is continually troubled that it wears ſo faſt, and is ſo near an end. Surely the devil hath a great advantage upon us by this deceit of our fleſh, that it can tell us truth in many things, when their uſe and end is earthly, but tells us falſhoods in the ſame things, when their uſe is heavenly; it makes us wiſe for matters of this generation, but not for thoſe of the Regeneration. But let us, where there is ſuch a truth ſo found, take the line from the worldly things, and lay it on the ſpiritual, then ſhal we find that groſly to appear, which before was not perceived, & ſo may we deceive the devil himſelf, his advantage being made ours. Accordingly let us take that line, wherewith the wiſdom of the world doth meaſure life for worldly purpoſes, and lay it on the ſame life for our ſpiritual uſe: then ſhall we finde that the ſinful pleaſures of life, are but pleaſures for a ſeaſon, and that but a ſhort one, and that there is but the ſame ſhort ſeaſon between pleaſant ſin and eternal puniſhments.

42. *There is no ſure and conſtant friend but the Chriſtian.*

IF that will finde a good friend, let him ſeek a good Chriſtian. For the Chriſtian is more then a man, and hath the ſtrength of God added to the ſtrength of man: Chriſt the Rock is his foundation, and he will ſtand the billows, and beat back the tempeſts, for he is founded on a Rock. But the Moraliſt, and the Roman of theſe times, are but fleſh and blood, ſand and duſt; therefore floods and tempeſts waſh him, and blow him away. Wonder not therefore my ſoul with the world, neither take up the uſual complaints of the deceivable uncertainty of friends. Thoſe that were once true friends are ſtill ſo, thoſe that are not never were. If they had been of us, they would have continued with us; but if they had been truly Chriſtian, love would have grown in them, not decayed. For it is a ſpecial buſineſs of a Chriſtian in this life to grow up unto Chriſt in love: but their not continuing with us, ſhews they were not of us: ſo they do us not wrong, but right, by departing

parting from us; for they rid us of ill company, and tell our judgement the truth, which before was deceived in them. Yet that we deceive our ſelves no more, let us faſten on ſuch no expectation: let us try the ſpirits, and if by true experience we finde a ſpirit begotten of God, let us take him for that friend, which is better then a meer brother. Thy heart and his are one, and they will agree in ſpight of the devil; though he come againſt them accompanyed with the fleſh and the world; yea if ſuch two ſhould be ſtirred as *Barnabas* and *Paul*, even unto parting, being parted, they would meet in love, and do the offices of friendſhip each to other, upon any occaſion. The heavenly loadſtone, even Chriſts ſpirit of love hath toucht them, therefore though ſtirred, they return to their point, and ſtill reſt in love.

43. *Corrupt Luſt the ground of the loathſomneſs of near intermarriage.*

WHen *Adam* was created, there was no corrupt luſt: when there was no ſuch luſt, there was no ſhame; generation was clean, and meerly pure: and when generation was pure, then the neereſt kindred could not defile themſelves with it, for pure things defile not. Therefore rightly God who had abundance of Spirit, made but one male and female, who could have made many more: for though there were inforced thereby an intermarriage between brethren and ſiſters, yet thereby was inforced no inceſt; for when marriage and generation were pure and without ſhame, then the brother diſcovered not the ſhame of his ſiſter, which is the wickedneſs and unlawfulneſs of inceſt. And thus might the ſtate of generation have continued in all poſterities, if the ſtate of the creation had continued: but man by his fall brought in luſt, and thereby ſhame, and by both a neceſſity of inceſt, which was not before. For God made onely a neceſſity, that brethren and ſiſters ſhould purely and holily marry together: but man turned this neceſſitated marriage into inceſt. For a brother and a ſiſter being one fleſh, it is a ground of nature, that the ſame fleſh ſhould cover the ſhame of the ſame fleſh; which he that doth not, goes ſo far towards inceſt, as he goes on from this covering. Now the children of *Adam*, being brought by *Adam* into this neceſſity; were ſuffered by the patience of the God of long ſuffering, who might ſtill require his firſt courſe well inſtituted, that now by man is corrupted. After that ſome of the Fathers may be thought to have done the like by a ſpiritual neceſſity, that they might marry within the Church, and not with the daughters of men; or by divine indulgence and diſpenſation, God being the Lord of nature, and ſo able to change the laws of it, to give what laws he liſt unto it, much more to require the law in which firſt he created man. But for us who neither are forced by a natural neceſſity, the world being filled with multitude; nor with a ſpiritual, the multitude having in them, though feweſt, ſeven thouſand that bow not to *Baal*, nor any diſpenſation from God for it, but a law of God againſt it: this neer intermar-

riage

riage is a loathſom abomination in the eys of God. It is a ſin againſt nature, and ſo abominable even to mans firſt and natural apprehenſion.

44. *That the courſe of a Chriſtian is like that of the Iſraelites to Canaan.*

THe courſe of the children of God through this world unto heaven, is the very courſe of the Iſraelites from Egypt to Canaan. Iſrael is born in Egypt under the ſervice of *Pharaoh*, and brought from under him by a mighty and outſtretched Arm, eſcaping the death of Egypt by the blood of the Lamb. Gods children are begotten in the kingdom of Satan, and drawn from his ſubjection by his mighty power, who can onely bind the ſtrong man, and take away his goods. By the blood of the Lamb, Chriſt Jeſus, they alſo eſcaped that death, which is due to them, by being born in the kingdom of Satan. The Iſraelites by the red Sea were cleared from the proſecution and danger of Egypt, and through it found a path toward the land of promiſe. The true Iſraelites by ſpiritual and inward baptiſm are dead unto ſin and the kingdom of Satan, and by that death eſcape from them; having alſo a way painted out by the ſanctification thereof to the kingdom of bleſſedneſs. Forty years long after their manhood did the Iſraelites wander in the wilderneſs, until they came into Canaan: and forty years are the uſual time appointed to the children of God to travel in this world, before they come to reſt. And in this forty years, the onely ordinary food of Iſrael, that gave them life and comfort was Manna from heaven: and the chief food of the regenerate is the Spirit of Chriſt, which dwelleth in them, and is their life and comfort. Slender and light did that Manna ſeem to the Iſraelites, yet ſufficed to bring them to the land of Promiſe: and ſmall doth the life and comfort appear of this Spirit to fleſhly reaſon, even of the regenerate; but it will ſerve to bring them to heaven, and to comfort and ſtrengthen them by the way. Manna ſhewed that man liveth not by bread onely, but by every word which proceedeth from the mouth of God; to teach us, that by this ſpirit which proceedeth from the breath of God, we have as certain a life, as we have by bread. But as at firſt there was an hoſt to fetch Iſrael back into bondage, and at laſt there were hoſts, gyants, and gates of braſs to keep them from the poſſeſſion of the Land of Promiſe. Accordingly when Chriſtians are eſcaped from the kingdom of Satan by regeneration, and walking to Jeruſalem which is above, Legions and Armies of wicked ſpirits, the gates of hell, yea *Og* the King of Baſan, the huge Prince of hell, and the Principalities of darkneſs fight againſt them, and ſeek to turn back, and ſtop their progreſs unto reſt. But unto Iſrael their enemies were as bread, even a prey and a triumph; and to us, the God of peace will tread Satan under our feet, the gates of hell ſhall not prevail againſt us, but their temptations ſhall be our advancements, and their reſiſtance ſhall give us the title of conquerors.

querors. And that we may make full benefit of this example, let us eſpecially be careful to walk like thoſe Iſraelites, which continued and perfected their courſe from Egypt to Canaan; the chief reſemblances among the Iſraelites of the true Chriſtians among us. Let us avoid the ſins of them, who fell by the way: let us make great reckoning of the Manna of the Spirit, feeding, comforting, and contenting our ſelves in all eſtates therewith; in all eſtates, tryals, and changes. For this ſmall dram of our new birth, though it ſeem to melt ſometimes before the heat of temptation, and the bread thereof taſtes not ſo ſtrong as the onions and fleſh pots of natural luſts and pleaſures: yet it is of the womb of the morning, it comes from the day-ſpring on high, it hath life eternal in it; and this little ſeed ſhall raiſe us up in the glorious image of the incorruptible and everliving ſons of God. For the weak things of God are ever ſtrong enough to accompliſh their appointed end, they are backt with omnipotence, and if they wanted any thing in themſelves, yet from that ſhall they draw perfect ſufficiency.

45. *The workings of mighty Love in a ſanctified ſoul toward Chriſt.*

THe ſanctified ſoul in this world is a widow; Chriſt is her huſband, and he is abſent from her; the ſenſes have their pleaſant objects to delight them, the fleſh hath groſs matter enough to ſatisfie the luſts thereof. But the ſoul beholdeth not an object for her pure joy, for he whom the ſoul loveth and ſhould onely love, is gone to a far countrey; yet is her heart towards him, ſhe thinks ſtill upon him, though a pilgrim in a ſtrange land: ſhe breaketh out into longing paſſions, and enquireth of the ſhepherds for him: ſhe looks by a chink, with the eye of ſpiritual light into heaven, and ſo hath a glimps of him for whom ſhe is ſick of love: for he ſtands behinde a wall, this earth of ours is a partition betwixt us and him, and he looks through it but by a little grate: yet ſtill is ſhe his onely, as he is hers, ſhe rejoyceth in him, and remembers his love more then wine: ſhe entreats him to draw her that ſhe may run after him: to ſet her as a ſeal on his heart, and as a ſignet on his arm, for her love is as ſtrong as death. She fitteth her ſelf for him by being all glorious within, and chaſtely reſerves her ſelf unto him as a Garden incloſed, and a ſpring ſhut up. She is decked with fruitfulneſs, even with fulneſs of all ſweet fruits, trees of Incenſe and all ſweet ſpices. Thus loving, thus glorious, thus chaſte, thus holy, thus fruitful in goodneſs, ſhe waiteth for his return until the eternal day break, and the earthly ſhadows flie away. This is a ſanctified ſoul, go thou and do the like.

46. *Mercy*

46. *Mercy doth many times pitch on the moſt ſinful.*

HErein is that inexpreſſible height of Gods mercy to his elect much expreſſed, that the moſt wite and laborious men in moral goodneſs, yet not having grace, paſs under the Law, and their very goodneſs is condemned to be ſin. For ſuch indeed it is, not coming from him who is the onely Author of goodneſs, nor returning to him who is the true end of all things. Yet weak and ſinful ſouls, though laden with great infirmities, by the mercy of God are taken from the law into grace, and ſo their many ſins are forgiven them; that weak and frail men, if ſtriving againſt ſin, though often falling into it, might yet comfort themſelves in that high mercy, which laid hold on them, and ſingled them out for its own ſake, and not for theirs; and that no fleſh might rejoyce in it ſelf; for the glory of fleſh without the mercy of God, is but ſhame to it ſelf, and matter for juſtice. As therefore we have an infinite benefit freely beſtowed, let us thankfully glorifie the giver, who gave it us chiefly for his own glory: and withal let us take heed that though there be ſo great mercy with God, yet we make not work for mercy, leſt mercy tempted, turn into judgement.

47. *The bruit creatures may ſhame man and inſtruct him.*

THe obedience of inſenſible and brute creatures unto the will of God, is a great check and reproof unto the diſobedience of man; Man is the chiefeſt of creatures, and they the loweſt, yet do they as far exceed him in obedience, as he doth them in natural eminence. The will of God is a ſtraight and and fixed line, to which all things created by the ſame will, ſhould ſo fit and faſhion themſelves, that they ſhould not bow from it in any degree; This do the baſer things, ſtedfaſtly following the imprinted light and law of their firſt Creation. So the ſtorke and ſwallow know their appointed times, the Oxe knows his owner, and the Aſs his maſters ſcrib; the ſea moveth in a ſetled and unmoving courſe: the ſtars fit their many changes to a ſteady rule, anſwerable to the will of him that never changeth. But man that had a burning Lamp, even a fountain of light in his ſoul (whereas brute beaſts have but a light determined and certain: and liveleſs things have no light of reaſon, but an orderly influence and moving power fixed into them) this reaſonable man is wholly gone aſtray from his rule, and not onely runneth from it but againſt it. Thus is he far worſe then things, worſe then himſelf, and openly ſhews, that he hath fallen and not they. What now remains, but that as this abaſed Lord of creatures, hath been checked and reproved by the creatures his vaſſals, ſo he ſhould alſo be inſtructed by them? Therefore O thou man go willingly hereafter to the Oxe and Aſs to learn thy duty! There is in them, as in the Aſs of

Balaam

Balaam, that which may inſtruct thee. Be aſhamed of thy corruption and fall, but be not aſhamed by any thing not faln, to bring thy ſelf back to the place from whence thou felleſt: when thou ſeeſt creatures obedient to thee, thence know that obedience is alſo due to God from thee, who is infinitely more above thee, then thou above them. When thou ſeeſt mutual love between creatures of one kinde, learn thence Charity to thy own kinde: In ſum, when thou ſeeſt any creature continuing the ſteady and appointed courſe of his kinde, call thereby to minde, that there is a certain and appointed courſe to thee alſo, wherein thou ſhouldeſt as certainly ſatisfie the will of thy Creator, who requireth a conformity of all things in their place and order, and the chiefeſt of the chiefeſt.

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48. *That good things are not to be ſet at variance with one another, Faith with Works, Praying with Preaching, enlightning books with thoſe that tend to quicken.*

IT hath been an often policy of Satan, when he could not pull down good things with evil, to pull them down by ſetting them together by the ears between themſelves. Not to mention the too-much oppoſition between the reformed Chriſtians, I can example it in the quarrels which have been between Faith and Works, Prayer and Preaching, and the commendation of the learned works of ſome, in a comparative deſpite of as profitable works of others. But this is an unkindly debate, and iſſueth by no means out of the nature of the things themſelves, but from mans contentiouſneſs, want of judgment, or overpriſing our own apprehenſions. Each vertue hath her ſeveral place, and in that place ſhe excelleth and hath commendation, and thruſteth out no other vertue either from place or worth. The place of faith is firſt in the underſtanding, but working downward on the will and affections, it joyns us to Chriſt; ſo is it the hand of the ingraffer, it ſets the eye of the ſoul ever on God in Chriſt: it is excellent for union, and for all the benefits and fruits coming from that union, whereof works are a part. The place of works is chiefly in the will and affections, yet grounded in the underſtanding, and ſpringing forth at the members: they expreſs the vertue of the union, they praiſe and glorifie him that beſtowed this union; they are excellent as fruits, but they have both being and excellence from him whom faith apprehendeth. Preaching delivers words of knowledge, of reproach, of comfort, of exhortation, to our ignorance, to our ſinfulneſs, to our deſpair, to our deadneſs of heart: yea it teacheth us how to pray, it perſwadeth us to pray; prayer fetcheth down grace from the Author of grace, by which, preaching it ſelf is made profitable, and life is put into the dead letter; it provides us for hearing, and makes us able to do what we hear. In ſum, it procures help in all things from him, without whom we can do nothing. Thus it ſeems both faith and

works, prayer and preaching, be of kin, mutual embracers, and far from that contention which is faſtned to them: each deſire that their fellows may have appointed time and place, becauſe in their proſperity themſelves do flouriſh. Now for the laſt kinde of debate, which hath been ſet between excellent writers, diſcretion and charity might ſerve for a full remedy. If any one be in any thing good and profitable, charity and wiſdom will rather commend that worth of his, then obſcure it by compariſons: if another be more learned, it may be the leſs learned doth more edifie; and ſure it is, that ſuch contention doth not edifie at all. The Schoolmen are excellent in ſubtilties, they ſearch how things are, they dig for the root; and in ſum, if ſifted from errors, and clearly conceived, they may give great light to the underſtanding. Another Divine goeth more plainly to work, he ſets forth the matter without curious ſearch of the manner, he rather ſhews that it is, then how it is; yet he ſhews enough for ſalvation, he ſhews enough for the moſt general capacitie, and withal he moves the will, and ſtirs up the affections to receive life, and refuſe death. The firſt make a few men excellent, but finde not often a fit great audience; they are good teachers of teachers. The latter doth generally profit, he goeth into the will and affections, and unlocks the heart for God, the ſeat where he delights to dwell. Of this kind hath this age moſt need of, of which propheties foretold, that the love of many ſhould now wax cold, that men ſhould love their pleaſures more then God: and of which experience tels us, that knowledge hath far out-run obedience, which ſhould follow cloſe at the heels of it; and therefore of the two, lacks moſt nouriſhment, and incouragement. Generally, let them that build the houſe of God, if they hold a ſword in one hand, yet hold it againſt the enemy, not one againſt another: much leſs let the by-ſtanders take their ſwords out of their hands, and fight for them, when they will not themſelves. The building is not promoted by this means, but hindered, yea, pulled down.

49. *Faith draws refreſhment both of comfort and ſtrength from the evils of this world.*

THe evils of this life are great and many, whereof ſome are immediately from the hand of God, others from the wickedneſs of men, others from the malice of Satan; and of theſe alſo God hath the command. Theſe evils are by men diverſly received, ſome entertain them onely with paſſion, and theſe cure one vexation with another, and add ſorrow to ſorrow. Some by reaſons moral or natural, ſeek to preſerve their own quietneſs, and theſe obtain not often what they ſeek; & if they do, they have but a fading & tranſitory reſt, which being paſt, is all one with ſorrow paſt, for then they are both like vanity & nothing.

But

But a third ſort of receivers are they, that receive them with faith, even a believing ſoul, whoſe object is God in Chriſt, and which looking up to God, both ſees him, and in him ſees what he ſees in theſe evils! this is the going into the Sanctuary, where the evils of this life are onely truly diſcerned, and ſo thereby conquered. For looking up to God we ſee him our merciful Father, unchangeable Saviour, and our ſtedfaſt happineſs: we ſee that the evils which he ſends, or directs to us, are rods of love, and their ſtripes are healers; they puniſh the fleſh, and that but temporally, that the ſpirit may live eternally. And for the wicked, who are ſometimes Gods executioners, he tels us, that he beholds their actions, that they ſtand in the ſlippery place of a tranſitory and dying life, and that they and their works ſhall come to judgement; and then their wrongs ſhall turn into eternal torments to them, and to us into eternal glory. And evils thus received are comfortable evils, for by faith, we ſee affliction to be a treaſure everlaſting, far better then treaſures of Egypt; they are edifying evils, for they build us up; being beaten down in the body of ſin, we are built up in grace and truth. So theſe believers onely make benefit of evils, and inſtead of being vexed by them, or receiving no advantage of them, they turn them into ſpiritual nouriſhment; therefore let us go ſtill armed with this faith, which overcometh the world, and makes it ſerviceable. It is the onely ſtrength and ſupport of a Chriſtian in this vale of miſeries, and that which keeps him from being oppreſſed of them, and that helps him to ſuppreſs and uſe them. As much faith as we have, ſo much ſtrength we have; and if we lack ſtrength, we lack faith. If then evils purſue thee, and thou fainteſt under them, know that thou wanteſt faith, as ſurely as *Peter* did, when he began to ſink. For how can the believing ſoul be overcome, which beholdeth the Almighty on her ſide, even when ten thouſand hem her in? yea, which then beholdeth theſe evils ſhort and tranſitory, yet by tranſitory lightneſs working eternal glory. Believeſt thou theſe things, and yet art thou afraid? it cannot be that thou ſhouldeſt be afraid of happineſs, though entred into through affliction; but that thou doſt not verily behold and apprehend it. Therefore henceforth in thy troubles go out of thy fleſh, and conſider not therewith; for fleſh and blood will adde weight unto them: but go into the Spirit, where the Comforter dwels by his anointing, working faith in thy ſoul; there ſhalt thou find wherewith to conquer, there ſhalt thou finde wherewith to comfort, yea to better thy ſelf by evils.

50. *The folly of the worldly-wiſe.*

IF it be asked who is the greateſt fool, it may be anſwered, the worldly wiſeſt man. For true wiſdom is that onely which finds out true happineſs, & agreeth with the higheſt wiſdom the begotten of God; proportionably, that is the greateſt folly which is moſt laborious, curious, &

effectual in ſeeking vanity inſtead of happineſs: and the whileſt goeth aſtray with all the might thereof from him, who onely is the ſoveraign good. Therefore when thou ſeeſt a man by wicked craft gathering about him thick clay, and ſetling his hope and heart thereon, know him to be the great ſpiritual fool, and his good ſucceſs therein, to be but proſperity in folly. For his deceived heart feedeth on duſt and vanity; he hath forſaken the fountain of living waters, and hath made Ciſterns for waters that fail: this the end will make evident; for then it will appear even to the fool himſelf, that the foundation can no longer ſtand, then the thing on which it was founded. But in the end the earth ſhall melt away, and the elements ſhall conſume with heat; and therfore the hopes built on earth, and earthly things muſt needs fall down and wholly be ruined. But that infinite and eternal happineſs, whoſe name is, I am, he is forever. The hopes built on him cannot be ſhaken, the heart fixed on him, cannot be overthrown; that foundation remaineth ſure, and the building thereon is Mount-Sion, which cannot be moved; he will be left after all things, to receive and crown thee. Be wiſe therefore, O ye Princes, yea, be wiſe, O ye wiſe men of the earth. Kiſs the Son, even that eternal wiſdom, be ye inſtructed by him, and then ye ſhall be truly wiſe; his Spirit will teach you that trueſt wiſdom to lay out your money, and that for food of eternal life; to forſake theſe dry Ciſterns which contain thoſe fading and dying pleaſures, and to ſeek the fountain of living waters, even the God of Gods, in whoſe preſence onely is the fulneſs of joy, and with whom onely are the pleaſures for evermore.

51. *Of Prophanation of the name of God.*

A Great burthen of this Iland is blaſphemy, and the prophanation of the name of God: a heavy, yet unprofitable ſin it is, by which God is diſhonored, and man damned at a very low rate. So doth this people ſell himſelf for nothing, and as ſeekers of death, rather then they will not die, they will anger God of ſet purpoſe, and without profit procure their own deſtruction. Surely, as it hath been well obſerved, this ſin hath a more pure corruption and venom in it, then moſt of his fellows; for other ſins have commonly ſome ſenſible profit or pleaſure to Midwife them into the world: but this in it ſelf is neither pleaſing nor profitable, but iſſueth out of the meer prophaneneſs of heart, even of a careleſneſs and contempt of God. For how can it be, but God is exceedingly deſpiſed and neglected, when his name is uſed to make up idle places of a hollow or unfilled ſentence, or to vent or utter with ſome grace and force the choler and malice of a diſpleaſed man. But be it known to thee, O man, of what ſort or degree ſoever thou be, that God made thee to ſerve him, and in part of ſervice to fear and ſanctifie his name; and indeed thou art not of thy ſelf worthy to ſerve, or to name him: How then dareſt thou to make him and his

name to ſerve thee, thy prophane diſcourſe, and thy raſh and untempered anger? It was written anciently, Holineſs to the Lord; and ſurely where God is, holineſs is about him; where God will bring any to him, he puts holineſs upon them; and where his very name is, he will have holineſs applyed and appropriated to it. Therefore his name muſt be brought forth onely in holy uſes, and an extreamly unfit match it is, to joyn the holieſt name with the unpureſt and prophaneſt paſſions and ſpeeches. If thou weareſt but the vizard of a Chriſtian: and a man ſhould ask whether thou canſt ſay the Lords Prayer, and the ten Commandments, thou wilt extreamly ſcorn the queſtion. But aſſure thy ſelf, that God infinitely more ſcorneth, that in that prayer, one ſhould offer up a petition to him, that Gods name ſhould be hallowed, who cares not whether he have his petition granted or not, yea many times takes pains to make it void. And much he ſcorns that any ſhould ſay his Commandments that care not to do them; and that the ſame tongue which ſays, Thou ſhalt not take the name of God in vain, ſhould preſently take the ſame name in vain, and ſo be contrary to it ſelf, give the lye to it ſelf, and diſhonor the name which it falſly pretended to reverence. But if thou wilt needs love this ſin more, then God, the ſame God who now endures thy blaſphemies with a limited patience, will one day when that patience is come to the full bounds thereof ranſome his name from thy unhallowed throat; and he who is a conſuming fire ſhall make every touch of his name to burn in thy bowels. Then it ſhall be felt, though not now believed, that God is ſtill active, and either ſanctifies or conſumes whereſoever he is; and if he have been in thee much but not ſanctifying, he ſhall be in thee much alſo, but conſuming. He is too ſtrong for us, and ſo cannot ſuffer of us; and though he ſeem to do it by being taken at will into our licentious mouths, yet it is but as the taking of a coal or hook, which burn, and bite, and take the takers: ſo thy own wicked words ſhall fret into thee and become thy ſnare and conſumption. But that every one may know his part and intereſt in this ſin, and the judgement of it, the different degrees thereof do readily appear. There is one ſort of prophaners that keep open houſe of blaſphemies, and the name of that God which dwels not in their hearts, yet iſſueth ſtill at their mouths: theſe are in the depth of Satan, and be the eldeſt ſons of hell. And it is to be wondred if they believe not that there is a God, how they ſpeak ſo oft of him; and if they believe God to be, how they fear not to diſhonor him: who if he be, muſt needs be juſt to himſelf, and take his own part againſt thoſe that abuſe his name. Another ſort there is of them that leaving the name of God, yet uſe other names and words inſtead thereof, and ſo by an evil idolatry, tranſlate the honor of God to creatures or imaginations of their own. A third ſort is of ſuch as in every idle exclamation or admiration, at any unuſual or odd matter, take up the name of God, altogether unprofitably and unſeaſonably: who is not to be named but with reverence, and for the bettering of our ſelves or others. For as oft as we are not the better for naming him, we are the worſe. Theſe will ſometimes ſay, if thou admonish them, that they

they mean no ill: but they muſt neither mean ill, nor do ill: and becauſe by careleſneſs and unwatchfulneſs of ſpeech this often happeneth let thoſe that fear God, watch their mouth, that they offend not with their tongue. And generally let all thoſe whom God hath moved to glorifie him, and to ſpeak good of his name, teach the ſame to their children, that we may leave a godly ſeed behind us in our room: it being a complaint of this time, that children too much learn to ſpeak Engliſh and oaths together, and ſo to blaſpheme God almoſt as ſoon as he hath made them.

52. *The evils of cuſtoms.*

CUſtom of evil hath ſundry great evils belonging to it: one that it ſelf is a long ſucceſſion of wickedneſs, and offence againſt God: Another, that growing into familiarity with men, at length it comes to the reputation of no vice, if not of a vertue. A third, that it takes root and eſtabliſhment by continuance, and grows ſo ſtiff and immoveable, that it is like the laws of the Medes and the Perſians which may not be altered. This courſe and ſway it hath, both in the lives of particular men, and great Churches, and that to ſo great a conqueſt of mens judgement, as well as their actions, that they have enacted a law, that an evil well ſetled ought not to be removed. This the Church of Rome practiſeth: but as we ſee in the thing it ſelf, that it is a wiſdom which aſcendeth from below, and is diveliſh and ſenſual: ſo by the conſequence of it we ſee it is temporally dangerous to them that hold it: For this poſition brought that Church to this preſent weakneſs. Ambitious and commodious errors had crept into that Church, to which, time had given ſuch ſtrength and eſtimation, that it was a very eſpecial wiſdom to hold them untouched and unmoved. But they that deny juſt things, often provoke to the taking away of them and more: as tyranny often hath driven away kingdoms. And ſomewhat accordingly, while they would keep their errors, they have provoked men to take from them that which was once held lawful, though as things now ſtand, they may ſeem to have loſt edification. So with their ſupremacy, they have loſt Patriarchy, and the ten tribes are rent from that *Reboboam* which would not eaſe the burden of his fathers. This may ſerve for an example even to our Churches, whereby they may learn, not to eſtabliſh themſelves by eſtabliſhing any ſinful corruption, if any ſuch ſhall appear: for that very corruption by which men ſhall think to ſtrengthen themſelves, is likely to prove their Canker and deſtruction. This was the juſtice of God of old againſt the Calves of *Jeroboam*, & of late againſt the whoredom of Rome. Therfore according to wiſe *Solomon*, be not wiſe in your own eys, but fear the Lord, & depart from evil: Let al your wiſe policies be grounded, or at leaſt ſubordinate to true piety. Do not by defending a known

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ſin, give a handle to a rough amender, who taking a Church by the blemiſhes thereof, may perchance pull out them and the ſound fleſh which hangeth to them. The Ancients knew the corruptneſs of mankinde, that it ſtill brought forth tares among wheat, and therefore appointed general and particular Synods for the rooting up of them: our age is latter, and therefore worſer: if we grow in diſeaſes, let us not abate in the remedies. If we cannot have general Councils, let us make true uſe of our national Synods by ſerious examining in them, not ſo much what evil cuſtoms it might ſeem policy to maintain, as what cuſtomary droſs it were true and ſpiritual wiſdom to refine. In like ſort, a remedy of evil cuſtoms is needful to every member of the Church; if thou haſt done evil, amend that which is paſt by future goodneſs, and add not to thy vomits, returning. But let all eſpecially ſhun and kill the beginnings of ſuch wicked cuſtoms: for the more they continue in them, the ſtronger they make a chain for themſelves: ſo that at laſt they are mightily enthralled thereby, and are ſtill further from eſcaping.

53. *Wherefore God is to be loved by us.*

THe root of all obedience and fulfilling the law, is the love of God: if we love God truly, we keep the firſt table, and we will do what we can to keep the ſecond. For how loveth any man God whom he hath not ſeen, who loveth not his brother whom he hath ſeen? And who loveth God that will not pleaſe him and keep his commandments? That this work of love which of it ſelf is pleaſant, and whoſe yoke is light, may by us pleaſantly and eaſily be performed, let us conſider partly, (for we cannot fully) wherefore God is to be loved. God is to be loved firſt for himſelf. For he onely is the fulneſs of happineſs, and all-ſufficiency, ſince in him onely is Being, Light, Life, Wiſdom, Glory, Power, Goodneſs. Other things which carry theſe things names, have them not indeed; for nothing created hath any of theſe of their own, but in him and his they have all that they have, and they be that which they be. So God is, and there is nothing beſide him. Secondly, God is to be loved for the love which he hath expreſſed to us: for love deſerveth love, and chiefly a great love deſerveth a little love: but moſt chiefly that greateſt love of the Creator, deſerves the greateſt love (which at the greateſt is but little in compariſon of the other) of the creature. Now if I ſhould go about to ſhew the love of God to man, I ſhould labour to bring infiniteneſs within meaſure, and to bound within the knowledge of man, a love incomprehenſible. This in ſum may be conceived: That God loved us when he had but foreknown and foreappointed our being, when we were not at all, but only in his purpoſe: Then he loved us with a love that marked and ſealed us to eternal happineſs This love produced our Creation in an excellent image, & this love ſo man faln from that created image, gave him

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the greateſt gift that is or may be, even his own Son, to clear him from the guilt of his fall by a bitter ſatisfaction; and to imprint a begotten image ſtedfaſt and permanent, inſtead of the created image moveable and decayed, by a precious regeneration. Thus from God the Father with the gift of the Son, have we alſo the holy Ghoſt: ſo is the whole Trinity imparted to us, and what more can he do for his beloved? Yet his love ceaſeth not, but proceeds to guide, to purge, to encreaſe, to defend, to cheriſh, as a father nurtureth his ſon, and as an Eagle ſtirreth over her yong. Much is our weakneſs, and much he ſtrengtheneth us; many are our fals, and he forgiveth us much: many are our dangers, and troubles, and the Lord delivers us out of all. Let us therefore love the Lord our ſtrength, let us love him much who forgiveth us much: Let us love the Lord becauſe he receiveth our Prayers, and delivers us in the time of trouble. Let us love him firſt for that which he is, for he onely is worthy of love; his courts onely are truly delectable, and his preſence amiable: There onely dwelleth the fulneſs of joy, and the pleaſures of eternity. Next, let us love God for his love to us, and be glad that ſo great a love will be contented with a love ſo narrow and ſcant. Let our love be raiſed to the higheſt, and let us fit it to him as much as we may, that the narrowneſs may be cauſed rather by the lowneſs of our condition and being, then the ſtraitneſs of our will: ſo let it be with all the ſoul, and all the ſtrength. Again, ſince our love is chiefly expreſſed in pleaſing him, and he is chiefly pleaſed in keeping his commandments: Let us as much as we love him ſo much deſire to pleaſe him, in a proportionable obſervation of his commandments. If this we do, we ſhall have comfortable aſſurance of enjoying him whom we love, and then are we happy above our fellows: the oyl of gladneſs is poured upon us, and according to Saint *Paul*, we may rejoyce continually. For if we be aſſured to ſee and enjoy God our perfect happineſs, what ſorrow can over-weigh this joy, what loſs can countervail this gain? Surely we may be contented with whatſoever we have, for godlineſs hath brought us, the chiefeſt and moſt incomparable gain. If we ſhall have the greateſt happineſs, how can any temporal thing make us miſerable? If then we grieve much, we eſteem not this happineſs as we ſhould, or we turn our eys from the aſſurance thereof. But thereon our eys being fixed, and not on any thing between us and it, let us go on couragiouſly, loving God, pleaſing God, and rejoycing in God; in whom we may continually and conſtantly through all changes behold as ours, perfect joy and abſolute felicity.

54. *A Chriſtians being rooted in Chriſt, affords matter of humility againſt preſumption, and of comfort againſt deſperation.*

IN a Chriſtian when he becomes a Son of God, the form and character of a Chriſtian, and of a ſon is created in him. This character is the root of him, from whence flowеth whatſoever fruit of good works iſſuing from him. Being thus animated, the Spirit which hath animated us, doth not then leave us, but ſeconds this his firſt work, with a continual ſupply of ſtrength and increaſe of grace, until we appear before God in Sion. For this root is rooted in Chriſt, from whoſe Spirit it ſucketh ſtil new ſtrength. So we are not as *Adam*, left to our ſelves; for then we ſhould prove accidents without a ſubſtance, and periſh into nothing. But being grounded in Chriſt the Rock and the Life, we cannot periſh, or be annihilated; and herein is our excellency above *Adam*. Indeed ſometimes Chriſt draws in his Spirit, and doth not water us with freſh grace; and then the ſoul dry and withering, cries as forſaken, Caſt me not away from thy preſence, and take not thy holy Spirit from me. In all this is matter for humilitie againſt preſumption, and for comfort againſt deſperation. Thy goodneſs is altogether of God, he firſt poured it into thee, when he new begat thee. Again, the continuance and continual increaſe thereof is from God. So what haſt thou of thine own, or what haſt thou, that thou haſt not received of God? Therefore be humble, as a thing which in it ſelf hath no goodneſs; And if thou wilt not, know farther, that God will take this goodneſs from thee for a time, in which thou glorieſt as thine own: and by the lamentable experience of that time, will plainly ſhew thee thine own weakneſs and corruption. For when he takes his from thee, thine is only left, and that will loathſomely appear to thee to be nothing but dregs of ſin and corruption. Then ſhalt thou be humbled by miſery, which wouldeſt not by bounty; And thy own deadneſs, which before thou wouldſt not ſee, now thou ſhalt feel. Yet is here alſo matter for conſolation; for being rooted in Chriſt, though he draw in his breath, and leave us ſo far, that we feel not the power thereof, yet our union ſtill remaineth with him, and we are not parted from Chriſt, though his vertue ſomewhat depart from us; we are grounded on the Rock, and hell gates cannot prevail againſt us; we are one with life, and life cannot wholly forſake us. Yea, after deſertions, when God hath drawn us to give him the glory, which is his own, and ſo inſtructed and bettered us by his chaſtiſements (for puniſh us meerly he will not, becauſe we are his ſons) he addeth to this benefit another, even an increaſe of grace beyond the old bounds. So that though out of our ſelves, he gives us humiliation; yet from our union with him, he giveth us exaltation, that he which glorieth may glory in the Lord; and that he which wanteth, may ſeek him only, who only filleth the hungry with goodneſs.

55. *That to rejoyce in death, is the priviledge of a Chriſtian.*

DEath, at the devils firſt bringing in of it, was a fearful puniſhment, cutting off man from all joy and comfort: But when God in his mercy annexed infinite and everlaſting joys unto death, death became then advantage, and that an eſpecial one, as being the gate of eternal happineſs. But the natural man ſeeing only with natural eyes, beholdeth therefore only the ſenſible and viſible comforts of this life, not knowing the ſecond joys; Wherefore his deſire being bounded with his knowledge, reſteth only in them, and accordingly he accounts death a chiefly miſerable and fearful thing, by which he muſt be deprived of ſuch joys. But the ſpiritual man by the ſpiritual eye of faith (which the other hath not) diſcerning ſpirituall things, beholdeth evidently the infinite and endleſs joys which are in the glorious preſence of the higheſt happineſs, even God the Creator: and valuing them according to the odds of their worth, longeth after them, he thirſteth to enjoy them, he accounteth death that which it is, even a great advantage; As that which doth not take away life altogether from a Chriſtian man, but moſt happily changeth it, turning a life frail, miſerable and ſinful, into a life immortal, ſecure, holy and happy. And as that which doth not take away joy, but changeth it, turning the impure narrow and the interrupted joys, which here we take in the creatures, into a pure, unbounded, and inceſſant joy in God the Creator. Now herein is the great difference between a natural man and a Chriſtian. The natural man is in bondage while he liveth for fear of death; he goes on, caſting an eye ſtill on this vizard, as a thing of terror and affrightment; he is troubled with the darkneſs of not being, the fearful ſhadow of death. But the true Chriſtian is bold as a Lyon, he treadeth upon death, as having loſt the ſting, by which it may kill unto a ſecond death: he gladly makes uſe of it, willingly giving himſelf to it as to a meſſenger of God, which comes to fetch him from earth to heaven, from miſery to felicity, from the works of the ſix days which could not bleſs their days, to that bleſſed Reſt of the Maker of thoſe works, which Reſt bleſſed the ſeventh day; It being indeed bleſſedneſs it ſelf, and there being no other bleſſedneſs but it ſelf. Be it therefore the high priviledge of the Chriſtian, to enjoy death, to rejoyce in it and to account it the door of felicity. And that every Chriſtian may make uſe of this priviledge, this muſt alſo be the practice of a Chriſtian; even often with the eye of faith cleared by prayer and meditation, to behold the joyes which are at the right hand of God, even the glory of the new Jeruſalem, wherof God is the Sun. For as much as we ſee it, ſo much ſhall we ſee it to ſurmount all worldly joy; and as much as we ſee it to ſurmount, ſo much ſhall our deſire to it, ſurmount our deſire to the world, and finally ſo much greater ſhall be our love of death, as our deſire to that joy is greater. Wherefore if thou

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loveſt death but a little, thy ſight of that joy is but little; but ſee it more, and thy affection to death ſhall be more. If nature run to the Eye and Ear, to draw thee to life, run thou to the Word and Spirit to draw thee to heaven. Theſe will ſhew thee more reaſon why to deſire God, then fleſh can why to love this life. But thou likeſt, as thou ſaiſt, the bargain well, and doſt account it gainful exchange: but thou likeſt not the means; death is painful, and thou art not contented to be happy by pain. Surely ſickneſs is pain, but death abſolutely in it ſelf ſeems not to be pain. For the ſetting of a joynt is many times more paine, then death by a conſumption. The convulſions which appear, are commonly from the ſtrife of nature with diſeaſes; but death followeth uſually after nature is overcome, and then life goes out gently like a conſumed Taper. But if it muſt be confeſſed, that there is pain in the ſickneſs of death, or in death it ſelf, get thou again into the Spirit, and yet ſhalt thou ſee, that death is advantage. All the ſufferings of this life are not worthy of the glory that ſhall be revealed. For the weight of the joy is an exceeding weight, and over-weighs far all temporal and momentany affliction. Therefore if by leſſer weight of temporal grief, thou purchaſe the exceeding weight of eternal joy, thou art yet a great gainer, thou haſt made a moſt profitable exchange, thou maiſt yet rejoyce, and go gladly through pain unto a ſurpaſſing happineſs. Go thou therefore, and follow the pattern of our faith Chriſt Jeſus, who for the joy ſet before him endured the croſs, and deſpiſed the ſhame. Follow the ſervants of Chriſt, who rejoyced in tribulations, and went joyfully through all perſecutions, ſcourgings, ſtonings, burnings, and death it ſelf, unto that glory which is above. Yea, let us ſay with the ſervants of God, If God commanded us yet a great thing, ſhould we not do it? for the end ſhall abundantly recompence the way; the end which is happineſs, the way which is grief, and the way paſſeth away, but the end is endleſs, and endures for ever. Let us go on therefore hopefully and cheerfully, through all ſorrows and bitterneſſes limited and tranſitory, unto happineſs large without end or bound; ſolid without lightneſs, and continuing without ceſſation: let the ſight of this felicity counterpoiſe, yea, overweigh with comfort, the trouble imparted by the feeling of grief.

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56. *That the wrong uſing of the world is the cauſe of much grief to men.*

A Main cauſe of much of the grief and folly of men is this; That men reſolve to make ſomething of this world. They raiſe great plots upon it, and intend to bring it into a Method; and out of things ſo ordered to draw ſome great happineſs and contentment. But God hath reſolved the contrary; to make nothing of the world, but to turn it into vanity of vanities: he hath ſet it forth as a thing to be ſhaken, to be removed, to reſolve with the laſt fire, and only to be a ſchool and nurcery for the next world. Therfore doth he ſuffer things in this world of vanity to run without difference, yea, often without

preſent juſtice, and often to periſh, to be overthrown and to undergo great deſolations. Now mans mind being prepared to receive comfort from the world fitted unto it ſelf, and Gods mind being to let the world run into many changes, deſtructions, and finally unto vanity it ſelf; it muſt needs be that men oftentimes have their purpoſes croſſed by the purpoſe of God, and their courſes overthrown by the overruling deſtiny of God. One hath gotten him a good wife, a good houſe, and a good demeans, and is, as they call it, well ſetled to live; he taketh comfort in the courſe which he is entring into, and he hath beſpoken his heart to be merry and rejoyce. But behold, ſuddenly the diſeaſe of the world layes hold on his eſtate, on him or his wife; and then the plot is marrd, the joy is loſt, for the foundation thereof is overthrown. Then what weeping, what wayling, what ſorrow and breaking of hearts? hope is turned into grief, and the more the hope was, the more is the grief. But the only way to prevent this, is, that the purpoſe of man agree to the purpoſe of God, and accordingly that man expect no more from the world, then God allowseth the world to give. Therefore let him perſwade himſelf, that whatſoever part of this world he hath gotten into his uſe, that part is ſubject to the law of the whole, which is bound under change, periſhing, and vanity. And conſequently let him expect no other certainty from it, then ſuch as may be from a ſtate of uncertainty. If he have a houſe well fitted, a wife well conditioned, a large demeans, beautiful and towardly children; let him know his houſe may burn, his wife may die, his land may be taken from him, by publick, or private enemies; his children may by ſickneſs put on aſhes for beauty, and become the children of death, yea of *Belial*. Let him therefore build his hopes on theſe things, as men uſe to build ſcaffolds for Spectacles, even with a certain expectation of taking down when the Spectacle is ended. Let him uſe the world as if he uſed it not, or as ready not to uſe it; becauſe the form of the world paſſeth away. When Gods Providence calls, we muſt look for their departure; and if thus expected to depart, they fall from us ripe, and are not pulled from us as green; but if not expected, they depart as things glewed to the heart, which tears away ſome of the heart at parting. Thus not uſing this world as a place of certainty and reſt (which it is not) yet let us uſe it as a Nurcery and School for heaven, which it is. Let us learn hear of his Spirit, of the Word, of the Sacraments, of affliction, and even of the general condition of the world it ſelf; For ſince the world is ſo full of miſery, incertainty, and vanity, it teachethus to ſet our affections on another world, even that continuing City which is above, heavenly Jeruſalem, where is ſtability, perpetuity, and glory incomprehenſible. Let us pray, let us ſtrive in this world to be fitted, to be trimmed for that world, as a bride for the wedding-chamber, though through a thouſand changes, a thouſand croſſes; for if we become inwardly fair, the King of heaven will have pleaſure in our beauty; we ſhall be crowned with a crown of joy immarceſſible, we ſhall be filled with the

the glory of God, and the bleſſedneſs of his preſence, which is perfect happineſs.

57. *Proofs of Chriſtian Religion, conſiſting of Parts.*

Part. 1.

The Mahometan Religion far inferior to the Chriſtian.

THere is one (otherwiſe wiſe enough for a ſon of the old *Adam*) takes upon him to meaſure the Ocean of Gods Wiſdom flowing in the myſterie of mans ſalvation, with the cockleſhel of his own wit, and accordingly with his judgement he walks over the length and breadth therof, laying his high and mighty cenſure upon it. The honeſty of Divines he debaſeth, and preferreth that of the Philoſopher: the Religion of Paleſtine he condemns, but commends the Chriſtian Religion as a thing well contrived. Yet his commendations ſeem not to be hearty, ſince under them there paſs from him certain undermining ſentences, which ſtrike at the main Pillars of that which he commends. The odious compariſon of the Chriſtian and Mahometan Religions, becauſe the Mahometan ſucceedeth the Chriſtian, in the pretence of a greater perfection as the Chriſtian doth the Judaical, may paſs the more unreſiſted becauſe it is apt of it ſelf to fall. For it eaſily appears that therein the devil was leſs then Chriſts Ape, mentioning only and not performing an imitation. For Chriſt hath really out gone the Law: Firſt, he hath juſtly aboliſhed the types and ſhadows thereof, by bringing in the ſubſtance and things themſelves. Secondly, he hath taken away the ignorance under the Law, by giving ſuch a knowledge, that the leaſt in his kingdome is greater then the greateſt under the Law: and thirdly, he hath amended the weakneſs of the Law, by giving ſtrength to his ſervants to perform what the Law before could only teach. But in which of theſe points hath Mahomet made any probable progreſs beyond Chriſt? Types and ſhadows of future things he cannot take away; for there are none in the Chriſtian Religion. Ignorance, he is ſo far from amending, that he is the very man that darkneth counſel by words without knowledge; we hear of fables and unlikely viſions, but in ſum, he forbiddeth knowledge, hateth the light, and all examination of his Religion. Laſtly, inſtead of ſtrengthening men in the accompliſhing of the Law, he weakneth them, by giving them the ſatisfaction of luſt in polygamy; and impoſſible it is he can go beyond Chriſt in any precept of holineſs, who commands us to love and ſerve God with all our ſoul and all our ſtrength, and more then all can no man give. So doth *Mahomet* only ſpeak of perfection, but performeth it not.

Part. 2.

Part. 2.

Concerning the neceſsity of Chriſts Sacrifice, and the inhabitation of Gods Spirit in Chriſtians.

BUt with two points eſpecially he ſeems to wound the Chriſtian Religion, though like a Parthian looking another way: One is, while he judgeth it a loathſome thing that God ſhould be ſatisfied and appeaſed with blood: which though it ſeem mainly to be bent againſt common ſacrifices, yet being ſpoken without exception (as it is there) it ſtriketh at the very Sacrifice of Chriſt performed in blood; and that there was ſuch a meaning, this alſo addeth probability, becauſe in his directions of Piety while he ſpeaketh of ſacrifices, he adviſeth not his pious or godly man to make himſelf acceptable to his Creator, by the commemoration of any ſuch bloody ſacrifice, but being altogether ſilent in that point; he ſaith the moſt abſolute ſacrifice is a pure true and humble heart. A ſecond is while he judgeth it a ſtrange thing that the Spirit of God ſhould be in frail, weak, and unperfect men, Yea, he ſeemeth to exclude him from all men: for he ſaith, where the Spirit is, it would produce ſome ſtrange effects, as the removing of mountains; it would appear in the whole courſe of man, and nothing in the world could ſhake us.

To anſwer theſe things firſt in the root: The very root of this kind of ſayings and misbeliefs, is the natural wiſdom of man, which is indeed folly. For it ſelf thinking wiſely of it ſelf, and making it ſelf the meaſure of all things, yea, of the Divinity it ſelf, it contracteth or diſpoſeth, that, and all other things according to its own meaſure and judgement. But herein are two faults; The one is, Becauſe the wiſdom of man, at the beſt is narrow and ſhallow, in regard of the wiſdom of God, and cannot pierce unto the depth, or comprehend the breadth of that which is deeper and larger then it ſelf: yea, in familiar and daily things, our wiſdom lyeth down being; dazled and amazed. So that if God pleaſe to ſet forth any deep judgment or wiſdom of his, it is beyond and without our judgements; therefore can they ſee nothing therein, but rather are offended with it. Then the truly wiſe man cryeth out with Saint *Paul*, O the depth of the judgements of God! and ſo leaveth with admiration; and then the fooliſh wiſe man ſaith, That which he comprehendeth not, is not, but that the very wiſdom of God is fooliſhneſs: Another fault is, becauſe our wiſdom beſides the ſhallowneſs and narrowneſs thereof, is corrupted and perverted: The fleſh lyeth on the ſoul, as a finger upon the ſtrings of a Lute, and makes it to ſound, ſpeak and to be wiſe, according to the nature of that which ſtoppeth it. Now the fleſh hath this corruption in it, that it is averted from God our true Soveraign good, and turneth to the creature, ſetting her happineſs thereon. This it ſoundeth ſtill unto the underſtanding on which

which it lyeth; this way it turneth ſtifly the Will, ſo that the Wiſdom of God, which teacheth the contrary is loathſome to it; it is hated and condemned of it. And overcome with theſe two infirmities, it ſeems this man hath by them examined theſe great myſteries of God: Whereas by ſtrong mortification of this fleſhly wiſdom, and the help of the Spirit obtained by earneſt Prayer, hunger, and thirſt, the fleſh being made quiet aud unmoving, and the Spirit opening the blind eys of his, and our ſouls, he and we might perceive a high wiſdom in theſe matters of God, yea, and we ſhall perceive the reaſon why we could not before perceive them.

But particularly to anſwer the branches: For the firſt, there is no reaſon why God ſhould be imagined without Juſtice, and why Juſtice ſhould be conſidered without a will of puniſhing faults, and why the puniſhment of faults committed againſt God the chiefeſt Eſſence, ſhould not be a chief puniſhment even of blood and death, which is allowed for offences againſt men. And proportionably believing mercy to be in the ſame God, we may reaſonably believe that mercy may take the puniſhment of one for another, this other being united to that one, and ſo conſequently, the puniſhment being one and the ſame, they both being made one. Again, if there may be ſuch a ſacrifice of one for another, why ſhould not the blood of beaſts, ſerve to teach men that ſacrifice unto their eternal preſervation, as well as be daily ſhed for their temporal nouriſhments, man being their end, and God their Creator, who therefore may appoint this uſe of them, unto man as well as the other? Now for the ſecond branch, that the Spirit of God would ſhew wonderful effects: Firſt, who hath tied God to give ſuch a meaſure of his Spirit as this man liſteth? But it is ſtill in the hands of God to diſpoſe his gifts in his own meaſure. If it pleaſe him he may ſeparate the gift of ſanctification from the gift of miracles, giving one and not the other: yea, in very ſanctification he may kindle us ſometime as flax that doth but ſmoak: and ſhall I ſay then, that except I ſee the flame I will not believe that there is any fire? Yet his graces in many are ſo ſtrong, that they are plainly apparent, and cry out loudly, the power of God and not of man. For is it not a power evidently ſupernatural, that men truly poſſeſſed of their wits, ſeeing and willing, fight, ſubdue and forſake their own deareſt affections, and ſweeteſt pleaſures, which they ſee and feel; yea, leave the world, and life it ſelf, to pleaſe God whom they ſee not, to ſerve him, to obtain him: whereas the general world, yea, and the wiſeſt of them doth clean contrary? Doth not this ſhew they are moved with a Spirit different from the ſpirit of the world, yea, and contrary to it, which is a divine Spirit? For nothing but God can turn mans heart unto God, being naturally fixed and nailed to the world.

But true it is, that God hath ſo diſpoſed of this grace, that he leaveth in us infirmity ſtill to combat with it, and ſometimes to quail it for a time. The reaſons hereof are divers: firſt, he will get glory by

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our weakneſs; for we being in a fight with our neareſt fleſh, and the next world, and the devil, the Prince of this world, ſtrong, mighty, and overmatching enemies; The glory muſt needs be his, if we, that are too, weak for them overcome them. And again, the leſs power he performs the victory withal, the more is his glory; for thereby it appeareth that the weakneſs of God is ſtronger, then the ſtrength of Satan. Again, this world is a place appointed by him to be blotted out, and accordingly it is to man a place of unreſt, of fighting, a ſtriving; his reſt is above, his victory is above. Therefore God ſetteth us not here in a ſteady, victorious, and glorious grace, leſt with *Peter* we ſhould deſire to build Tabernacles here, where the foundations muſt be removed: but he keepeth reſt, triumph, and glory for us in the world to come, wherein is the perfect reſt, even the pure Sabbath of God. Then ſhall it apparently be his glory, that he hath made ſo ſmall a ſeed of grace, to bring forth ſuch a harveſt of glory, and that with Manna, which to carnal men ſeemeth a light bread, he bringeth men to Canaan, even the Land of Reſt and Happineſs.

Part. 3.

Of mans Fall.

NOw to return him ſome traffick for his obſervations, three notes and marks I will here ſet upon carnal wiſe men, each of them being an imperfection, which ſpoiles their diſcourſing of Divinity, and Chriſt the chief part therof; even the ignorance of three things, which few of them have the knowledge to ſee, conſider and confeſs, yet are they certainly true, and truly ſhewed in the Doctrine of Chriſt, and therefore commends this doctrine above all other. One is the ſtory of mans fall, a true and unmoveable ground of Chriſtian Religion, and whereon Chriſt neceſſarily is to be brought in to ſatisfie for the faults, and to rectifie the crookedneſs thereof. Now this is manifeſt to us, only by the word of life, yet it is neceſſarily inforced on any clear underſtanding. For it may be eaſily ſeen and believed, that a creature ſo wicked, ſo blind, ſo ſubject to every paſſion and vice, was never let out, as he now is, from the hands of a moſt wiſe, and powerful eſſence; and that to govern a great world, whereof he is not worthy, as he is, to be a party, he being ſo extreamly vitious and corrupt, and moſt creatures being more orderly then himſelf.

Part. 4.

Of the Reſurrection.

AGain, another folly and blindneſs of theirs is, that they ſee not the reſurrection: it is impoſſible that the end of mans body ſhould be this preſent life: For then might we ſay with theſe Authors, that there might be ſome pleaſure taken above in the torments here

here below. For what generally do we ſee here but miſeries, pains, oppreſſion, divers tortures, divers deaths, divers heart-breakings, care within, and labour without: a few onely living in ſome eaſe, of which again but a few ſcape a great taſte of miſery? Indeed, were there no life but this, we might verily think that man was appointed to be born, to live and die in a Jayl, wherein he is tyed and bound up to miſery; and that this world was ſet forth for a ſpectacle of torments and maſſacres: wherein we ſhould infinitely wrong the infinite wiſdom and goodneſs of the great cauſe of all things. But as we have learned of God our own fall and preſent miſery, ſo withal we have learned a remedy for our fall, and a way out of this miſery into felicity. We know and believe, that the body dying, returns into that which it was, and that is duſt; and if being duſt at firſt, it was then quickned; we know he that quickned duſt at firſt, can quicken duſt at laſt, he being the ſame for ever; yea, we know that ſmall portion of his Spirit which is in us, is abundantly able to perform it. We doubt not, but a little power included in an Acorn, is able to raiſe out of it a mighty Oak, becauſe we ſee it; and we may as eaſily believe, that this Spirit which now ſhews a far greater power in our ſanctification, may alſo raiſe out of our duſt, a heavenly and glorious body. To him that hath done ſo great works daily ſeen, there wanteth no power to do as great things yet unſeen. For God hath not bounded his power by his works, but if his will be to work more, his power is ſtill ſufficient to proceed in working. Now that it is his will, his word doth plainly ſhew: bleſſed be he, who hath both willed it, and ſhewed it; and God, the Author of theſe and all other good gifts, ſtabliſh us which belong to him, in the knowledge and embracement of this his ſaving truth, that living and dying therein, we may paſs from this life, which is worſe then death, unto a true life of bliſs and happineſs.

Part. 5.

The power of God muſt keep us from evil ſpirits.

ANother thing which fleſh and blood hath not fully diſcovered, and which hath been the author both of our fall and miſery, and implyeth a neceſſity of a preſerver and redeemer; is a ſtate, body politick, and kingdom of evil ſpirits, which effectual in craft, mighty in power, diligent in watchfulneſs: and having all theſe their powers employed and moved by an endleſs and great malice towards mankinde, go ſtill about ſeeking the miſchief and ruine of weak and ſilly man, unable of himſelf to ſtand againſt this Leviathan; and therefore neceſſarily wanting the help of a preſerver and redeemer. Without a preſerver we cannot prevent the evils to come; for againſt ſo mighty enemies we muſt be hedged about with a providence mightier then the force of our enemies; elſe can we not be ſafe from our enemies, but ſhould be continually devoured by them. And we need a redeemer, for the evils already by theſe

enemies brought upon us: for theſe evils we our ſelves can by no means take from our ſelves, nor free our ſelves from the tyranny, which Satan hath already brought upon us. Therefore this ſtrong man muſt be bound by ſome ſtronger then himſelf, and ſo we, which were before his poſſeſſion, may be made free from that bondage. Now the higheſt power onely is maſter of this power of darkneſs; and therefore he onely muſt perform this work. Some ſhort and ſmall views of ſome outward, bodily and diſſembled workings of theſe Principalities, the Heathen have obſerved in their ſtories of witchcrafts, oracles, and apparitions: which witneſs againſt themſelves: that there are ſuch a people, and that at times they are very miſchievous and malicious: but the craft of this kingdom is ſo great, and the ignorance of man ſo groſs, that ſometimes under the ſhew of doing good, as cures and the like, and ſometimes by foretelling future events (ſo hiding ſtill their principal malice, which was to the ſoul and eternal life of man) they have won ſilly men to take them for gods, who are their ſworn and moſt fierce enemies: ſo far are men from knowing, they are a kingdom combined againſt mankind. But Chriſt by his doctrine, and the doctrine of his ſervants the Apoſtles, hath deſcribed them by name, hath ſhewed their nature, hath ſet forth their malice and rage againſt man, which begun with the firſt man, and continuing from thence increaſeth now towards the laſt of men. He hath alſo ſet forth a remedy againſt all his hurt & power, and that is even in this fleſh which in the firſt man the devil conquered. For God will ſhew to his own glory, and the uter confuſion of this proud and malicious Prince, that by that very weak creature, which no way heretofore was able to match with him, God is able to break his head, if he do but unite and joyn himſelf therewith. And that of theſe men which thus were in the firſt man foyled and overcome, he is able to ſet up a kingdom mighty and durable, which ſhall ſtand invincible in this world againſt the powerful kingdom of Satan, and the unprevailing gates of hell, and ſhall at laſt (overcoming theſe mighty enemies) paſs victorious unto glory and life everlaſting. Even this perform in us, O Lord, thy weak ſervants: weak in our ſelves, but ſtrong in thee. Let thy power in us, overcome that power, which without thee, would overcome us. And let us being ſtrengthned by thee, march valiantly againſt our enemies, being aſſured of conqueſt, through that mighty one who loveth and ſupporteth us.

58. *The Providence of God, the Reſt of man.*

THe end ſeems to us to be cauſed by the means, and ſo at laſt it is; but the end is indeed firſt, and moſt chiefly the cauſe of the means: for God propoſing his end, this end calleth out ſuch means, as ſhall accompliſh it ſelf, ſo that it cauſeth that to be, which cauſeth it ſelf.

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So in the Scripture when divers things happened, it is ſaid, that they happened, that it might be fulfilled, which God had before purpoſed: ſo that Gods purpoſe was the cauſe of the being of thoſe actions which fulfilled his purpoſe. Therefore if we go to the root of the matter, we may perceive that fooliſhly we reaſon, when we are diſcontented with the means, ſaying, If this means had not been, this action had not come to paſs; Whereas we ſhould reaſon thus, If this action had not been appointed to come to paſs, theſe effectual means had not faln out. Then run we to ſee the true cauſe of things, even to Gods providence and purpoſe, which to the godly is a ſure reſt and refuge, ſince thereby all events muſt turn to the beſt to Gods children, though effected by the malice and wickedneſs of men. For this purpoſe of God is rooted in love, and love purpoſeth all for the good of that which it loveth: ſo through whatſoever kinde of actions it paſſeth, it ſtill remaineth one and unchangeable, bringing forth ſtedfaſtly fruit proportionable to the root of love. Gods purpoſe cannot be hindered or altered by men, but paſſeth along conquering and prevailing, unchanged it ſelf and changing all things, to it ſelf, and its own goodneſs: So *Shimei* his curſing might produce a bleſſing to *David*, and *Judas*'s treaſon did procure the ſalvation of mankinde.

59. *Conſiſting of parts.*

Part. 1.

Againſt the Popes Supremacy.

IT is a ſtrange thing that in this broad day light, any man ſhould ſtumble at the Popes ſupremacy in ſpiritual, much leſs in temporal matters. If with the Apoſtles we will but teſtifie what we ſee, we on whom the truth clearly ſhineth cannot chuſe but ſee that this ſupremacy is a thing much younger then the Chriſtian Religion; which proſpered before it was, and that much better then ſince Religion was put out to nurſe unto it. If we will begin with Chriſt, Chriſt equally endoweth his Apoſtles with power of binding and looſing; and equally appoints all Nations unto them. If Chriſt ſhould have ſaid; That on *Peter* he would build his Church (which he ſpeaketh of him onely, who onely is the Rock, 1 *Cor.* 10.) yet *Peter* anſwering for all, ſhould receive this in the behalf of all, for whom he anſwered. For ſince it was forbidden to all of them to tell, who Chriſt was, it ſeems all joyned with *Peter* in the knowledge and confeſſion of Chriſt, and ſo all had intereſt in the benefit of that knowledge and confeſſion. Again, if at that time it ſhould onely have

been ſpoken onely to *Peter*, we have another Scripture which equalleth the other Apoſtles with him, even in the building of the Church; while it ſayeth, the Church is built upon the foundation of the Apoſtles; ſo that the Apoſtles are joyned together promiſcuouſly, not differently, towards the making up of the foundation. Beſides, *Paul* plainly anſwereth that he is not a whit inferior to the chiefeſt of the Apoſtles; that he had of *Peter* the right hand of fellowſhip, not of inferiority, and which moſt cuts off the Pope from claiming us who are Gentiles by *Peter*, and turns him over to fetch his ſpecial claim by *Paul*, *Paul* ſaith, that the Apoſtleſhip of the circumciſion or Iews was committed to *Peter*, and of the Gentiles eſpecially to him: To this *Euſebius* gives his teſtimony, ſaying, that *Peter* though coming among the Gentiles, yet preached onely to the Jews, and withal brings forth his firſt Epiſtle, as that which was directed particularly to his own charge the Iews. And this indeed beſt fitteth with the Hiſtory, which reporteth, that *Peter* and *Paul* exerciſed their Apoſtleſhips together at Rome, which might moſt orderly be performed at Rome, if the one taught there the Circumciſion; the other the Gentiles. Therefore let the Pope take heed how he robs *Paul* to give unto *Peter*; for he robs his beſt title to give to his worſe; but hereafter let him finde ſome new expoſition of building the Church ſo upon *Peter*, that *Paul* alſo may have a great part in the foundation whereon the Church is built. Now if we deſcend from the Apoſtles (between whom if there be any odds in right to us, it appears to be on *Pauls* ſide) to examine whether any ſuch ſupremacy deſcended from among them, to the ſucceeding ages, we ſhall finde none in divers hundred years. The Church of Rome indeed was a famous Church, founded by the Apoſtles, flouriſhing with godly Biſhops and Martyrs, and full of Saints and therefore by many holy men, great and large titles were given to her, and her Biſhops, in letters and writings. So might ſhe for the eminency thereof, be called the firſt Church or the chiefeſt Church, and the Biſhops, the Biſhops of the chiefeſt Church; but a mean underſtanding knows there is great odds, between being firſt in order, and a head in government. And this the practice of thoſe times plainly declared; for though they had given never ſo many good words to the Biſhops and Church of Rome, yet as ſoon as the Biſhop of Rome intermedled with their government, they preſently roſe up againſt him: ſo did *Cyprian*; yea a Council of African Biſhops, and among them Saint *Auſtin*, walled up their Country from the command of the Roman Biſhops. Even in the very matter of excommunication, wherein is the pretended eminence of their power, *Irenæus* a Biſhop of France and the Popes neighbour, reproved *Victor*, a Biſhop of Rome for excommunicating the Churches of Aſia upon the obſervation of Eaſter. And when *Conſtantinus* unjuſtly checked *Liberius* the Biſhop of Rome for maintaining the cauſe of *Athanaſius* with theſe words, How great a part of the world art thou, that thou alone ſhouldeſt juſtifie a wicked man, and trouble the peace of the world? neither *Conſtantinus* acknowledged any ſupremacy in *Liberi-*

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me: neither did *Liberius* in his anſwer (though he had occaſion given to tell how great and Catholick a head he was) thereby juſtifie his doings. To conclude, (for particulars are infinite, and this matter is commonly handled;) at length by a Council, Chriſtendom was committed to five Patriarchs; of Rome, Conſtantinople, Alexandria, Antioch, and Jeruſalem: of which Rome was the firſt, but had no more authority over the reſt, then the ſecond had over the third; the authority of no one being ſubaltern, or ſubject to other. And the proportionable practice of divers of theſe Patriarchs yet ſtanding, giveth hereunto confirmation. But the ſame corruption of mans nature, which in a clown ſtirreth up an ambitious deſire to be a Gentleman, of a Gentleman to become a Nobleman, and of a Nobleman to become a King; being in a Pope as much as in other men, hath wrought the ſame effect in him, that it hath in others. And ſo from being a Patriarch he hath laboured to be the head of the Patriarchs, that is, an univerſal Patriarch: and from being an univerſal Patriarch, to be an univerſal Emperor. So ambition ſtill aſcends; making one degree of honor, but a ſtayr whereon to mount it ſelf up to another: and by this means at length he is come to that all-comprehending top wherein he meets juſt with the title prepared for him by Saint *Paul*: As God, in the temple of God, above all that is called God. But he muſt remember that thereunto are annexed theſe two other titles, the man of ſin, and the ſon of perdition.

Part. 2.

How men are held in the belief of it.

THeſe things being ſo evident, moſt lamentable it is that there ſhould be plotted and deviſed an ignorance ſo groſs that it ſeeth them not: that there ſhould be miracles by the devil wrought or forged to ſtand between the eys of men, and this revealed Antichriſt: that there ſhould be diſtinctions coyned ſubtil enough for leſs ſubtil ſouls, to diſtinguiſh the manifeſt Antichriſt from it ſelf. Yet all theſe things are provided by the ſervants of this ſon of perdition, and ſo powerful, that it is Gods election onely which mainly preſerves thoſe that ſtand and withſtand this myſtery of Satan. And indeed how can that ignorance, which is injoyned to the diſciples of Rome, be broken through by them, which are bound thereunto by a ſolemn vow, and under fearful penalties? They muſt know but what deceiveth them, until they be ſo throughly deceived, that it is almoſt impoſſible to be undeceived again. But this let them take with them, that the ſame ignorance will ſerve to breed up a man in any religion, be it never ſo groſs: and at this day it equally ſerves the devils turn to nurſe two of his goodlieſt children, the erroneous doctrines of *Mahomet*

homet and the Pope. Yet leſt ignorance ſhould fail, and perchance a glimps of light might ſhine in upon the ſeeled eys, there are miracles daily provided to ſet before the ſight of men. Theſe draw them to ſay, that *Simon Magus* is the great power of God: but we are taught to go from theſe ſigns to the Law, to the Teſtimony, to the Word; and this Word telleth us, that miracles in the latter times ſhall be fixed and unſeparable companions of the man of ſin. So inſtead of converting us, they are acknowledged by us, to be the badge of Satan, faſtned on Antichriſts ſleeve, and they tell us to whom he belongs. We need no miracles now, but to reveal Antichriſt: for we believe the doctrine of Chriſt once fully confirmed by his own miracles. Laſtly, if yet ſome greater light dazle the eys, which neither ignorance can keep out, nor miracles employ in drawing the eys wholly to themſelves: then are there provided ſubtil, nice, and ſublimated diſtinctions and reaſons, whoſe office is to confound and intangle the underſtanding, rather then to enlighten it. Falſhoods are purified and refined, and made as like truths, as poſſibly they may, that the undiſtinguiſhing mind may equally accept them, and ſo led by a little miſtaking unto a groſs error. And hereof at this time is there a ſteady forge in the Church of Rome, which doth but expect what the Pope and his Privy Council ſay, and inſtantly they are ready with their excellent inventions, to prove it the voice of God, and not of man. Surely the wit of man is a powerful thing in regard of man: but in regard of the ſpirit which made it, alas weak it is, and the effect cannot ſtrive with his cauſe, which is mightier, then he. Therefore this Babel of mans wit built up againſt the Lord, muſt needs be deſtroyed by the ſpirit of his mouth. In the mean time, until this victory of Chriſt upon Antichriſt be fully performed, let us pray unto God, that he wil add dayly unto the Church, thoſe who belong unto him: and that they may plainly ſee, that he who ſeeketh earthly things more then heavenly, is of the earth, earthly, and far from being the Deputy of the Lord of heaven.

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60. *The ſecond Reſurrection is as poſſible as the firſt.*

THe ſecond Reſurrection needs not to ſeem very ſtrange, if we conſider the firſt, already done in us: for whereas there is naturally in us but a carnal wiſdom, that ſeeth and alloweth only preſent and viſible things for happineſs, we have in our regeneration, a wiſdom placed in us, which blotting out the former wiſdom, and the happineſs thereof, beholdeth God which is inviſible, as our onely true happineſs. We have alſo inſtead of our fleſhly will, which only ſavoureth fleſhly objects, a will directly contrary thereunto planted inſtead of it, which hateth the former will, and the ſinful pleaſures wherein that will chiefly delighted; and loveth even the perſecuti-

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ons of Chriſt, which the natural will eſpecially hated. Thus by the new birth, light being created in darkneſs out of no former creature, and a rightneſs of will being framed, where was nothing but crookedneſs, and ſuch a light and will, that they alter the affections, actions, and whole courſe of man; why may not the ſame new birth have alſo another power with it, even to change the mortality of the body into immortality, as it hath to change the corruption of the ſoul and body into purity and incorruption? it being alike eaſie to God to give life unto death, as light unto darkneſs, and good to evil.

61. *Gods ſight of us ſhould move us to purity.*

BEcauſe we ſee not God, or at leaſt we do not ſee how he ſeeth us, we rather think that he ſees us not, or are careleſs of his ſeeing: So our blindneſs toward God, caſteth the likeneſs of it ſelf, on God towards us, and imagineth him to be unto us, as we are to him. Herein men are to God, as ſome birds are to men, who hiding their heads from ſeeing men, think that men the whilſt do not ſee them. But ſince the knowledge of God is the cauſe of men, the being of men can reach no farther, then the knowledge of God. So whoſoever takes the knowledge of God from him, takes from himſelf his own being; for where the knowledge of God ceaſeth to know him, there he ceaſeth to be; otherwiſe ſhould man, who is but the effect of Gods knowledge go farther then his cauſe, which cannot be. But ſurely God that made man by his knowledge, knoweth the man that he hath made; he hath not placed him out of his own reach; but as at firſt after he made his creatures, he ſaw even through them, that they were throughly good; ſo for ever he vieweth and pierceth them, ſearching all things by that very wiſdom, which made them. Since then we are manifeſt and naked, before our glorious God, who both ſeeth, and hateth all uncleanneſs, but beholdeth with pleaſure, holineſs and pureneſs; let us take heed to our hearts, yea, our whole ſelves, that no filthineſs appear to him, leſt we be ſhut out from the City into which no unclean thing may enter: But that God ſeeing us to be pure in heart, even in ſoul and body, may at length be called up to ſee God, who is the fulneſs and perfection of all felicity.

62. *Mans happineſs is in another world.*

THe very being as well as the diſcourſing of our natural reaſon may well prove, that man was not made onely for this world. For if firſt it be granted, that a great and excellent wiſdom created this Univerſe, which the curious ſubtilty of the parts and frame thereof will enforce upon us; it muſt alſo be believed, that wiſdom doth do all things wiſely

miſery, both in regard of order, and of every thing bringing forth his like: now the beaſts having a more calme and uninterrupted enjoying of the world, as not tilling, or reaping, neither building Barns nor filling them, not fore-apprehending griefs, nor long retaining them: What doth this reaſonable ſoul in man (I ſpeak of the generall) if his bound be this world, but teach him how to labour, how to vex himſelf, and how to grieve, and conſequently how to be more miſerable then the beaſts themſelves? but a ſoul more excellent then the beaſts cannot be imagined to be given for this uſe by ſo perfect a wiſdom, it being extreamly contrary to wiſdom, that the beaſts ſhould ſerve a creature more baſe and miſerable then themſelves, that man ſhould be both above them, and below them: and that man ſhould have reaſon thereby to be worſe then he ſhould be without it. Therefore it ſtrongly followeth, that this advantage of reaſon was given by wiſdom to man, for ſome advantage of man. And if beaſts enjoy the world as much as man, and yet man hath a ſoul more excellent then they, that this ſoul hath ſome happineſs above the world, which is the eſpecial end and mark thereof. To this happineſs therefore, let our ſoul lift itſelf up that it may verily tend toward the end thereof, that it be not a meer drudge unto labour and miſery, ſinking down below the beaſts, but that reaching beyond them, it lay hold on that bleſſed refreſhing which is to come, and comfort it ſelf amid all the baſe imployments, labours and toyls of the ſix days, in the view of the happy Sabbath and reſt of God, the true aym of her deſires, and the chief ſolace that ſwallows and ſweetens all her temporal vexations.

63. *What need we have to watch againſt the cunning of Satan.*

THe devil uſually raiſeth temptations out of the ſtate which is preſent, and therefore though we be paſt one danger, into a calm and quietneſs, yet even then look that out of that calm alſo ſome temptation will ariſe. He is more cunningly and induſtriouſly miſchievous, then his Scholar the Papiſt: One Treaſon being paſt we may not think it the laſt, but one among the reſt, and ſo look for his fellows; if we have eſcaped, we muſt pray, hope, and endeavour to eſcape again. Our life is a warfare, which is not a ſingle battail, but a continuance of many. If the devil have loſt, he is the more angry for loſing, and ſurely in this laſt time of the world, as he is more cholerick and fierce then ever, ſo is he more cunning. He hath man at his fingers ends, and this his increaſed knowledge, he ſets on work by an increaſed malice, deſiring becauſe his time is ſhort, to get in breadth what he cannot in length. It concerns us therefore proportionably to increaſe our reſiſtance, and if we mean to overcome, by prayer, watchfulneſs, and induſtry, ſo to advance our ſelves in the power of Chriſt, that we may overmatch the the power of Satan, that the houſe of *David* growing ſtronger, and the houſe of *Saul* weaker, the kingdom of Chriſt the Son

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of *David* may be throughly and firmly eſtabliſhed in us, and we in it.

64. *The odiouſneſs of an Hypocrite.*

A Diſſembler and hypocrite, is a thing moſt odious to God, and ſo ſhould he be to men, eſpecially to himſelf, who next to God knows beſt, how wicked himſelf is. Firſt, he is a perpetual lyer, and his outward profeſſion is nothing but a continual publiſher, and perſwader of untruth. It tels every one the man is honeſt that ſhews it, and lies all the while. This lying in deeds, is at leaſt as wicked as lying in words, and accordingly ſhould be hated. Again, the diſſembler is an idolater, for he ſets man in the place of God, and God in the place of man. His beſt ſide he ſhews to man, and that is his outſide, and the worſt ſide, he turns to God, and that is his heart: Accurſed man that ſeekeſt to pleaſe him who is but thy fellow, and neglecteſt him who made both thee and him, even the Almighty, Lord of all things. That God who is jealous, and will not give his honor to another, cannot but be highly offended with thee, for preferring man before him; and to him ſhalt thou give an account for this corruption and withdrawing of thy heart, Gods chiefeſt part. Thirdly, the diſſembler is an idol, for he being nothing in the world ſtands up to be worſhipped. By his outward ſhew he cals in the countrey to reverence him, for the goodneſs which is not in him, he ſets himſelf upon horſe-back as *Haman* would have done, his hollow profeſſion crying before him; This is the man whom God will honor. But this man, the whiles is the very man whom God eſpecially hateth, and whom with *Dagon* he will caſt down on the threſhold of hell gates, breaking him in pieces, when none ſhall deliver him. And this fits well with him for now he is not a whole man; but pieces of two men tyed together, the outward piece is a piece of an honeſt man; the other and that the greater piece, is a piece of a Reprobate, or rather of a devil. Laſtly, he is a very fool, for of that which is good he chuſeth onely to have the appearance, and of that which is naught to have a poſſeſſion. Thou fool, if the ſhew of goodneſs be ſo good, is not the thing it ſelf much more good? and if the ſhew of wickedneſs be odious is not the wickedneſs it ſelf much more odious? But thou unwiſely art contented to be rotten, corrupt, and filthy, ſo the world ſee nothing in thee, but an outward painting of purity, and cleanneſs; ſo thou mayſt be to them a perfume, thou wilt be to thy ſelf a kennel. But rather turn from thy wickedneſs, and live; get the real poſſeſſion of that, whereof the very appearance is ſo beautiful and pleaſant; let the ſhew make thee in love with the thing, and get a root to thy branches. Otherwiſe thy vizard ſhall be pulled from thee, and thou ſhalt be ſtript of thy ſhews, and be condemned for that which thou art. Thou ſhalt be far away from thoſe whom thou repreſenteſt, and ſhalt be placed among ſuch as thou art indeed: there ſhall be taken

from thee, that which it ſeems thou haſt, and thou ſhalt be caſt into utter darkneſs. Surely if to men the looking aſquint of the eys, be ill-favoured and unpleaſant, much more ugly unto God is this ſquinting of the ſoul while it caſts the eye on goodneſs, but the ſight on wickedneſs: Therefore reconcile thy ſelf to thy ſelf, become one man and differ not in thy ſelf: for if thou agree with thy ſelf, bringing thy inſide to be one with thy outſide, then will God agree with thee, and this ſaying ſhall concern thee as well as others. Bleſſed are the pure in heart, for they ſhall ſee God. But if thou plough on with thy Oxe and Aſs together, thou goeſt on in that, which is an abomination to the Lord, thou heapeſt up wrath againſt the day of wrath; thou haſt no portion in the bleſſedneſſes which belong to the righteous, but in the many woes denounced againſt the Scribes and Phariſees Hypocrites.

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65. *The different Reſurrection of the regenerate and unregenerate.*

THat image and Character which every man bears in this life, the ſame alſo ſhall he bear in the reſurrection. He that in this life beareth the image of God, ſhall in the reſurrection appear in that image; and he that bears onely the image of darkneſs and corruption, even the likeneſs of the old *Adam*, in the ſame loathſome and deformed ſhape ſhall he appear before God ſitting in judgement. For God doth regenerate and new create man only in this world. They that be not changed here, and made like unto Chriſt, do let paſs the time of Regeneration, and ſo they have the ſtamp of ſin in their foreheads unremoveable for ever. Now in the terrible day, what difference ſhall there be in the twofold appearance of theſe different ſorts? The ſon of God new made by his Spirit, ſhall appear in the image and likeneſs of God his Father, with light in his underſtanding, righteouſneſs in his affections: To him it ſhall be ſaid, Bleſſed is the pure in heart, he ſhall ſee God; for God delighteth to ſee him, even in his own likeneſs in him. But the ſon of fleſh ſhall appear, foul and blemiſhed in his underſtanding, corrupt and froward in his will and affections; and inſtead of repreſenting he ſhall be contrary and croſs unto God, and ugly in his contrariety. And then is his preſence very loathſom to the Judge of pureſt eys, he is a toad or ſerpent made and taken to be deſtroyed. His uglineſs kindleth the wrath of God againſt him, which burneth and driveth into the bottom of hell; Lord, when thou raiſeſt us up, thou ſhalt make their Image deſpiſed: Therefore while it is to day, while it is the accepted time, let the ſon of man make haſte to become the ſon of God; Let him put off the goat which he is, and put on the ſheep that he ſhould be; let him get a clean heart, and a right ſpirit within him. And becauſe this onely cometh of God, let us ſeek onely to him; and becauſe God hath told us by his Son that he will be overcome by importunity, let us ſeek importuately ſtill begging, following, and undenyably

undenyably ſoliciting him until he give the holy Ghoſt to them that ask him. Then ſhall we with *Symeon*, be full of peace at our departure, being aſſured to ſee ſalvation; there ſhall we with *Paul*, be always bold even at our removing, being certain of a better tabernacle in heaven; then ſhall we comfortably approach to the Throne of God, who we know will acknowledge us for ſons by his mark in our foreheads, and will call us in unto the Supper of the Lamb. But then they that appear in the ſhape of dogs, their place ſhall be without the preſence of God and the Lamb for evermore, where their worm dyeth not, and their fire quencheth not. They that are the kindreds of the earth, and not of heaven, ſhall wail before God, and theirs ſhall be eternal weeping and gnaſhing of teeth. The Goats ſhall be ſet on the left hand, God will behold them ſcornfully, and afar off; they ſhall be called curſed, and they ſhall be driven from God into everlaſting fire, there to accompany the devil and his Angels, whom in this life they have aſſociated and reſembled.

66. *Duty to the fatherleſs.*

THe hard things, are often moſt excellent, for our buſineſs in this world is to ſtrive againſt fleſh and blood, which is not a matter of eaſe. Among divers combats therewith, they have not the leaſt, who are in the ſtead of a father and mother. The hardneſs hereof is, that ſuch ſtanding in the place of natural parents, ſhould do that right to the child in cold reaſon, which the other would do in the heat of affection. Now men ſail with affection, but row hard with reaſon, yet the worth and reward countervail the labour. It muſt needs be a matter of excellent worth: for God is the God of the fatherleſs, and he joyneth with God that helpeth them; he is Gods inſtrument, and hath a deputiſhip under God; as for the reward, mercy procureth mercy, temporal, eternal. Thou maiſt well hope, that God who is pleaſed with thy goodneſs to the children of others, will raiſe up the goodneſs of others to help thy children; and himſelf will become a father unto thee and thine. But if thou lifteſt up thy hand againſt thoſe, whom God hath taken into his protection, fear thou the judgement without mercy, for ſhewing no mercy; and that while thou art a very father in law to others, God will be a father in law to thee and thine, which makes men of all others the moſt miſerable Orphans.

67. *Againſt wicked Marriages.*

MArriage of all natural actions is of moſt conſequence, yet is it the worſt done of any other. For men do not commonly make marriages, but bargains, and the bargain being made, the marriage comes in upon the bargain. But it was not ſo from the beginning. In the firſt marriage, the woman was the principal part propoſed to the man, and in her chiefly the kingdom of God, and the righteouſneſs thereof. So it ſhould be ſtill, the great matters of the Law ſhould be preferred before Cummin and Mints, yet theſe need not altogether to be neglected: howſoever, that which is abſolutely and onely neceſſary, muſt be held, whatſoever become of that which is but convenient. Examples of holy Scripture ſhew us plentifully, the miſerable iſſues of marriages made not in the Lord, which might be ſo many inſtructions to future times. In the firſt world, wicked wives, even the daughters of fleſh and blood, corrupting the ſons of God, brought in the Flood. Afterward, the moſt wiſe of onely men, *Solomon*, by Idolatrous wives, was bowed aſide to the worſhip of Idols, from the ſervice of the true God, who appeared to him twice: wherefore God did rend his kingdom from him, and gave it to his ſervant. But a ſpectacle of long miſery, and as long wickedneſs, was that unhappy marriage between the ſon of *Iehoſaphat*, and the daughter of *Ahab*; thereby was *Iehoſaphat* himſelf drawn into danger and loſs, and into the cauſe of them, worſe then themſelves, even to the love of them which hated God. Thereby the ſon of *Iehoſaphat*, yea his ſons ſon became wicked and unhappy generations, this ſentence waiting on their ſins; for the one had the daughter of *Ahab* to wife, and the other was counſelled by his mother to do wickedly. Let men therefore be afraid to infect themſelves and their poſterity, by becoming one fleſh with wickedneſs; to marry unto a leproſie of the ſoul is worſe then into that of the body. A woman is a needle to pierce into the heart and affections of man, and if ſhe be wicked, the devil is the thread which follows after. This knows the temper right well, therefore by *Eve* he got within *Adam*; by *Dalilah* he overcame *Sampſon*; by the daughters of *Moab*, he got power on the children of *Iſrael*, to inſpire into them idolatry, one of his chiefeſt poiſons. Therefore let no man for money take unto him a factor for the devil, leſt thereby the devil, attended with the curſe of God, (which ever follows him) enter in upon him and his poſterity. The remainder of fleſh in the beſt regenerate, though but a part of him, is already too great a friend to our greateſt enemy; let us not add to this fleſhly part a whole body of fleſh to increaſe the grief and incumbrance of the Spirit of God in us, and to increaſe the force of Satan, and of his temptations againſt us. But let them that do ſo, know, that they ſeek the ruine of their houſes by the ſame means, by which they ſeek to raiſe them. For though Satan be a ſtrong man able to keep a houſe in peace,

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yet there is a ſtronger then he, who often bindeth this ſtrong man, and taketh his houſe from him; or if he leave it to him ſtill to be maintained (as indeed he is allowed to be a kinde of a Prince in this world) yet miſerable is that ſtanding, and worſe then falling, which ſtands by Satan; for there comes a day wherein his principality it ſelf ſhall fall and be overthrown, and all that it doth ſuſtain. And in the mean time, what a bettering of an houſe is this, to increaſe the living, and to corrupt the livers? to grow outwardly in wealth, and to decay inwardly in grace and vertue? to loſe in our ſelves, and our poſterity, that we may add to the eſtate of our ſelves and our poſterity? The true pattern of marriages was the firſt, made by God himſelf; and therefore to be imitated by the children of God: therein God gave man a helper fit for him; fit ſhe was to help him in ſpiritual things, even the ſervice of God, and fit to help him in temporal things, even thoſe of this life. Such is the wife deſcribed by *Solomon*, fit to do her husband good all the days of her life: good to his ſoul, good to his body; for ſhe feareth the Lord, and therefore is praiſed. This pattern being followed, we may certainly believe, that he which allowed and bleſſed the firſt, will alſo allow and bleſs all thoſe which are like it. He will behold ſuch a marriage with pleaſure, while it is making; he will be preſent at it, for his good will was principally ſought in it; and he will proſper it, that men ſhall have cauſe to ſay; lo, thus ſhall the man be bleſſed, that feareth the Lord. But becauſe goodneſs in any ſex is over rare, and it may ſeem a hard matter to get one, that may fully equal the pattern; firſt remember whoſe gift a good wife is, and ſeek to him from whom cometh every good gift. Surely it is to be feared, that many have beſtowed themſelves ill, becauſe they ſought not to him, who onely could have beſtowed them well, or becauſe they ſought him more for outward advantages, then for inward graces. Secondly, if thou haſt done this, and yet thou findeſt not that one among a thouſand, and need ſo requires, that thou muſt procced in thy purpoſe: when thou canſt not get a burning lamp, get thee a ſmoking flax; if not one that is expert, and by long cuſtom exerciſed and uſed to ſtrong meat, yet one that deſires the ſincere milk of the word to grow thereby. Take one that is likely to become a Temple for the holy Ghoſt, and this likelihood find not in thine own preſumption, but in her diſpoſition. That this may be really performed, let us firſt diſcern a mind teachable, and willing to learn. It is a firſt and chief ſtep toward God, to hearken after God. Therefore wiſdom ever begins her ſpeech with this; hear ye children, and incline your ears to wiſdom, and, he that heareth is wiſe, and will increaſe in learning. Next, let her be humble and meek; for ſuch a ſpirit is a fit receptacle for God, it is before God a thing much ſet by, and to ſuch, God will reveal his ſecret myſteries. Now becauſe man is weak, and his affections rob him of his judgement, making him to think that party excellent, to whom he hath an exceſſive affection: let God be inſtantly ſought to eſtabliſh weak and deceivable man; let him be

intreated,

intreated that he will not be wanting to that, which much concerneth his glory and ſervice, and the good of his ſervants. And theſe things thus ordered, ſtrong hope may be conceived, that he who heard *Abrahams* ſervant, when he intreated a wife for his Maſters ſon, will give ſuch a wife as ſhe was to the ſons of *Abraham*: and he who gave unto *Ruth* a mighty man of wealth, and one bleſſed of the Lord, becauſe ſhe reſolved, that the God of Iſrael ſhould be her God, will alſo give the like bleſſing unto the followers of *Ruth*. But while I ſing the Songs of Sion in a ſtrange land, the Chaldeans or wizards of this world underſtand not the language; the natural man perceiveth not the things of God, neither can Scripture by any means make him leave a good bargain. Therefore will he ſtill in ſpight of heaven, marry his land to his neighbours great portion: I mean his Son, that would perchance be better then himſelf, to his neighbours daughter, which perchance will make him, if ſhe can, worſe then the father. Theſe exchangers of mony by bargains conſummated in the Temple ſince the Word (which forbiddeth the houſe of God to be made a den of thieves) cannot drive them thence, it may be a whip of cords will. And ſurely in every days experience, ſuch a one is laid ſoundly on many of their backs. And therein a twofold cord, that breaketh both bones and hearts is eſpecially remarkable. One is the often diſlike between ſuch unhallowed, or at leaſt, unequal parties. Religion is the trueſt and ſtrongeſt bond of love; where that fails, nature is next, which is moſt corrupt. Nature delights in new luſts, and ſo runs after that which it hath not, neglecting what it hath. Hence hath that curſed ſpeech iſſued from one of her followers: that he could love his wife above any other, if ſhe were not his wife; making that a reaſon of hatred, which a Chriſtian makes chiefly a reaſon of love. And when this loathing of the party poſſeſſed, hath brought forth the deſire of another, and that deſire, obtaining; what heart is then great enough to bear the vexing and tormenting thoughts that ſwell therein by this forſaking? if it be the wives part, as moſt often it is, ſhe ſtill beholdeth with indignation, the loathing of her ſelf, the loſs of her right in him for whom ſhe forſook all others, and his giving of himſelf away to a ſtranger. Theſe meditations eat up her heart, and then ſhe curſeth the time of her marriage, and all them that made it. When this news cometh home to the churl her father, he doubts at laſt his daughter is caſt away: which he might probably have doubted before, and much more profitably, for then he could have holpen it. And now when ſhe ſitteth as a Nun forſaken of the world, breaking her own heart, and ſomewhat her fathers: miſery beateth into them, that inſtruction could not teach them: that marriages made without God, are words, not actions: ſince ſuch a woman hath had much mony beſtowed on her to be called a wife, and yet ſhe hath no husband. Another cord wherewith this kind of folly whippeth it ſelf is, when the party which was taken into this match for the greatneſs of eſtate, by vices, waſteth the eſtate which onely made the match. This to the covetous father, is the worſt divorce: for he marryed his

daughter

daughter to the wealth, not to the man, and that wealth is ſeparated from her. After this, the man is found, apprehended and condemned to be wicked, which he was indeed before, but his wealth gave his wickedneſs ſuch a golden luſter, that covetouſnes could, or would not ſee what it ſaw: but now neglected wickedneſs begetting poverty makes him odious, whom wickedneſs could not, and the robbed child is returnable to the parents wanting another portion for maintenance. In this caſe alſo, religion would have been a remedy, which takes men, though not diſtruſtful and unbelieving, yet provident for their family. Theſe be the ſtripes of graceleſs marriages, which afflict both the marryed parties and their parents, and would, if obſerved, teach wiſdom good cheap to others, as they dearly and deeply have imprinted it into theſe. But this is the pity, that money is ſo pleaſant and glorious a thing, that it caſteth Sun-beams on every perſon that hath it, be he never ſo baſe; and the young womans father hath his thoughts ſo cheared therewith, that he muſt needs hope the beſt of his ſon in law, though nothing but money give him ſuch advice; wherefore it is yet to be feared, that many gazing and gaping on wealth, will follow it ſo cloſe, that they ſhall ſtumble into the ſame ditches, wherein they have ſeen many neighbours wallowing. This makes ſport for the devil, and thus is man moſt truly fayry-led, even led aſide by the ſpirits of darkneſs into the wandring ways of *Balaam* the ſon of *Beor*, who made Iſrael to ſin. But this makes bitter lamentation, even the mourning for ſons and daughters in the Church of God; for hereby hath the Church loſt many, both ſons and daughters, ſome being turned from a good profeſſion, others being altogether bred in Paganiſm, having no difference from heathen, but only in the ſaying of a *Pater noſter*, a Creed and it may be the ten Commandments. Therefore the Church takes up her complaint, and in ſorrow of heart cries out: The Nation is increaſed, but her joy is diminiſhed, there are children born but not to her; therefore as *Rachel* ſhe prayeth, Give me children or elſe I die, or elſe with *Rachel* ſhe weepeth and will not be comforted, becauſe her children are not.

68. *Remedies of Mans Miſery.*

IF a man thinks he hath ſome underſtanding he muſt thus imploy it, elſe he hath not what he thinks he hath. Firſt he muſt underſtand and know the great ignorance which is in man, & particularly of things divine, above us; yea, of natural things before us; God and the happineſs in him is far from our reach, and even in natural and created things we are ſuddainly ſtinted, our knowledge quickly ſtoping and reſting in a confeſſion of hidden and ſecret faculties. Therefore ignorance confeſſed is a great wiſdom in us. Secondly he muſt know and acknowledge the great and general miſery of mankinde, which through ſickneſs, oppreſſion, and folly reigns in the world; and he muſt know into

into what kinde of world, he is born and brought, that ſo he may learn on what conditions he doth live. Thirdly, he muſt ſee the impotence and weakneſs of man, to lift himſelf above himſelf, and to add one cubit yea one finger to the height of his Being: ſo that of himſelf he can get very little above the ignorance, or the miſery under which his condition is to live. But this knowledge is not that we ſhould ſit down therein without uſe; for then it were but a Lamp unto miſery. But that juſtly valuing our ſelves, we ſhould be both humble and patient, as low and miſerable creatures; but withal ſhould lift our eys (ſince our ſelves we cannot) above this miſery unto him, who is true wiſdom, Almighty power, and perfect happineſs: praying him by an addition of a new creation to the old, to raiſe us above our ſelves increaſing our knowledge, ſtrengthning us, to aſcend unto him, who is very felicity; protecting and comforting us in this path of miſery which leadeth unto him. And now having God by the ſpirit of his Son, from thenceforth in him we are wiſe, ſtrong and happy, who to us is wiſdom, protection, happineſs, yea all things; and ſo we which before could not, may now rejoyce; but in the Lord.

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70. *Of the Law and the Goſpel.*

THe devils Preaching is clean contrary to Gods. God beginneth with the Law, and endeth with the Goſpel: but the devil begins with the Goſpel, and ends in the Law. God ſaith, When ye eat, ye ſhall die; yet to man being dead giveth Chriſt to reſtore him. The devil ſaith, ye ſhall not die at all, yet when man (by his temptation being become mortal) ſhould be reſtored by Chriſt, he goes about to kill that Chriſt which was to be the life of them, whom he had promiſed that they ſhould not die at all. So continually before we ſin he ſaith to every one of us, God is merciful, and Chriſt is a reconciliation for all our ſins; but after we have ſinned, he ſaith, whoſoever ſinneth is not born of God; The ſoul that ſins ſhall die. And to them that ſin after grace received; There remains no more ſacrifice

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for ſin, but a fearful looking for of judgement. But we muſt cure our ſelves by contraries. Therefore let us ſtill uſe Gods kind of Preaching to our ſelves, which is contrary to Satans. Before we ſin, let us ſet the whole Law, even the terror of God before us, to affright us from ſin, and having ſinned, let us carry the yoak of the Law until we be truly humbled for our ſins: But after due humiliation, let us take hold on the Goſpel; which to all penitent Chriſtians, is the true and rightful ſucceſſor of the Law.

71. *Of reading Books.*

THere are two ſorts that read Books, to make themſelves better by them: One that gathereth from them whatſoever addeth to their knowledge or vertue. The other would make it ſelf better alſo, but it is in reputation, and glory; for by ſeeking of faults and errors, they deſire to raiſe themſelves above the Writer. But I muſt borrow leave here to uſe the words of Chriſt, I tell you the Publican returns home juſtified rather then the Phariſee: The humble learner is more ſubſtantially increaſed, then the proud Scribe, and the ambitious diſputer. The firſt gets into him an eſſential growth, the other raiſeth himſelf only upon ſtilts. The one, acquireth more ſolid matter, the other a greater ſwelling; the one increaſeth in the inner man, the other in the old *Adam*! Surely the latter with *Mary* hath made the better choice, there being no compariſon between the increaſe of life eternal, and the puffing up of vaniſhing and vain glory. Wherefore let us covet the beſt gifts, and though we need not put out our eys, not to diſcern faults when we meet them, yet it is both needleſs, fooliſh, & ſinful to uſe our eys to that purpoſe only or chiefly. But the whole and chief aim of man in all things, being the Kingdom of God and the righteouſneſs therof, let him in reading keep that ſtill fixed before him, as his ſpecial mark, fitting and levelling thereunto every thing that will ſerve to this end. If thou meeteſt with Errors in Doctrine, thou maiſt warn thy ſelf and others of them: but if only with ſlips of infirmitie, cover them to thy ſelf and others, conſidering that thou alſo art a man ſubject to the ſame, if not greater frailty. And ſo ſhalt thou beſt advance the benefit of that work to thy ſelf and others. For that which is read by an underſtanding ſweetned and ſeaſoned with humility and charity, diſcoveis to ſuch a Reader the whole beauty, treaſure and goodneſs it hath, and beſtoweth all on him. But to the proud Inquiſitor, it hideth much of it ſelf, being veiled and covered with an appearance of evil caſt upon it by the evil mind that read it. Beſides, when good things be found, and among them ſome faults, though excuſable, if the mind out of weakneſs or cenſoriouſneſs dwell upon thoſe faults, it is a great odds but upon ſo kind entertainment, they will make bold to perſwade, that the good ſhall do no good, but that which is faulty ſhall give a diſtaſte to that which is profitable. But as in the Church, ſo of the Church, let all things be done to Edification.

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72. *The evil of a reſolution to be rich.*

A Setled and reſolved purpoſe to be rich, is the fountain of infinite evils. For this reſolution once being fixed, preſently the Eys and the Ears are turned into meer Intelligencers and Surveyors. They are wholly imployed to ſeek and ſearch whatſoever lieth fit, and whatſoever is profitable: And withall the heart greedily ſtands gaping to devour whatſoever of this fit and profitable comes within reach. The difference of things (as lawfulneſs and unlawfulneſs) is taken away; for the ſtrength and eagerneſs of the deſire digeſts all alike into nouriſhment, as a mighty Appetite doth meats both raw and roſted. It is a heart-breaking, not to add ſomwhat continually: and if *Naboths* Vineyard come not, being called for, it is death to look upon it. What though the getting of it coſt the death of the owner, yet the covetous man muſt ſave the life of his luſt, and indeed his own life, which he ſaies, profiteth him not, except he ſatisfie his luſt. Hence it is ſo many Widows groan toward heaven for the help which they cannot have on earth, ſo many fatherleſs children are ready to die in the ſtreets for want of bread, and ſo many undermined, ſacked, and ranſacked families, being driven from their own homes, wander up and down to ſeek a covering for their heads from rain and tempeſt. Juſtly therefore that holy Apoſtle, and out of divine inſpiration, pronounced this as an infallible and never failing poſition: They that will be rich, fall into temptation and ſnares, and into many fooliſh and noyſome luſts which drown men in perdition and deſtruction. And how can it be otherwiſe? The end and mark being fixed, the Eye is ſtill aiming, and the hands are ſtill working toward that end: And this end being riches, and not God (for a man cannot ſerve two Maſters) thither tend the whole endeavours of the hungry and covetous ſoul. If an unjuſt profit be offered, or rather unoffered may be hooked: the Eye looks on riches, and not on God: and accordingly God and his Will being neglected, riches are taken, however diſpleaſing unto God. God muſt bear with him; for he muſt be rich. That plot muſt go forward, the reſolution is fixed, God muſt give place, he doth not ſee it, or will perchance forgive it. But whiles thou not ſeeing, or at leaſt not regarding God, thinkeſt God therefore ſeeth not thee: he ſees thee verily, and will bring forth thy works of darkneſs into light, even ſtark naked, and they ſhall be thy perdition and deſtruction. But rather break in pieces this thy reſolution, O man of earth, whoſoever thou art! Faſten not thy ſoul to riches which are not worthy of thy ſoul: neither make them thy mark and end, which were made for thee: know thou that God alone is the end, and thou art made to ſerve him only: that God is thy happineſs, and it is thy only felicity to enjoy him: that God is thy chiefeſt treaſure, therefore fix thy heart reſolvedly on him, removing it from riches. Change thy covetouſneſs, & be ſtrongly covetous after God,

and by godlineſs, even faith & a good conſcience draw him more and more into thee. and ſo godlineſs ſhall be to thee the greateſt gain, for it ſhall get thee the beſt treaſure. As for riches, make no covenant with them, faſten not thy heart on them, leſt withall thou faſten thy heart to many noyſome luſts, to many cares, and finally, to perdition it ſelf. The holy and moſt quiet way is to put contentedneſs in the place of covetouſneſs, and then godlineſs will appear that which it is, even the greateſt gain. This thou ſhalt the better do, if thou conſider the end of thy creation, that man was created not to be rich, neither is that the buſineſs appointed him by his Creator: But the Creator himſelf is the end of man; neither hath the Creator made any neceſſity, that a man ſhould be rich: for food and raiment, and ſatisfaction of natural neceſſities, is his chiefeſt drift and purpoſe of worldly things. Therefore in the laſt Judgement, when it ſhall be demanded of thee, how thou haſt ſpent thy time in the world, and what thou haſt done there; ſhalt thou not be aſhamed then to ſay, I have there done all that I could do to be rich? For then ſhall that plainly appear, which now is true, though not appearing: The man hath miſtaken his buſineſs, that only ſtudieth riches; for then it ſhall be ſaid to the covetous, That man was not made to be a gatherer of mettal, nor a filler of baggs, nor a joyner of hedge to hedge; much leſs to be a prowling vermin, a ravening Wolf, or a roaring Lyon to devour the weak, the diſtreſſed and the helpleſs. The imployment of our natural abilities, as underſtanding, as ſtrength in lawful actions to procure maintenance for our ſelves and our families, ſhall then be allowed. For this maintenance is the ſupportation of Gods Church in the vale of neceſſities, and ſo tendeth to God. But a deſire of riches for themſelves, or for the outward glory of them, and that ſetled purpoſe to be rich, ſhall be condemned in the great and terrible day of the Lord; and then chiefeſt in condemnation, and of any of their rank next the devil in torment ſhall they be, that have made a prey of miſery; and wherof miſery is to goodneſs a ground of mercie and relief, theſe have made it a ground of oppreſſion, ſo adding ſorrow to affliction, making miſery becauſe it was ſomewhat wretched perfectly miſerable. To theſe ſhall alſo the perfection of miſery be appointed for a portion, even pure and clear judgement, without the mixture of any mercy; and ſo their own meaſure for quality being returned to them, (but in a far greater quantity) they ſhall then taſte how bitter the cup is, which they have given others to drink; and they ſhall by experience, but helpleſs and remedileſs, know the grievouſneſs of their own works. And becauſe this day is by ſuch put far from them, and they comfort themſelves in the delay of it, let them know alſo, that ſome ſins are partly judged aforehand, even in this world: And among them, very commonly, the ſin of oppreſſion. For often is it ſeen, that the fathers oppreſſion, hath been poured out on his own ſon; and riches gotten wrongfully for poſterity, have been wrongfully taken from them, for whom they were wrongfully gotten. Wherefore even for fear of preſent judgement, and in meer

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good husbandry, leave not the goods of wrong and robbery to your children. For vengeance and they are inſeparably tied together; they will hardly be quiet till they be gone again, and the beame will cry to the rafter, the hedge to the field, This is not our place, let us every one return to our own home.

73. *Conſiſting of Parts.*

Part. 1.

Contempt of the Miniſtry.

THe Church of God, and the Church of Satan, according to the firſt Law of enmity enacted in Paradiſe, and followed with the continual practice of ſucceeding times, have endleſs warrs and combats. The weapons of the whole Church are ſtedfaſt and the ſame, as the Word, Faith, Prayer, Patience, Chriſtian Wiſdom, and the like. But the weapons of Satan are divers as of a cunning Enginer, that ſtill inventeth new inſtruments, according to preſent occaſions. Among divers other changes, he changeth his perſecutions, a principal part of his battering Ordinance. When God lets him looſe, then he ſheweth the whole malice of his nature, he appears in the very ſhape of a Lyon, and teareth frieth, burneth men, made up in the likeneſs of torches. But when God muzles and binds him, that he cannot bite, nor tear with his teeth, and his claws, then he putting off the Lyon, uſeth the craft and tongue of the Serpent; even malicious cunning, to fret into the Church of God, and undermine it by little and little. Accordingly at the time of outward peace, he ſets his malignant ſouldiers among us newly on work, eſpecially in three things, which though they are become ſomewhat faſhionable, yet be they very miſchievous to the Church of God. A firſt is to put contempt on the Miniſtry, which are Gods Colony on earth to keep his ſubjects in obedience, and to beate off the enemies; the Salt that keeps men ſavory and untainted of Satan; the Shepheards which keep the Sheep from the Wolf: Surely if theſe may be contemned, diſcouraged, or taken away, how muſt not the Church of God become a prey? How neer is Satan then to a full principality on earth? Yet theſe are diverſly afflicted, debaſed, or troden down. I paſs by their own mutual harms, which as grief wiſhes might never have been, that they might never have been ſpoken of; ſo now it deſires to cover with ſilence. But the lay ſervants of Sathan deſpight them divers ways, And firſt, they let fly at the very calling it ſelf, by turning the Miniſtry into an ignominy and reproach. If a man be a Miniſter, he hath deſerved at the quarrel pickt at him, to be cal'd Pild Prieſt. And when this is done, it is to be thought he hath been cal'd worſe then Raſcal, even as *Paul* ſaith the very ſcumm of the earth. But where live we the whilſt, and

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among what people? It is thought among Christians. But are they Christians that thus tread down those Messengers of Christ, which outwardly by Baptism make them such Christians, as they are, and inwardly by the Word, make better Christians then they are yet? Are they Christians that being begotten by Spiritual Fathers, will rail on their fathers that begat them? surely it shews they were never truly begotten. A Christian honoureth Christ, by whom he beareth the name of Christian. He honoreth him so, that whosoever bringeth Christ to him, and him to Christ, he honoreth them also. Christ himself was a Preacher, and the founder of the Ministry: if thou then despisest the Ministry, thou despisest the very Function of Christ, and the Institution of Christ; yea, thou despisest Christ himself, and then without question thou despisest thy own salvation. Take heed therefore thou run not against this sacred Priesthood of the Gospel, for it is rocky; and whosoever runneth against it, breaketh himself in pieces. It is rocky, for Christ the Rock is the Foundation of it; and what is built on it, is rocky, as *Peter* from *Petra*. But some will say, They despise not the Ministers for their office, but their lives; and consequently not the good but the bad. Surely, as this on the one side, prefers a Petition to those whom it concerns, to admit, or continue none of scandalous life, so otherwise it gives us this answer; that these are the more mannerly kind of men that so say; for there is a number, which if they see but a man in black, in their bravery come off presently, There goes a Priest, or a Black-Coat: whereof the meaning is, There goes a man of contempt, *per excellentiam*. But if thou which excusest, despisest only the men, why castest thou a reflex of thy malice on the calling, by reviling him with the name of a Priest, as with a reproach? What is the Chaff to the Wheat? Is he evil? He can never defile that excellent Calling, though he may scandal it: the evil is from himself, not from his Ministry: yea, the Ministry is good, though tied to an ill person: therefore is not the Ministry of a good man any way within reproach for the faults of a bad one. Let his person bear his faults, and not the Ministry which is not the cause of them: Let him bear it himself, and not other righteous men with him, which hate his conditions honestly, as much as thou dost him maliciously.

Nobility makes not men unfit for the Ministry.

Part. 2.

ANother notable sign of the contempt of the Ministry is, that Gentlemen scorn to bestow their sons in that calling. If a man have means, he is too good for God, and he is counted mad or base if he will turn Minister. But know, thou puff of flesh and blood whosoever thou art, that the service of God is the end of man, and there is no man good enough to deserve imployment in his Service, much less to surmount it. Thy means are given thee for helps and advancements

advancements in his Service, not for discouragements; and he that made both them and thee, looks for glory to himself of both, and that with all thy might, not ease and idleness only to thy self. If thou have gifts for such a service, and imployest them not therein, thou that wouldest not serve his Mercy, shalt serve his Justice, and the tree that would not bear fruit in his field, shall bear the fire in the place of torment. Why combreth it the ground? Hew it down and cast it into the lake that burneth for ever. It is a due, and necessary course for Parents concerning their sons, and sons when they come to Judgement concerning themselves, to weigh and consider wherein and in what way such sons are most fit and able to serve and glorifie their Maker. In that way let them be placed, for it is a way of safety, protection and blessedness. Any way besides that, is a way of Dragons, it is the broad way, and leadeth to destruction. If this were observed, God should have the due use of his own creatures. Many Alehouses, Play-houses, yea, many Gibbets would be empty that now are filled: mechanical souls should not so oft become Ministers, and excellent and able souls would not so oft turn Lawyers, Merchants, yea, Earth-Worms, and Priests of Mammon. Yet blessed be God, that hath not given all times and places over to this high Treason and Infidelity; for even Nobles who now too much behold this profession afar off, have ennobled themselves by serving a greater King, then any they here serve; yea, crouch and creep to serve. Gentlemen of great possessions, whereof yet *France* is not without example, have honored God with their substance, and imployed it in the Ambassage of the most High. And no marvel, for if we plainly knew and saw, what a glorious King our God is; what a precious thing a soul is, what the truth, not the name of Christian were, we should account it a high dignity, to be imployed by God in his business; a great gain to turn one soul to righteousness; and a right ready, and natural duty of a true Christian to resign it self over wholly to Christ to be bestowed by him in any function, since he is his, by covenant, redemption, and mark, and not his own any longer. Be it therefore a law for ever to the upright of heart, that a good Minister is an honorable man, being an Ambassador of Christ, a Successor of Christ, a Factor for the King of heaven, to return souls, the most precious Jewels into his Kingdome of glory; and howsoever they are here covered with contempt, they shall break out in the days of glory shining like the Sun, as having turned many souls to righteousness. But that honor may continue safe to the Ministry, God perswade them to bestow that labour in the Word and Doctrine, which deserveth double honor; to live as those that adorn the Gospel of Christ; and themselves to be humble, rather receiving honor, then snatching at it. For honor is best deserved when it is less intended: to seek our own glory is no glory; and to honor our selves, is no true honor.

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The impoverishing of the Ministry.

Part. 3.

ANother new Engine of Satan is the impoverishing of the Ministerie. The devil knows that the Minister hath a body, which must be maintained by bodily sustenance, and where this sustenance is not, there cannot the Minister continue. Heretofore when Divinity was inspired, not studied, an Apostle though his spiritual work were worthy of his wages, might bestow his work without any wages, and get wages by his work of his hands; But now the study of Divinity challengeth the whole time of a man, so that a Divine can hardly mingle any other Calling with it, without injury unto it. Therefore having that only function, by that and for that he must be sufficiently sustained; so is there absolutely no hope of a continual Ministery, where there is not a continual maintenance. Then how many ways have these last times holpen the devil to break off and discontinue the Ministry? It is too well known that the bellies of the Fryers first began to rob both the back and the belly of the Ministry. And that when these theeves were arraigned and convicted, the goods were not restored to the former owners though known: here many miles together have been turned into a spiritual Wilderness spoiled of the ordinary means of saving souls; lamentable, and even a heart-breaking consideration it is, to them that have any fellow-feeling of the misery of those, who lie in the bondage of Satan, when they see many Churches, like Lamps without light, the oyl of maintenance being taken from them. How can a man there Preach, where there is scarce bread to maintain the strength of the voice? not cloathes to keep off the cold that would choak the voyce? nor means to buy a very few books to put matter and soul into the voices. And on the other side, how can the Eunuch understand, except there be some to expound? How can they believe without Preaching? alas, the lives of such places too much testifie, that a natural man is like a dogge, and will hardly bite at a whole loaf: Yea, that a man is so tastless of spiritual things, that except he be taught to open his mouth except his stomack be stirred up by continual provocation, he hath no appetite to that food of life; That a sinner is so heavily asleep in his sins, that unless he be pulled and startled and his sin taken up before him, and the particular odiousness and uglines thereof lively presented to his dull and unwilling eys, he had rather die in his sleep, then awake unto life eternal.

Part. 4.

Remedies for the poverty of the Miniſtry.

BUt this diſeaſe being ſhewed, what remedy is there for it? ſurely the Lord of the harveſt being firſt intreated in heaven, there ſeem two remedies on earth; one is Law, another, Conſcience. But how ſhall there be any hope in law, ſince it is law that hath done the hurt? ſurely as a law begotten in the times of ignorance, hath hurt the Church, ſo a law born in the times of knowledge may heal it. Let us ſhew our faith by our works, and ſhame the works which have been done without faith by exceeding them; if we have the light of the Goſpel, let us make ſtatutes of light, and not continue the laws of darkneſs. If we feel any comfort of light in our ſelves, let us with our bleſſed Saviour pity them that ſit in darkneſs, and in the ſhadow of death. I ſeparate law from conſcience; for though conſcience be the trueſt fountain of laws, yet politick conſideration is very often the cauſe of them. Now it is not the worſt policy, but indeed the beſt, to lay a ſure foundation of Religion in the hearts of the people. For from true Religion, groweth the ſtrongeſt branch of obedience: true Religion hath wherewithal to confute treaſon, though masked in a vizard of Religion. It will allow the Pope few ſubjects in another mans Realm: It will keep them for the right owner. In ſum, the end of kingdoms, being the Church, and the end of the Church, the glory of God by faith and holineſs; how doth that kingdom pierce it ſelf through with many darts, that ſuffereth this faith and holineſs, the life and ſoul thereof, to be ſlain by wickedneſs and unbelief? ſurely there is a fulneſs of ſins, which is the greateſt rebellion in the world, for it overthrows kingdoms, and lets out Vineyards to new husbandmen. This do *Jeroboam* and *Ahab* now declare and bewail: *Ieroboam* curſing the baſeneſs of his new deviſed Prieſthood, and *Ahab* defying the Statutes of men, it being a policy to deſtruction, to be politick againſt God. But if it be demanded whence ſuch maintenance ſhould be raiſed? Surely for worldly and temporal ends, the raiſing of huge ſums by Parliament, are well impoſed, and contentedly received: and is there no way to raiſe one ſum for the God of heaven? When *Moſes* provided for the Tabernacle, there was offering even to abundance. When *David* provided for the Temple, there were many thouſand Talents offered willingly, and with a perfect heart. Why ſhould not we much more willingly contribute toward the building, not of Temples made with hands, but of the living Temple and Church of the everliving God? If a Town be deſtroyed with fire, all men take pity on the ruine thereof, and from that pity iſſueth relief. When whole Towns and Pariſhes are beſieged with hell fire, how do we not pity and ſuccour ſuch ſpiritual deſolations? Then let that place which made the law of ſubſtraction, redeem it by making a law of retribution, and by ſome divine ſubſidy granted to the King of heaven, regain part, or all of the ancient in-

Long after the publiſhing of this, Augmentations came.

heritance of the Church, or procure ſome new ſuſtentation in the ſtead thereof. But if mens hearts ſhall herein be generally hardened againſt God, againſt the ſouls of their brethren, yea, againſt their own ſalvation, and deny this juſt and neceſſary help: Let thoſe that are merciful, and therefore ſhall obtain mercy, expreſs this excellent vertue of him that dwelleth in them; let them binde up the wounds which the Levites paſſed by, let them imitate him, who beheld even them in their blood and pollution, and ſaid unto them, Live. Let Conſcience remedy what Law doth not, the work of God being done without, by the working of God alone in mens hearts within. Accordingly ſhould it be a ſweet ſmelling Sacrifice, aſcending before the pre ence of God; if thoſe who are both ſpiritually and temporally rich, ſhould out of their ſpiritual treaſury, ſend forth that moſt precious charity, which might convert ſome of their temporal and tranſitory treaſure to this ſoul-ſaving end. Hereunto God through me doth beſeech them, as inwardly no doubt he motions the ſame unto them by his ſpirit. Obedience to God and his ſpirit is the moſt excellent offring, and a ſoul turned to God, is the joy of heaven; but proportionably quenching the ſpirit by diſobedience, is a heavy ſin; and too quiet ſuffering of the death of ſouls, where means would give hope of life, is the gall of bitterneſs, and the ſtone of the heart. Our Anceſtors did ſet up both Churches, and Church livings, a great and a large work was performed by them; we are but to keep in reparation, that they have built. Indeed this over boyſterous tempeſt hath overthrown a great piece of this building, yet but a piece, not by many degrees ſo great, as that work which they raiſed. If they have done all, it is a ſhame we ſhould not do ſomething; we ſhould rather be glad (though not of the cauſe, yet of this effect) that there is matter left for our charity to expreſs it ſelf in this kinde; and to let blinde devotion know, that, if our anceſtors had not founded ſuch ſpiritual maintenance, it might and ſhould have been done by us. There are many godly and devout perſons, who have in theſe days of light, made and increaſe dwellings and portions for the bodies of the poor and needy. Excellent indeed is this work, it is a bleſſed thing to give, and bleſſed are they that feed the hungry, and cloth the naked. But yet of all Almes-houſes. the ſpiritual Almes houſe is the beſt, and *Paul* that willeth you to deſire the beſt gifts, would have you uſe your gifts, to the beſt advantage. Wherefore I ſhew you a more excellent way. As the ſoul is infinitely better then the body, and life eternal, then life preſent, ſo the food of the ſoul is far better then that of the body, and the ſaving of the ſpiritual life better then the preſervation of the temporal life. If thou giveſt to the body, thou doeſt well, but thou giveſt to that which ſhall die: but if thou give to the ſoul, thou doſt better, for thou giveſt to that, which by thy gift may live for ever in happineſs, and make the body live for ever in the ſame bliſs with it. If thou give natural bread, thou doſt well; but thou giveſt that which periſheth with the uſing: but thou moſt reſembleſt Chriſt thy head, and giveſt the beſt Almes, when thou giveſt the bread of heaven. What a comfortable

fortable and joyful thing to thy ſoul and heart will it be to ſee a whole Congregation fed on Gods holy day with thy Alms? to ſee many ſouls receiving ſalvation as it were from thy hand, to hear many bleſs and glorifie God for his gifts to thee, and thine to them? yea to bleſs thee therefore in the name of the Lord? Surely ſuch joy is infinitely better, ſounder, and fuller of weight, then the joy of money, corn, and oyl; but the joy that God ſhall give thee in the great marriage day, in the day of the gladneſs of thy heart, in that day will again infinitely exceed this. Then ſhall Chriſt ſay unto thee, come thou bleſſed of my father; for when I was hungry, naked and cold in the very ſoul of my little ones, thou diddeſt buy Manna, long white robes and fire of the Altar, to feed, cloath and warm me; thou gaveſt the beſt gifts, and which moſt nearly and inwardly cheriſh me, therefore ſhalt thou have the beſt reward; come and ſit neareſt unto me. But if ſome backward and withdrawing hearts in whom God hath no delight, put this grace and glory from themſelves, by a perſwaſion, that this buſineſs concerns them not, but that every horſe ſhould bear his own burthen, and each Congregation maintain a Preacher for themſelves: Let them know, that natural men not uſed to inſtruction, for want of it, have no deſire to it: things not known are unſought, much leſs will a natural man part from things known for things unknown. It is the property of teaching to make men deſire to be taught: expect not then this deſire from them, which have not the means to attain it; the ſweetneſs of the word muſt be firſt ſounded in their ears, before they will love the ſound thereof: it muſt teach them the worth of it ſelf, before they will part from any of their worth for it. He muſt be partly or wholly a ſpiritual man, that hungers for ſpiritual food unto the loſs of his temporal ſubſtance: and how ſhall many ſuch be expected where the word, by which the ſpirit entereth, hath not been fitly opened unto them? Therefore if thou wilt have them do for themſelves, do thou ſomething firſt, though but a little for them whereby they may hear the word: And then it is likely the word heard will make way for it ſelf, and perſwade for increaſe of maintenance; for it perſwades the truly ſanctified to a far greater degree, even to ſell all, to give life and all, for the Treaſure of happineſs Chriſt Jeſus; whom lying more cloſly in the Cabinet of the word, preaching delivers unto us opened and diſplayed in full glory and luſtre. Yea it may be by the word ſo communicated by thee, there will be ſome provoked, to do that for others which thou haſt done for them; and ſo a generation of goodneſs may be continued, of which thou haſt been the father; and a chain of good works may be lengthened, of which the firſt link framed by thee, is both the beginning and cauſe. Hereunto may be added this other reaſon of forrein help; that ſuch places bear already as great a burden without the benefit of preaching, as others do that have it. Wherefore that Saint *Pauls* rule of equity may be obſerved, which will not have ſome eaſed, to have others doubly grieved; and that rule of charity, Bear ye one anothers burden: it is fit that the burthen of ſuch

places ſhould be divided among many, ſo to take away the grief of ſurcharging by an equality, and to eaſe the weight of the burthen by dividing it with others.

Part. 5.

Againſt Simony.

AS theſe great blows of Satan have afflicted the Miniſtry in theſe latter times, ſo do daily buffets, and leſſer pinchings of the ſervants of Satan, follow and perſecute continually the ſame Miniſtry. His plot and his hatred ſtill are one, though the limitation of his power, by Gods overruling, ſuffer him not at all times to bring forth like effects: he is, God be praiſed, tyed up ſomewhat from appropriating of ſpiritual livings, yet what he cannot get in a rent, he ſtrives to obtain in fine. The Patron that cannot have the yearly profit, muſt have a groſs ſum in conſideration of it, and a ſcholar having ſpent much of his portion, ſpirits, and time in ſtudy to make himſelf worthy of a place in the Church, yet after muſt he ſtudy for ſureties, or ready money to throw into the mouth of *Cerberus*, even of theſe porters of hell, that they ſtop not his way into the deſerved Benefice. And this alſo is a vertue if they will beſtow it, in this kind of beſtowing on a man able and ſufficient; for if ſuch a one be not very near as fineable, as a meer dumb and unlearned fellow: ſufficiency ſhall be bought out, and profitable ignorance ſhall be preferred before edifying knowledge. The great God *Mammon* muſt chooſe the Prieſt that fitteth him beſt, and the greateſt and trueſt God whoſe Prieſt is thought then to be chooſing, hath leaſt to do in the choice. But O thou Merchant of hell and Factor for Satan, know that curſed is thy money with thee, thy money is the price of ſouls even of ſpiritual blood, the life of ſpirits. Thou haſt for that ſum given over ſo many ſouls to Satan, thou haſt given their throats to the Butcher, and thou haſt done worſe then ſlain them; for thou killeſt them with death eternal. Chriſt hath ſaid, what ſhall a man give for his ſoul, yea to give a whole world and to loſe his ſoul is a bad bargain: but what a beggerly and bloody bargain haſt thou made, which for little pieces and ſhreds of the world haſt ſold many ſouls? But to what end is it to ſpeak to a man of clay, that hath no ſenſe nor feeling of heaven? To what end is it to ſpeak to a mule that hath no underſtanding? Such men are more dead, then the Altar which heard the word of the Lord. They are ſtony at the very heart, and nothing but money makes any ſound by ſtriking ſuch a heart. Otherwiſe even to common reaſon it would groſly appear, that a lanthorn without a candle can give no light, that a man without ſight cannot be a guide to the blinde; and that men led by ſuch guides, muſt needs fall with their guides into the pit of eternal deſtruction. But if it happen that a man of ſome ſufficiency hath like the Centurion by a great ſum obtained the freedom of this Benefice: then is the Patron ready to go into

into the Temple with the Phariſee, to give thanks that he is not like other men: there is a fit man in the place, and he hath taken no money for the Benefice but for the Advowſon, which a man may honeſtly do. But know thou circumventer of thy own ſoul: that if it were lawful to ſell an Advowſon, thou ſhouldeſt ſell it at the price of an Advowſon. To finde out this, conſider what either thou payeſt for the patronage, and ſo make ſome proportion by that, or what a lay-man would give for it, that would make no uſe of it, but the beſtowing. For whatſoever is given beyond that, which a man would give to have the meer naming of the Miniſter, is the price of benefice, and not of the Advowſon; it pays for the profit of the living, and not for the particular appointment of the man. Mingle things as cunningly, and confuſedly as thou canſt, the judgement of God ſhall ſingle them as perfectly, and the evil ſhall be taken out and ſhewed thee by it ſelf in the great and terrible day of the Lords diſpleaſure. Yet neither do I commend the ſelling of Advowſons though at the eaſier rate; for a patronage is an excellent priviledge, a patron hath the power of a great and high work, even in the chiefeſt buſineſs of God. Why wilt thou for a little money let another do God acceptable ſervice, when thou mayeſt do it thy ſelf? Or why perchance doſt thou ſuffer another to do Gods ſervice negligently and corruptly, when thou mayeſt do it faithfully? Take heed hereunto, for if by thy ſale, the ſheep be unfed, for whom Chriſt dyed, thou maiſt go among the curſed to whom it ſhall be ſaid, When I was an hungry thou hadſt food in thy hand, and yet thou fedſt me not.

Part. 6.

The hard uſage of Miniſters from their Pariſhioners.

BUt after all this, is not the Miniſter fully eſcaped; having paid the Patron for his paſſage, he falls after into the hands of his Pariſh: then is he like a man rid of a Lyon, and faln among Wolves; every one (almoſt, if not wholly) rubs up his wit, and makes it a principal conqueſt, to deceive the Parſon. Howſoever the Uſerer have his ten of the hundred, the Lawyer his groſs fee, and the workman his wages; the Miniſter, who lays out his ſtock for their ſalvation, ſhall not have his ten of the hundred, nay, but a lean fee for the moſt precious counſel; nor his full wages for his moſt excellent work. It is a ſpecial part of thrift, if we cannot conceal and defraud ſome tythes, yet to make a good bargain with the Miniſter, and to get ſomewhat by him; and if he will not be ſo wrought on, he muſt go for a covetous and hard man. Bu O thou overthrifty Tyther, what thinkeſt thou while thou dealeſt thus? haſt thou a ſoul or not? If thou haſt none at leaſt, if thou thinkeſt ſo, words will be uſeleſs, until thou feel one day by

by the torments of thy ſoul thou haſt one; and then they will alſo be uſeleſs. But if thou haſt one, it is better then thy body, which is alſo better then thy goods. Thou gladly giveſt to the Phyſician to maintain the health of thy body, and to the Lawyers to preſerve thy goods: how doth not thy hand willingly and chiefly ſtretch forth it ſelf to him which ſaveth thy ſoul, which is infinitely better then theſe? It ſheweth too evidently, that thou valueſt things backwards, ſince thou eſteemeſt not thy ſoul, as thou doſt thy goods and body, nor the eternal ſalvation thereof, as thy preſent preſervation. But they that have had a glimpſe of heavenly glory, deſpiſe earthly things in compariſon thereof, and in diſdain ſay, Is it a great matter to give carnal things for ſpiritual? ſuch men know, they cannot give ſo good things to them, as they receive from them. Therefore they would even take out of their own bowels to do good to their teachers, at leaſt they would thruſt their right upon them, though ignorant of it; they would by all means deſire, that they might live plentifully in this world, whoſe life is imployed to make them live everlaſtingly in the next. Far be it then from us to vex and diſcourage by robbery and impoveriſhing thoſe, who are the guides unto heaven. Let divine love juſtifie them in taking their right, yea, help them to it, and bring after them, what they have left of it. Let us entertain them as Embaſſadors of Chriſt with bountiful allowance, and not ſhew our ſmall regard of the Lord that ſent them, by our ill rewarding of his meſſengers. Their eſtate is but for life, and natural affection towards their family, is commendable in them as in us; therefore a provident care, if without wrong, is not to be cenſured, but allowed in them; and a willing and a plentiful contribution is requiſite in us. And herein I deſerve ſpeedier aſſent, becauſe I am none of thoſe I ſpeak for.

Part. 7.

The name Puritan.

A Third cunning of Satan is to make ſanctification an odious thing, and to faſten on it ſome vile reproach, that men may be aſhamed to ſerve God, and to be ſaved. And that this may work the more effectually, he ſuffers many to go ſo far in religion as they may, without loſing them, that is, in a moral and civil profeſſion thereof; but that degree, beyond which indeed is onely the very life and power of ſanctification, is very offenſive to them, and appears to ſuch to be but hypocriſie and ſcrupuloſity. Hence it is, that among moſt of theſe Civilians, regeneration & ſanctification, which they attain not, is Puritaniſm, and a true Saint is called a Puritan; which in their Engliſh, means a diſſembling or ſcrupulous fellow. And this being the verdict of thoſe, who account themſelves for honeſt men, & their neighbors think

think the ſame (to whom theſe civil men are almoſt Puritans) like a kennel of dogs, they run away with the cry, and bark out this term againſt every honeſt man they meet. But a lamentable perſecution of tongues is this the whiles, eſpecially among Chriſtians, that a man ſhould be reviled for being a Chriſtian; and that regeneration, the work of the holy Ghoſt, ſhould be reproached. Curſed is he that deſpiteth the ſpirit of grace, even that ſpirit which gave his tongue that power, by which he is able to ſpeak againſt the Spirit. Curſed is he that revileth the holy Ghoſt, and raileth on the power of the living God. Know that the time ſhall come, when thy words ſhall return upon thee, as ſo many Lyons; yea, the devil who now ſets thee on work, ſhall come to work upon thee with torments: but eſpecially that bleſſed Spirit, whom thou haſt reviled, ſhall come againſt thee, and tear thee in pieces, and there ſhall be none to deliver thee. Thou ſeeſt in the whole courſe of ſuch a mans life, a main current of honeſty and goodneſs; and who would think that any ſhould be ſo ſhameleſs, as to rail on goodneſs, and to oppoſe againſt it? For the very oppoſing againſt goodneſs, gives thee title of wickedneſs, which alone is the enemy thereof. It ſhews thou art a ſouldier of the Dragon, who goes out to make war with that bleſſed ſeed, that keeps the commandment of God. But I do know thy uſual defences: thou wilt ſay, that there are none worſe then ſuch as make ſuch a ſhew of pureneſs, and withal thou art furniſhed with ſome merry tales, that ſhew many mad tricks of theſe our over holy brethren. Here a little diſcretion and judgement inſtead of ſalt, would be of very good uſe to amend the ſavour both of thy heart and tongue. For an upright judgement, as it findeth many truths, ſo toward the true diſcovery of this buſineſs, it findeth theſe. Firſt, that whoſoever is indeed good, ſhall and muſt alſo ſeem good; for his works will praiſe him, whether he will or no; his fruits will ſhew what tree he is, they muſt ſhine before men, that men ſeeing them, may glorifie God their heavenly Father. Hence firſt we conclude, that every one that ſeems good, is not an hypocrite, but contrarily he may be one of Gods chiefeſt ſervants. Therefore thou canſt not preſently fall to thy nickname onely for the ſhew of goodneſs. Secondly, that there is indeed a diſſembled holineſs, worn for a cloak to wickedneſs, that the ſhape of an Angel of light ſometimes covers a foul devil, yea, the fouleſt devils are they that moſt uſe and need this cover. Now for this fellow, if thou findeſt him, Puritan is too good a name for him; for the Scripture hath ſharper names, as, generation of Vipers, Wolves in Sheeps cloathing, and painted Sepulchers full of rotten bones. Theſe be they, whereon the devil ſets the one foot, when he kicks at true Chriſtians with the other, juſtifying by theſe, his railings on thoſe who eſpecially hate theſe, as the devils chiefeſt ſervants. But now there needs ſome diſcretion to know theſe from the other, that thou call not good evil, nor evil good; nor a Chriſtian Hypocrite, nor an Hypocrite, Chriſtian. Toward this thou muſt look to the fruits of both, and that not a few

few particulars, but to the general. For a godly man is ſubject to infirmity, and hath ſome falls; and an hypocrite knows, that to cover his wickedneſs, he muſt ſhew ſome goodneſs. But look to the continual courſe of both, and thou ſhalt finde, one good generally, though ſometimes frail; and the other often groſly tranſgreſſing, though much covering his rotten heart. The things wherein e pecially thou ſhalt try the difference, may be theſe. Firſt a love to Chriſt: Secondly, a love of Chriſts voice: Thirdly, a love of the members of Chriſt, and a rejoycing in them who excel in vertue. Now theſe things will again appear, if for the love of Chriſt, the love of his word, and the love of his members, a man be ordinarily contented to loſe ſinful profits or pleaſures, and with the Steward to write 50 for 100. This is the touchſtone of a Chriſtian, even the taking up of the Croſs, forſaking all, and following Chriſt. But this the hypocrite cannot abide, he ſerves Chriſt, that Chriſt may ſerve him, to get pleaſure and profit by him, not to loſe by him.

Part. 8.

Not to judge raſhly.

BUt now here come in the many ſtories, which condemn theſe purer men to be guilty by failing in theſe duties, and ſo to be hypocrites. Yet run not away too faſt with this neither, but even in the point of hearing reports, take alſo ſome diſcretion with you. For againſt good men very commonly, are bold and confident ſlanders raiſed, which by their ſtoutneſs might ſeem to be truth it ſelf. But let not the wiſe believe them before examination. For moſt commonly in the very telling of them, will appear a venom and malice, the true iſſue of the old Serpent: and upon farther tryal, falſhood and lying, the natural brother of the former, and a truly begotten ſon of the accuſer of the Brethren. He began the rule in Paradiſe, and will continue even to the new Jeruſalem; lie boldly, for ſome of it will ſtick faſt for ever. And how can it be otherwiſe, ſince the lazineſs of men is ſuch, that they will believe a report at the firſt telling, rather then trouble themſelves to examine and finde out the truth, which onely ſhould be believed; and withal their maliciouſneſs is ſo great, that they are willing and ready to receive evil reports, yea, they delight in them. But the ſervants of Chriſt know, that the laſt judgement ſhal be by words, & that a raſh & a bitter judge ſhall, though not raſhly, yet ſeverely be judged. Therefore according to the Pſalmiſt, the good man is merciful & guideth his words with diſcretion. He inclineth naturally to believe good, rather then evil; yet avoiding to condemn the juſt, he alſo ſhuns to juſtifie the wicked. therefore that his judgement may be righteous, he ſearcheth both the matter how probable it is in it ſelf, and next he examineth the reporters whether they be thoſe, in whom the truth dwelleth, and who themſelves

ſelves have a good report of the truth, not being like *Pilate*, ignorant, and yet to learn what is truth. For it is a kind of murther of our neighbour in his name and reputation (which is almoſt as his life) both to bear falſe witneſs, and to receive falſe witneſs againſt him. Laſtly, a good man, if he may conveniently, will inquire of the party himſelf, or of ſome of his acquaintance, whether ſuch things have been done by him; and if done, in what manner, and upon what occaſion: for many times the manner of things wholly alters the matter, and the matter may be good, in the manner in which it was done, yet evil in the manner beſtowed on it by the Reporter. Again, the thing being true, yet the occaſion and cauſe may, though not juſtifie, yet excuſe the fact; for many evil deeds are done by infirmity, which yet prove not the man evill that did them. It were pity that men ſhould go to work this way with *David*, and only judge of him by his murther and adulteries: but it rather becomes us, to ſee whether his courſe of life being different from his fact, do not manifeſtly prove, that theſe ſins were of infirmities; of ſin cleaving to him, not raigning in ſin. And in this point ſhould every man be the milder; for as it is ſaid commonly in other matters, it is every mans caſe; this mans to day, and thine to morrow. And though thou ſwear with *Peter*, that if all the world den*y* Chriſt, thou wilt not deny him, yet I will never believe thee no more then Chriſt did *Peter*; for in many things we ſin all, and as the Apoſtle ſaid, *We are men ſubject to the ſame infirmities.*

To rejoyce in reproaches for goodneſs.

Part. 9.

BUt if theſe cautions will not yet moderate the Savages of this world, as indeed a fool, though braied in a Mortar, will not grow wiſe; yet O thou man of God, whoſoever thou art, that ſuffereſt for Chriſts ſake, bind this rebuke to thine head for a crown, and rejoyce that thou art ſuch a one as the devil and his followers hate; for he cannot be but good, whom the devil hateth. Rejoyce when men ſpeak all evil of thee falſely and know thou art now a brother of Chriſt and his Saint in tribulation, and in the Kingdom; for if thou ſuffer with him, thou ſhalt alſo be glorified with him. The Spirit, whoſe ſhame now thou beareſt, ſhall hereafter cauſe thee to bear his glory; and the more ſhame for his ſake, the more glory. So ſhall theſe *Balaams*, whoſe hearts are ſo ready to curſe the people of God, be the very means to procure a bleſſing unto them. For ſo many curſes, ſo many bleſſings: therefore if there were no offence to God, nor hurt nor pity to themſelves, we might well ſuffer them to curſe apace. for they curſe us as faſt to glory.

Part. 10.

FRom Christs time, place is approved by truth, not truth by place. He that freed true worship from being tied to Jerusalem, and tied it to the service in Spirit which may be in all places, gave true Religion a large scope, even as large as the world itself. Therefore Jerusalem being broken up, and true Worship being set free into the whole world, let not Rome seek to captive her again, and tie her to the chain thereof: for they that worship in spirit and truth, have God pleased with them, though such worship be in places, that know not Rome to be on earth.

74. *The true Church.*

THe word of God is an undefiled Word, rightness it self; and therefore the most perfect rule. Let therefore sinful men frame their lives to it, not seek, as many do, to frame it to their lives, and so to sin by the authority of righteousness. And let frail and falling man, though many of them think they be the Church, not try his Word by themselves, whether it be right or not, but by the Word try whether they be right, even the right and true Church: which is known by this, that they hear Christs voyce, and walk according to this rule of Christ, *Gal. 6. 16.*

75. *Against spiritual Pride.*

SIlly and foolish is the pride, that any man takes in his service toward God. For first, the whole man being from God, we can give him out of man nothing but his own. Again, the whole man being due to God, there can return no good thing from man to God, but what is his due. Thirdly, it is Gods free choice, that vouchsafeth to use thy service, who refuseth the imploiment of many men, excellent in natural abilities. Certainly we have seen many such of great hope turned into earth, before any, or small use of them. God Al-sufficient, who can raise up servants of stones, thus often sheweth, that men have need of God and his choice, to do him any good service: but he needeth not them. Therefore let us rather thank God, then boast before him, if he imploy us in his service. Let us with humility, readily perform that, as to that great Lord, who hath refused infinite better, to be served by us; and whom therefore to serve is a happiness and privilege of ours from him, not a benefit of ours to him.

76. *Against*

76. *Againſt Whoredom.*

MAny ſeveral women were made for many ſeveral men; if many had been allotted to one, there would have been fewer of the maſculine Sex: for even among Heardſmen this rule is obſerved. But now there is a kind of equality in number, that every one might have his mate dividedly, without dividing with another. And this which was indeed beſt was firſt: for then there being but one woman to one man, the ſin which is now unlawful, was then unpoſſible. What bare neceſſity was to man by creation, let neceſſary obedience unto God be to the children of regeneration; whoſe ſpecial vertue, is to avoid the ill which may be done. Surely as running after luſt beyond this one is endleſs in regard of ſatisfaction, ſo hath it a bad end in regard of retribution, even tormented old age, that it can ſin no more, and eternal death for having ſo much ſinned.

77. *Againſt ſpiritual Idolatry.*

WHen a man is poſſeſſed by any luſt, be it of covetouſneſs, concupiſcence or the like, there is ſet up an Image in him, though not a graven one, which is to him a God. This Image wholly filleth his mind, to it he committeth Idolatry, for he offereth his whole heart in ſacrifice to it; and if he can obtain the thing therein repreſented, he accounteth himſelf happy, as in the obtaining of God. Such an Image was there in *Ahab* of *Naboths* Vineyard, and ſuch a one of *Bathſheba* in *David*. But let us take heed of this worſhip of Images, for it is but a vain ſhadow which ſteppeth into the place of God; It telleth us of happineſs, but it ſelf obtained goeth into nothing, and robs us of true happineſs. Let us rub out therefore the print thereof with prayer and holy meditation, filling up our hearts with profitable and eternal truths to keep out theſe dying and killing vanities: let nothing poſſeſs our hearts but God himſelf, who will one day glorifie the place wherein he dwels, and make it look like a Temple of God: And ſurely nothing but God is worthy of a man

78. *God our Alſufficiency.*

GOd is the cauſe of all under-cauſes and of all effects; in him is the fulneſs of all things, the ſpring of all beings. This world is a determinate meaſure of his effects. The natural life at the beſt is but a certain number of theſe effects, during a certain piece and limit of time. But the ſpiritual life cauſed by our union with God, is an everlaſting and infinite enjoyning of the infinite cauſe of all things, Hereby ſhall we find the Chriſtian to be moſt perfectly happy, who poſſeſſeth all things in their cauſe, and beyond all things that are, ſhall

enjoy the cauſe it ſelf. Infinite is the difference between wiſdom the cauſe, and wiſdom the effect; light the cauſe, and light the effect: love the cauſe, love the effect. Therefore is earthly Paradiſe wiped out, and the Sun ſhall be taken away, and worldly pleaſure eaten up by death. And from hence have we infinite comfort, for beſides the bleſſed end which comforteth all labors, we have other comforts in our way thither. For if ſome temporal effects from God be now wanting, yet in God they are ready for us, and far more excellent things, when it ſhall be beſt for us: for God having communicated himſelf to us, we may certainly believe, he cannot deny things ſmall in compariſon of him, when they ſhall be for our good, therefore when he withholds them, he doth it as not being good for us: yea, we may rejoyce in grief, knowing that a loving God, and our God is the very cauſe of it, and that to our good. So while our fleſh by nature is ſad at the effect, our heart by grace may rejoyce confidently in the cauſe. For God unchangeable, through all our changes aimeth unchangeably to this end, our good. Let all ſeek God with their whole heart; ſince himſelf is our exceeding great reward; ſince all things attend upon him ready to caſt themſelves upon them, whom they ſee favoured by him: And ſince all things of what time ſoever that are caſt on us, are turned into good by him, who dwelleth in us.

79. *Againſt raſh Judgeing.*

IF a good name be better then a ſmall parcel of goods, then he that ſits as Judge of a mans goodname ought to proceed to Sentence upon as firm evidence, as the judge of a mans goods. If this were obſerved, men would heat ſufficient Witneſſes before they fall to their cenſures: Surely it is a great fault of theſe times, that men are ſooner condemned to be wholly naught, then a publickly accuſed-man, is to have ſtoln a Sheep. The reaſon whereof is; There is a drop of the great Serpents venom poured into our hearts, which breeds in us a willingneſs to hear evil of our neighbours. But let us thirſt for the medicinable drops of grace, and ſuck them into our hearts, which will fill us with that love which rejoyceth not in evil. It is a pittiful thing that creatures of one form, of one condition, ſhould delight in the blemiſhes and miſeries of each other. But when the devil brought us to fall out with God, he alſo brought us to fall out among our ſelves, that love the fulfilling of the Law might be perfectly broken. Yet they that are new made by Chriſt, muſt learn Chriſts new Commandment, which is love, and be ſlowly and unwillingly led to believe evil of their neighbour.

80. *The right use of a good nature, and comfort to an evil nature.*

IT is a good degree of happineſs to have a nature inclining, yea indifferent to thoſe ways to which the Spirit bends it ſelf, and would bend it. Thence it ſeems a great advantage when a man hath in his nature coldneſs to Ambition, to the glory of this world, to the pleaſures of this world, and when it draweth, and contracteth it ſelf into a narrow content, being ſatisfied even with things neceſſary. For if we have this naturally in us, we muſt ſtrive to make it natural by cuſtom, becauſe there is an abſolute neceſſity that we be ſuch, or ſtill ſtrive to be ſuch. For God muſt raign in us if we will raign with him; And how doth he raign in us, but by moderating and guiding the mind within the compaſs of Reaſon, curbing and reſtraining wild and inordinate affections? And this it ſeems is much to the end of afflictions on the men whom God loves, that thereby taming, ſwageing, and cooling their nature, and as it were waſhing and taking away by a privation, the head-ſtrong affections which it beareth to the the world, the Spirit may unreſiſted enter in, and quietly work his nature into the afflicted. And as for theſe natural vertues, though they be not Chriſtian, nor in themſelves acceptable to God, while they are meerly moved by Nature, to a natural mans end; yet when Nature is moved to do them by the Spirit from a right cauſe which is the love of God, unto the right end which is the glory of God; then the actions ſo done by the ſervice of nature are good & acceptable to God. As for thoſe whoſe crooked, and more unmannageable nature, ſtandeth ſtiff againſt the diſcipline of the Spirit and their own deſires; let them not therefore, becauſe their evil ground bringeth forth leſs fruit, and more bryers then the others. It pleaſeth God indeed to make thee one of thoſe to whom he appointeth more labor, for the promiſed penny: yet be not weary of well doing, for if thou faint not, thou ſhalt in due time receive thy wages. If thou ſtrive heartily againſt the evil and hate it, God is pleaſed with thy will and affection,, as much as the other action. Therefore ſtrive hopefully, according to the might which thou haſt, paying for more; and his grace is ſufficient for thee.

81. *Againſt Revenge.*

THe wiſdom of man and the Wiſdom of God are exceeding different, and no marvel, one being infinitly pure, and purely infinite, the other narrow, but great in corruption. As in all things therefore we ſhould forſake our own wiſdom and lean unto Gods; ſo not with the leaſt care in the matter of revenge; When thou haſt ſuffered ſome evil, thy own wiſdom bids thee return evil to the doer, but the Wiſdom of God bids thee to return him good notwithſtanding this evil. Hereat thou wondreſt, and thy fleſh finds no wiſdom in this to return

good

good for evil, to help him who hurts thee: Yet is the counsel of thy wisdom, indeed folly, and this of Gods, excellently wise. For first, in revenging thy self, thou dost foolishly; for God having taken to himself alone the name and power of being Judge of the world, thou steppest into this place and wilt be thy own judge. And God haveing delegated part of this power for a time unto Magistrates, thou intrudest into their place, and so art Rebellious both against God and man. And indeed, as thou hast made thy self a Judge, so thou makest thy self an Executioner, and art the Hangman to execute the sentence of thy own malice: Surely if a man had robbed thee, though with with some blows, and were apprehended and condemned by the Magistrate, thou wouldest take it a great disgrace to be appointed for a Hangman, or Executioner of him, who thus offended thee; yet here is nothing but justice: but when thy own wrath usurping the place of Iudgement condemns a man for a blow or a word to die, then it is a place of honor, to be the Executioner of thy own unjust and unlawful sentence. Be not deceived, this latter is the worse Hangman of the two. But to examine thy folly nearer, how art thou indeed avenged by this, which thou thinkest and callest revenge? By intruding into Gods Office, thou hast taken the matter out of Gods hands into thy own. but so where before a God, and an offended God was thy enemies Judge, who in his wrath could cast both soul and body into hell fire; Now a man hath undertaken him, who hath only power on the body, if yet he have so much: So instead of a Revenger, thou hast done a part of a Redeemer, and goest about to help him, whom thou thoughtest to hurt. Again, where God was before angry with him alone, now he is angry with thee also, and so hast thou lost thy advantage, which thou hast upon him. Thou hadst the best friend in the world for thee, and against him: and now thou hast by thy revenge, lost him equally with the other. And lastly, him whom thou censurest to have done evil, thou goest about to imitate, and to make thy self as bad as he. And now that Gods counsel to recompence good for evil, is excellently wise, it appears hereby: certain it is, and to the godly certainly known, that the eys of God behold all things done on earth; and he which beholdeth all things certainly, shall as certainly judge all men, for all things done in their flesh. Therefore if a man wrong thee, know that this wrong is seen, that it is recorded, that it shall be judged. And if thou couldest now but see, or rightly imagin that terrible judgement, which shall be inflicted on those which touch Gods Annointed, thou wouldst pity them, whom now thy vengeance would punish. Surely fire and brimstone, cries and torments, darkness and devils are their portion; though it be not present, yet it shall be present, and the weight of the pain shall recompence the stay. Again, the more good thou art, the more God will pity thee, the more God will plague him that wrongeth thee. For the more good, the dearer to God, and the more odious are those that offend thee. Therefore if thou wilt be revenged on thy enemies be still, doing of good as to all, so to him among all; and thy goodness

shall

ſhall bring God the avenger upon him, and ſhall heap coals of fire upon his head, in the day of the higheſt vengeance. Poſſeſs thy ſoul in goodneſs, in patience, and be not moved from thy place to do evil; then ſhalt thou dwell aſſuredly in happineſs, and ſhalt ſee thy deſire upon thy enemies: whatſoever the wicked do, thou keepeſt thy part; though he doth the works of a wicked man, thou ſtill art to bring forth the fruits of a good man; he doth what belongs to a ſervant of his maſter: do thou what belongs to the ſervice of thine, and at laſt thou ſhalt ſee his Lord and himſelf made the footſtool of thy Lord, and caſt down into utter darkneſs where ſhal be weeping and gnaſhing of teeth. Then ſhall this thy Lord, who caſteth him into hell, exalt thee into heaven: And as your ways in this life were divers, ſo ſhall they be in the next; and then ſhall it be no grief of mind to thee, when thou art in that glorious Kingdom, that thy hand hath not ſhed blood, nor wickedly avenged thy wrongs.

82. *Againſt Images.*

THe nature of man by the corruption thereof maketh a God of whatſoever it liſteth. Therfore rightly is Idolatry by the Apoſtle, reckoned among the works of the fleſh, it being a work to which the fleſh is prone. This hath the wicked cuſtome of mankind groſly declared, while ſome make their wealth a God; ſome have taken men for gods, as the Barbarians did *Paul* & *Barnabas*: and ſome have made Gods for all occaſions, as did the Romans. But among the reſt, this corruption of the fleſh, hath a ſpecial luſt and deſire of ſome glorious and fair Image, to make to it ſelf a god. And this it doth not, by believing the outward ſubſtance, as gold or wood to be a god of it ſelf, but that ſome divine Spirit inhabiteth and poſſeſſeth it, and ſo maketh it divine by dwelling in it. This inclination and readineſs of man to Idolatry is expreſſed often in Scripture, *Ier.* 10. *Ezech.* 16. *Iudges* 2. Yea, it hath ſo far prevailed, that men have been inflamed with Idols, under every green tree, burning in luſt toward them; yea, they have adored and worſhipped the very Images of their friends, which they kept as remembrances of them, *Wiſd.* 13. 10. and particularly, the Image of the Serpent which healed them, 2 *Kings* 18. If this was the inclination of mans nature in former times, how can we but ſtill look for the ſame fruits of the ſame root? The ſame corrupt nature, yea, worſe in theſe laſt times ſtill dwelling in us; it is as near kin to Idols as ever it was, and the devil rageth more then ever he did, knowing his time to be ſhort. Therefore if an Image was a ſtumbling block, and a teacher of lies, how do they teach the truth, that teach Images? Where they are publickly propoſed unto corrupt and frail mankind, yea, where they are propoſed to be worſhipped with the honor due to the pattern, yea, where they do or are ſaid to do great and divine wonders, what can be looked for, but that the ſame mankind which worſhipped Images in old time,

time, and by that worſhip were Idolaters, who worſhip Images, with the ſame worſhip now, and now alſo become Idolaters by the ſame Man, the ſame Image, and the ſame Idolatry, But now they are taught not to worſhip them with divine worſhip. And then they were taught by the ſecond Commandement, not to worſhip the miracle. Thy propoſing of them doth draw men more to them, then thy teaching doth deterr from them. Say what thou wilt, if thou put an Image before a man of fleſh, Fleſh & the Image will together commit Idolatry. Wilt thou take thy fair wife, and leave her with a luſtful man, and tell him he ſhall only paſs the time with her in civil conference? The Lord of hoſts is as jealous of his Spouſe, as thou of thy wife; he will not have temptations ſet before her, and therefore forbids altogether the making of Images for any worſhip. Beſides the ignorant man underſtands not the difference between *Dulia* & *Latria*, and falls heartily to his buſineſs, and thinks he cannot do it amiſs, if he do it with all his heart. And if he did underſtand it, yet when it doth miracles, how can they not worſhip it? ſince even for that Iſrael worſhiped the Serpent, which their ſtory told them to have been made of Braſs. Therefore let men ceaſe to lay ſtumbling blocks before the blind, though they hang up Lanthorns by their ſides. Let them not joyn with the devil to make temptations: yea, let them avoid even Images of remembrances in the place of worſhip, ſince ſuch have drawn worſhip aſide from God unto them: And curſed is he that maketh the blind to go out of the way, *Deut.* 17.

83. *Comfort againſt preſent miſeries.*

THe eſtates and functions in this world, conſidered alone, and not in order and reſpect to the next, meet altogether at the end of life in the ſame point of vanity, howſoever by the way different in the appearance of outward glory. And in this way, thoſe that are gotten above neceſſity and miſery, have ſo confuſed, unknown, and mixt a goodneſs, that they ſtil turn our thoughts forcibly from themſelves, and ſend them beyond themſelves unto another kind of being, to find fulneſs and ſatisfaction; The higher eſtate, which is that of power and act on pleaſeth it ſelf in the preheminence thereof, and beholding it ſelf a cauſe and mover of effects. But the end of a thing being the excellency and crown thereof, and the natural end of action and motion being reſt, it ſeems that the lower eſtates enjoying this moſt, enjoy moſt that which is chiefeſt, and have the advantage of the fruit, while the other hath the commendation of being an excellent root. Yet the greateſt are moſt contented to be ſo, and the leſſer might be contented, but they will not; and ſo is there a confuſion herein: that imagination maketh ſome contented with labor, while more ſubſtantial reſt, will not ſatisfie others. Beſides this vexation of mind, there is another: That to be farr above miſery, is a miſery: and deſires prevented, partake much of the trouble of deſires unſatisfie

unſatisfied. For man being made of luſt, it is a torment to him, not to luſt: and ſo while men hunt after an exceſs of fulneſs, they hunt after their own torment: yet is there a great path beaten by theſe runners after extremities, who know not the ſweet bound and point of enough; beyond which, their ſtriving is labor for loſs. Again, the ſuppoſed excellency, and higheſt perfection of mankind, being commonly imagined to be at the ſtate and ripeneſs of manhood, yet in that indeed is man moſt miſerable, as being then lanched forth like a full built ſhip into the world, a ſea of cares and ſorrows; Then all knowledge increaſed, increaſeth ſorrow, giving man a more full taſte of his own miſery. But youth is free from care, and hath ſtrong enjoyings of ſmall and eaſie things; for youth covers all things with its own pleaſantneſs, whereas age is ſad in ſpite of objects, colouring them alſo with its own deadneſs: yet youth deſireth man-hood, and is tormented for lack of it, and after is puniſhed with having it. If then the ripeneſs of man, even mans beſt, is a ſtation of care; if he grow from pleaſure as he groweth into man-hood, and yet tendeth unto man-hood as unto his perfection; it ſeems the very being and perfection of man is a being of care and trouble, and that man is verily born to labour as the ſparks fly upwards. Now what is there left to be thought of man? but that he was not made onely for vanity and miſery, and that this miſery hath a farther and a better end, even happineſs it ſelf. We are here brought into a ſtate of trouble, and ſtraitneſs, but it is, that ſerving God firſt in labour, we ſhould after come to his reſt; and that the conſideration of this reſt ſhall be our comfort in the time of our labour. Let us therefore work on ſtrongly in the work of God impoſed upon us, knowing that after the ſix days labour, cometh reſt of the ſeaventh. And let our eys be continually on the joys which follow, and not on the pain which is preſent: the joy beheld muſt needs encourage us, for their ſight is comfortable, eſpecially becauſe we are ſure they are ours. The pain neglected and unregarded, cannot be very diſcomfortable; the thought not being grieved with that which is not beheld by it. Thus did Chriſt look ſtedfaſtly on glory, and ſo deſpiſed the ſhame, and endured the Croſs; and ſo doth God himſelf in the ſufferings of his ſervants. The world indeed wonders who ſees but halfe of the matter, when it beholds the ſufferings of juſt and holy men. They wonder that God takes no more pity on them, but ſuffers the Fire and the Axe, and the Tormenter to have power over them. But then God who beholds at once the whole eſtate of a Chriſtian ſees both the torment preſent, and the glory following; and he judgeth the ſhort and finite torments to be the gain and advantage of his ſervants, ſince they cauſe a great acceſs of infinite glory. Therefore let us be ſo minded as God and his Chriſt are, and walk on valiantly in ſanctified miſery unto true felicitie,

84. *Christ not to be loved for temporal ends.*

MOst men in part, or in whole are Gaderens, or Capernaits. The Gadaren, if he lose any thing by Christ, desires him to depart out of his coasts, and would lose Christ rather then his Swine. The Capernaite follows Christ, but it is to be filled; so he seeks Christ for his belly, and makes his belly the end of Christ. These things are too usual among us, we are ready to shrink from Christ, as soon as our profits or pleasures shrink from us because of Christ: we will not be saved our selves, except we may have every thing else safe as well as our selves: we will be both *Dives* and *Lazarus*, we will have happiness both here and hereafter, which may not be: for this is to knit together, what God hath parted asunder. Equally wicked is their purpose, that intend to make an occupation of Christ to get favour, riches, or preferment by him; that turn Christ from his Office, of being a Saviour, and use him as Merchandize: who take the ladder of *Iacob* by which we should ascend into heaven, and perverting the use of it, thereby climb downward to the things of this earth. But miserable and foolish man, thou both robbest and destroyest thy self with this thy policy. Christ would have done far greater things for thee, and thou wilt only have him help thee to the less: he would have given thee an everlasting Kingdom, a Treasure farr above theeves and rust; but thou hadst rather receive less and worse things from him, transitory honor, and rusty treasure. Thou art a child in understanding; thou takest an Apple, and refusest a Jewel: But he that is verily Christs Disciple, avoids these corruptions. He knows Christ to be such an inestimable Pearle and happiness, that if he have Christ, though with the loss of father or mother, wife or children, life or land, yea, with persecutions: yet the possession of him yeilds a hundred fold more comfort in this life, and in the life to come eternal felicity. He is still a gainer amid all his losses, yea, he gains by his losses: for losses for Christ gain great comfort and assurance in this world, that the losers are accounted worthy to lose any thing for Christ; and hereafter in the next world, shall they gain an exceeding reward of glory. The same Disciple also out of the same estimation of Christ highly disdaineth to make any other end of Christ, but Christ himself. Yea, he so highly preferreth Christ above all things, that he accounteth all things dung so he may win Christ; Christ is the mark of his desires, he sees nothing beyond him, but all things far short of him: He knows Christ to be infinitly better then all things, and therefore useth the worse as helps to the better; but farr it is from him, to propose the better only as a means unto the worse. So he passeth through all other things as a Pilgrime, but takes up his rest in Christ alone. He walks alone treading on earth, and earthly things, with his eys and heart fixed on his Saviour in heaven: To conclude, he is so farr from selling Christ, to get any thing, that he will sell all things to obtain Christ:

Now

Now true love, the fruit of a true faith, makes this yoak eaſie, and this commandement light.

85. *Of Humility.*

THe natural man hath in him an inclination to be proud in the enjoying of ſuch things as have any excellence, though himſelf be not the Author of that excellence, and ſometimes though he have thereby no addition of worth to his own perſon. So in the firſt kind he is proud of a good wit and in the ſecond, is he proud of a proud horſe, of a rich Jewel, of an Imbroidered garment; And accordingly he attributeth more glory to himſelf, for poſſeſſing them, then to the Author and Giver, for creating and giving them: yea, commoly all the glory to himſelf, the ſtanding Pool, and none to the Spring. But the true Chriſtian, even the new born Son of God, rips up this ſwelling deceit, and ſtrives to free his ſoul from it, and to bring her to a true and a juſt diſcerning of things. To this end bending her eye to the contemplation of truth, ſhe finds that chief and only glory, belongeth to the giver, not to the receiver; to the Creator, not to the thing made. She ſees no reaſon that ſhe ſhould boaſt of anothers work, nor that ſhe ſhould be proud of what ſhe hath received: but rather ſhe ſees great reaſon, that the creature ſhould give all glory to the Creator, and the receiver to the giver. For the borrower is a ſervant to the lender, his receiving is an implied ſubjection, and he oweth to him the thing lent, much more the glory of the thing. Accordingly the ſanctified cry out: Sing ye loud to the Lord all the earth; for the Lord is God, he hath made us, and not we our ſeves: And, Thou art worthy O Lord to receive glory, honor, and power, for thou haſt created all things. This if puſt up man would rightly conſider, he would remember by the benefits of God, to glorifie God his Benefactor, not himſelf, the Almeſman of God. And though knowledge by mans corruption is made an inſtrument of puffing up, yet knowledge purſued to this point by ſanctification would humble and abaſe. For it would ſhew us that we muſt glory in our own, not in our debts. Rather thereby as borrowers and owners we ſhould become humblers of our own ſubjection and obligation to him who lends and beſtows. But miſerable and diſtracted man, how farr doſt thou wander from this duty? thou art proud of a chain borrowed of thy neighbour, how much more wilt thou be of a greater thing given thee of thy God? Rather break off thy ſins by repentance, humble thy falſe ſwelling, & abate the wiſdom of thy fooliſh fleſh; yea, let all glory which other give thee, reflect from thee to thy Maker, who only is the true reſt of glory. Then if thou glorifie him, thou ſhalt be glorified by him, which is the glory thou eſpecially ſhouldeſt ſeek for unto thy ſelf; ſo maiſt thou aſpire by humility which is the only honor: yea, moſt ready way of aſpiring. But if thou do it not, know that pride is the

eſpeciall barr of Gods mercies; Pride keeps out God, and many might have been farr more ſanctified, if they had been far leſs proud. For God enters not into the ſoul that acknowledgeth not him nor his benefits: thoſe that are farr from beholding him, he beholdeth a far off. But unto the humble ſoul, that giveth him abundance of glory, he anſwers with abundance of grace; ſowing there, and there only plenty of grace, where he is aſſured to reap plenty of glory. Now let us beware that what God ſoweth for himſelf we reap not to our ſelves, leaſt we be found robbers of God: but being as laborers in that harveſt only for him, let us be content with our wages of laboring, which will be ſufficient, yea, an exceeding great reward to us; for great glory ſhall be given to thoſe in the next world, to whom God giveth grace to be humble in this world.

86. *An exhortation to write caſes of conſcience.*

IT is pity we have ſo wholly taken up our minds with the controverſies, between us and the Pope, that we have much neglected the more immediate controverſie between us and the devil. It is good that thou lay thy hand on this, and forget not the other. The chief ſuperedification of Faith is love, and this love tends to the fulfilling of the commandments. Herein are the children of God known, and the children of Satan. He that loveth is born of God, and he that loveth not, hath not ſeen God, but the wrath of God abideth on him. But as love muſt be had, ſo muſt it be had to ſome purpoſe, it muſt be uſeful, and bring forth the natural and kindly fruits thereof which is keeping the commandments. But the blackneſs of darkneſs is ſo thick on the ſoul of man by his fall, that he cannot ſee the good which he would do: And hence it is, that often love brings the children of good works to the birth, but there is no ſtrength of knowledge to deliver them. Many there are, who have conſciences great with charity, yet in many things for want of knowledge, they either abſtain from doing at all, becauſe they know not whats right to be done, or ſometimes miſtake evil for good, and ſo offend God inſtead of pleaſing him. Now lamentable it is to ſee zeal and devotion miſpent, to ſee a good mind bring forth evil fruits, and the holy and divine ſoul to go clean contrary to the way it purpoſeth. And this though neglected, very much abateth the glory & proſperity of the light, and enlargerh the power & limits of the kingdom of darkneſs: and as much darkneſs as is left, ſo much room is there left for Satan, ſo much territory is there allowed to him; which as we ſhould ſtrive wholly to gain from him, ſo eſpecially in thoſe which belong not to him, but have given themſelves to the God of light, to walk as children of the light. Be it therefore the precious and worthy labor of ſome *Bezaleel* or *Aholiab*, ſome one whoſe heart God hath touched and inlightned, to lighten and kindle many of the yet dim-ſhining-Lamps which are in the Houſe of God. Let them

be

be eys to the blind, and let them joyn with the Spirit of God, saying in the voyce thereof, This is the way, walk in it. Let them break abroad the Commandements of God into their severall branches of things forbidden, and commanded, that he which runneth may read, and he which readeth, may run aright. Then shall many a work of darkness be prevented, and the works of light shall spring in farr greater abundance. Then shall the Prince of darkness be chased much farther from us, and the God of light shall dwell more powerfully and fully in us. Then shalt thou, whosoever thou art that turnest a soul from sinning, shine as the Stars in heaven: the blessings of him that hath received instruction from thee, shall be upon thee, and thou shalt have an especial part in that welcom of Christ, in the day of Christ: Come thou blessed of my Father, for when I was hungry and imprisoned in my members, pining for want of knowledge, and fettered with ignorance, thou didst enlarge me, thou didst feed and increase me. But if the spiritual Lawyers shall not be so diligent to search, and set forth Cases of Conscience, as the secular Lawyers are to publish cases of transitory and temporal right, let them expect to have a chief part in that curse of Christ: Woe be to you Lawyers, for ye withhold the key of Knowledge, ye either enter not your selves, or you do not help those, that would, to enter.

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7. *Of searching out particular sins.*

THe man who intends deservedly to get the name of a Christian, hath undertaken a work called Mortification, a denying of ungodly lusts, even a dying to sin, that he may live in the Spirit of Christ. He that purposeth the end, must likewise intend the means, else his purpose is not effectual, and is not indeed a purpose of the end. Now if he seriously intend to use the means, a speciall part of that means will be a true search and notice of the lusts which he must deny, and chiefly of the chiefest; which excell in force, or in height of corruption. For this must he look into the nature of man in general, into the nature of the men of that country or place where he dwels, and into the custome (which is also a nature) of men at that time when he lives, and especially into the man, which is himself. This being done, let him take the rule of the Law, and lay it on man thus distinctly considered, and he shall find both wherein lust hath bowed mankind in general from that rule, and wherein eminently and especially men of that country, men of that time, and wherein his own heart. And this being found, he hath then his work before him, he sees what he must generally deny, and what parts of the general with his chiefest strength he must resist; and what he thinks fit to resist himself let him, also provoke others, to resist the same. If we make not this search at all, lust may come to our hearts not known to be lust, but in the shape of righte-

ousness

ouſneſs, or at leaſt, covered by cuſtome from appearing to be unrighteouſneſs, and ſo may be admitted. If we make this ſearch, and that but general, we may indeed find all vices, and ſo may be moved to make a general reſiſtance to all. But yet if we make not a different reſiſtance, that is, more ſetled and ſtrong againſt the ſtronger, (ſuch as are thoſe of our Nation, time and perſon) by not matching them, we our ſelves are over-matched, and ſo over maſtered. This knowledge as it is in it ſelf neceſſary, ſo it may be known to be ſuch, becauſe our mercifull God, by a long ſucceſſion of Prophets, taught and imparted it to man. He ſent early and late his faithful Meſſengers to tell *Iacob* his ſins, and *Iſrael* his tranſgreſſions, to diſſwade the wicked that he turn from his wickedneſs and live. And as thoſe Watchmen of God, marked the acceſs and inrode of ſins, to give warning to themſelves and others, that they ſhould not periſh in the deluge of vices; ſo ſhould there be a perpetual watch kept by the Saints and Servants of God, over themſelves and others, that they may not be ignorant of Satans policies; that the Foxes be taken betimes which deſtroy the Vineyard; and that all leaven of errors or malicioufneſs may be purged, as ſoon as mixed. And indeed what work doth more profitably imploy the skilful Maſter-builders and Edifiers then the finding and repairing of the ruins of the City of God? That is building indeed, to bring a ſtone into a decaied place, not to fill up that which is already full. That is moſt properly fortifying, which gives ſtrength, to the place that needeth it, and not to that which is already ſafe; wherefore let both Prophets and people labor herein, untill time ſhall be no more, that the breaches of Jeruſalem may be both found and repaired; that the enemy be kept out at his places of advantage, that Satan may have no new engin, but that there may be a defence ready againſt it: untill our Lord Jeſus, the founder and foundation of his Church appear. Who now building by the Miniſtry of his Prophets, will then commend and exalt thoſe that have been the wiſe and faithful builders, and will lift up the whole City once perfectly built into the ſafety and bleſſedneſs of his own preſence, for ever and ever.

The Spirit and the Bride ſay, Come, even ſo, come Lord Ieſus.

88. *How to make Time Eternal.*

TIme well ſpent doth never end, for it will meet us again in Eternity, yea, theſe leaden or iron hours by a heavenly Chymiſtry will be turned into a golden immortality, for the City to which we go is of pure gold. But on the other ſide hours ill ſpent are alſo turned into an immortality of Miſery, *pereunt & imputantur*, They periſh with the uſe as unto pleaſure, but are put upon a ſad account to eternal miſery. Now take thy choice, for one muſt befall thee, either make thy Time eternally bleſſed, ſpending it in good Works, or by ſpending it in the pleaſures of ſin make it eternally miſerable.

89. *Natural*

89. *Natural conſcience ſometime affrights for ſins forgiven.*

THe natural conſcience accuſing and excuſing is a natural man, even in that man that doth not perceive the things of God. A remnant hereof is in a man regenerate, and in the ebbings and receſſes of the Spirit, and the over-flowings and ragings of the fleſh, the natural conſcience may awake in a Saint, and accuſe him and lay guilt upon him, even for ſins forgiven in Chriſt Jeſus, for at ſuch a time Chriſt Jeſus by whom the juſtified ſouls have peace with God, being out of ſight, and the natural conſcience bringing ſin into ſight, the ſin which is ſeen may affright a while the Saviour even the Acquitter of the ſoul from ſin, being out of ſight doth not give peace. The fleſh ſeeing the ſin, and not the pardon, cries out as if there were no pardon but only a ſin. To ſuch a caſe, let the ſervant of God, who after acknowledging and forſaking his ſin hath found mercy and peace through Chriſt, believe that which he ſaw then in the Spirit and not believe that which he ſeems to ſee in the fleſh; let him put away the falſe terror of the fleſh upon that account of the Spirit at leaſt deferr it untill the return of the Spirit. For then ſhall he ſee the ſame ſight again which he ſaw before, namely this, That being juſtified by faith we have peace with God through Jeſus Chriſt, and this peace ſhall none take from us. It is a great part of the Covenant God will remember ſins no more, and if God remember them no more, then he gives an everlaſting juſtification in that act of everlaſting Oblivion, and if God eternally juſtifie, what time is there left for natural conſcience, or any thing elſe to condemn?

90. *True Valour is wiſe.*

TRue Valour is a wiſe Vertue, for every Vertue hath an Eye, and that Eye is Wiſdom; therefore that valour which wants this Eye is blind, and not worthy the name of a Vertue. Now the Valour that hath this eye ſees by it the value of life, and will traffick it upon conſiderable, and (at leaſt) equal conditions. He will adventure it for God, for his Country, and for it ſelf. But the call or challenge of a Swaggerer, a wild Man, or a Fury doth appear to it farr ſhort of a counterpoiſe: and whereas the language of ſuch doth call for a ſatisfaction, this would not be a ſatisfaction but a ſuperogation; eſpecially when the life of the ſoul comes in upon the bargain, as it doth when the bodily life is fooliſhly thrown away at the command of madneſs and folly. But if a wild beaſt ſet upon a man of Wiſdom and Valour, he may ſhew both n defending himſelf: but to come out of purpoſe to meet with a wild Beaſt whenſoever he is gleaſed to roare, is not wiſdom, and therefore no valour.

92. *Preciſeneſs is a pleaſure.*

MEn are vainly terrified with the word [Preciſe] for it is only terrible to thoſe to whom luſt is a law; for thoſe would have no law but their luſt, and a law of the Spirit is enmity to them; and they ſay to this Law of the Spirit, Haſt thou found me out, my enemy? But thoſe in whoſe hearts the Law of God is written by the Spirit, to them to walk even and cloſe by this law it is their delight. Hence are thoſe expreſſions of preferring it before the ſweetneſs of Hony and thouſands of ſilver and gold: natural things are pleaſant, and the Law is connatural to a godly nature, and accordingly it delights in it. The Law is written in the heart of a Saint, as the Law of Motion is written in the Sun, even both by a Covenant. And we ſee the Sun keeps cloſe to the law of his Covenant, and rejoyceth to run his race according to it and not to vary a haire from it, the like intention, deſire, endeavour is in the heart of a Saint, and this we find plentifully expreſſed by that Saint whoſe heart was according to Gods heart: the fruit of the Spirit is all goodneſs, and the Spirit doth as naturally and willingly bear that fruit of goodneſs, as a good tree beares good fruit; therefore let men accuſe their own fleſh; if walking in Gods Law be a pain to them, and a thing of terror; and for a Remedy let them get the Spirit, who is promiſed to prayer, and then that which before ſeemed terrible, will appear amiable to them. And let ſcrupulous and melancholly men, who put a ſoure face upon goodneſs, as the Phariſees upon faſting, forbeare to put a cauſeleſs error and falſe Vizard upon Holineſs: for certainly holineſs hath the Image of God upon it, and he is the perfection of beauty, to ſee whoſe face is the chiefeſt bleſſedneſs. It is alſo a twin with gladneſs, one oyl of the Spirit begetting holineſs and gladneſs.

93. *To a Son of God long life is a Bleſſing.*

IT is in the great promiſes of the new Covenant that God will put his Laws in the hearts of his Children and remember their ſins no more: ſo theſe two are inſeparably connexed, A new creature, and remembring ſin no more; accordingly in the day of Judgement we hear mention of good Works to the bleſſed of the Father, and no mention of ſins. No doubt there is no man lives that ſins not; even ſuch Sons and Servants of God, as *David* and *Peter*, yet God enters not into Judgement with his Servants, but forgives their ſins. And as he forgets their ſins, he remembers their

their good works, to reward and Crown them. Hence a holy man being asked what he thought of long life, he anſwered, that to a godly man long life was a bleſſing, becauſe the longer he lived, the more good works he wrought, and though he alſo did commit the more ſins, yet he was a great gainer, the ſins being forgotten, and forgiven, and the good Works remembred and rewarded.

93 *The Comforter alone gives ſufficient Comforts amid all Diſcomforts.*

IT falls out often times, that all outward comforts are abſent, and afflictions preſent, and nothing left to comfort, but the Comforter himſelf: yet is the caſe of a Chriſtian comfortable, as long as he hath the Comforter; for how can he want the ſtreams, when he hath the fountain of Comforts? This makes *Paul* and *Silas* ſing, though torn with ſtripes, and ſhut up in the Stocks. And this makes *Pauls* Diſciples, the Theſſalonians, to receive the Word with much afflictions, and Joy in the Holy Ghoſt. And no wonder for the Diſcomforts are ſtinted and bounded, having a limited weight, breadth, ſtrength and length. But the Comforter is infinite and almighty, having no bounds of ſtrength or duration. Therefore Chriſt gave a full remedy when he ſaid, In the world ye ſhall have trouble, but in me ye ſhall have peace; wherefore fear not, for Chriſt overcomes the world and the troubles thereof, not onely in himſelf the Head, but in us his Myſtical Body, by the ſame Spirit which he hath without Meaſure, and giveth to us according to our Meaſure, Capacity and Neceſſity.

94. *Cards and Dice, whoſe Lots they are.*

IT is an ordinary objection againſt Cards and Dice, that they are Lots and theſe Lots are Gods. But it ſeems there is a great miſtake in it, for if they be Lots, they are more likely to be the devils, then Gods; for, Gods Lots were directed by an extraordinary diſpoſing hand of God in a conſtant, ſtedfaſt, and right way to a right judgement, diſcovery, and deciſion. They gave true and righteous Anſwers; and were Gods Oracles of Truth and Juſtice. But theſe run wildly, and at random, and give no Juſtice, and ſhew little other Truth, but that they are managed by the Father of Lyes, and that to his own ends, which are contrary to Gods. In the uſe of theſe, men commonly deliver up their content and diſcontent, pleaſure and anger and (as they call it) good and bad luck to theſe blinde Judges, and having put themſelves into ſubjection of theſe irrational things, they are like one that puts himſelf into a Coach that hath nothing but horſes before it. But then the Devil leaps up into the Box and plays the Coach-man. He drives

the horſes which way he pleaſeth, and by them the man that hath put himſelf in ſubjection to them; ſometimes they run a ſmooth way, and then the man is merry, and ſometimes they run a rugged way, and then the man is angry. And if the man made angry be an angry man, the devil is paid liberally for driving; even in current money of hell, ſuch as curſing, blaſpheming, quarrelling, and perchance fighting and killing. Generally ſuch men kill themſelves, for they rob themſelves of their lives by ſtealing away time, the ſtuff of which life is made, and they alſo very often rob away the livelihood of themſelves and their families. Theſe, and the loſs of ſouls by theſe, are ends worthy of Satan, and he may be known to be the driver, becauſe it is well known that to ſuch ends he uſually drives. And it is eaſie to bring forth experiments and examples that thus he hath acted. Neither is it ſtrange when men caſt themſelves into darkneſs by following blind guides, that the Prince of darkneſs ſhould come in, and take poſſeſſion of his own kingdom and ſet up his rule in it. Wherefore it is ſafeſt not to commit our ſelves, our paſſions or affections to ſuch blind leaders in whom and by whom the Prince of darkneſs may come to lead us. But being rational creatures, let us uſe rational recreations, and if we be Saints let us alſo uſe holy recreations. He that reads *Tertullian* and *Cyprian, de Spectaculis*, or rather by contemplation, can ſee the Spectacles themſelves, he may deſpiſe all the ſpectacles and pleaſures the Devil can ſhew him, even as our Saviour deſpiſed that great ſpectacle wherein the devil ſhewed him all the glory of all the kingdoms of the world in an united repreſentation.

Habet Chriſtianus ſpectacula meliora, ſi velit, habet veras & profuturas voluptates ſi ſe recolligat. *Cypr. de ſpect.* See *Heb.* 11. 22. &c. *Rev.* 21. & 22.

95. *An overcoming of evil the wrong way.*

THe world ſeems to fulfil the words of Saint *Paul*, but quite contrary to his meaning. For *Paul* teacheth men not to be overcome of evil, and this they ſtrive to perform, but not after a ſpiritual, but a carnal manner. For if a man be bitter in language they ſtrive not to be overcome, but to overcome in bitterneſs. If a man be proud, another will ſtrive to be prouder then he; and ſo not to be overcome, but to overcome in pride. If one have done an injury, the other will ſtrive to repay him with a greater, that he be not overcome of evil; but this is to overcome evil by being overcome with a greater evil, and upon the matter to ſtrive to be the more evil of the two. A moſt irrational and ſelf-enſlaving conqueſt, when the more we conquer, the more we are overcome. For we are more overcome with evil, then he with whom we ſtrive when we overcome him in evil. But the true and moſt noble conqueſt, is to overcome evil with goodneſs, and ſo doing, the greater the evil is, the greater is our goodneſs that doth overcome that evil. And thus do we get glory to the ſpirit of Glory that reſteth on us, while by overcoming evil with good, we make it appear that he that is in us is greater then he that is in the world. For the evil ſpirit is the

Author

Author of evil, and the good ſpirit is the Author of good, and it concerns the glory of the good ſpirit to overcome in us the evil of the evil ſpirit in the world. Wherefore let us yield our ſelves to this good ſpirit, to be made conquerors over the evil ſpirit, and by the goodneſs of him who is infinite, to overcome the evil of him that is finite. And thus overcoming as we give glory to God, ſo God will give glory to us. For to him that overcometh Chriſt will give to ſit with him in his Throne, and to eat of the tree of life, which is in the midſt of the Paradiſe of God.

96. *A true Iſraelite is made to go upright.*

GOd tels the Iſraelites that he brake the yoke of Egypt, and made them to go upright. And indeed the old man lays on a weight that preſſeth down and makes men to go and grow crooked, and to bend down to the earth. The ſight, the love, the truſt of a carnal man are all bowed down; and there is a yoak and bondage of ſpirit, and a ſpirit of bondage upon him; but God by the ſpirit of his Son in regeneration breaks this yoak and ſets us upright, ſo that our eys, our love and our truſt look up to Heaven, and there ſee glorious ſights. They ſee God our Father, Chriſt Jeſus our elder brother, innumerable Angels ſpirits of juſt men, a land of Promiſe that flows with milk and honey, an eternal inheritance, a heavenly Country prepared for us. And in the mean time until we come thither, while we are in the houſe of our pilgrimage, we are free from the ſlavery of ſin and fear, Gods laws are our ſongs and being ſet at liberty we run the way of Gods Commandments, which is the very way to our heavenly Country. And as we look upward in our lives, ſo ſhall we aſcend up in our deaths, the ſame ſpirit which here freed our ſouls from the ſin that preſſed us down, now becoming a Chariot of fire to carry our ſouls up into the bleſſed manſions of holineſs, beauty, and glory.

97. *Humble vertue is a growing vertue.*

IT is a double vertue when vertue is placed and ſeated in humility, and it adds a double grace and beauty unto it, even as a precious ſtone ſet in gold encreaſeth the price and pleaſure of a Jewel. But if the ſame ſtone be ſet in Copper, the Copper makes the ſtone ſeem the baſer; yea the ill ſavor of it takes away the pleaſure in handling it. So if a vertue be ſeated in pride, the pride that compaſſeth it diminiſheth the value of it; yea it goes about by an ill ſavor to overcome the ſweetneſs of vertue. Let us therfore ſo keep and compaſs our ſelves in with perpetual humility, that each vertue being mounted thereon, may ſhine ſo much the more glorious, as being a vertue in a vertue; whereas the proud mans

vertue is a vertue in a vice; And the odiouſneſs of the pride at laſt counterpoyſing the goodneſs of the vertue, makes it to go for nothing; yea it is to be doubted that an habitual proud man hath no true Chriſtian vertue, though he may have ſome heroical diſpoſitions; for Chriſtian vertue is founded in humility; vertue ſpringing from ſpirit which dwels in none but them that deny and put off themſelves. The ſwelling of luſt muſt be ſlain, where the ſeed of Grace muſt be ſown. So true is that of our Saviour; Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven. Yet in the beſt the fleſh (though moſt abſurdly) will grow proud, even upon her enemy the ſpirit; but therefore muſt it mainly be reſiſted, for it ſelf reſiſteth, and diminiſheth the grace on on which it grows proud; for beſides that (as before) the ill ſavor of pride poyſons the ſweetneſs of vertue, vertue it ſelf is otherwiſe leſſened by pride. For vertue ſpringing from grace, and grace from God, pride gets God not onely to forſake, but to reſiſt and ſo to withdraw his grace. But humility watereth the vertue, which grace hath bred, drawing a ſecond bleſſing upon the firſt, for God giveth grace to the humble, yea grace upon grace; for to him that is ſtill humble, he ſtill addeth Grace.

98. *Sins odiouſneſs in the Root.*

IT is a thing laboured by ſome to make the ſin of *Adam* appear great enough to deſerve that great curſe which was laid upon it. To this end they reckon up how many particular ſins there were in that ſin: But they go beyond the buſineſs to finde it, for the matter which they ſeek is near at hand; for what need have we to ſeek leſſer reaſons beyond the greateſt reaſon, and the ſame delivered to us in the Scripture. Man was the end of the creatures, and the end of man was the ſervice of God, and for the performance of this ſervice was given that image of God wherein conſiſted the excellency and ability of man; Now what greater ſin ſhould we look for, then that, by which man, what in him lay, made void the whole creation, by defacing in himſelf that image of God, by which he might have performed the end of the creation? Yea not onely ſo, but he took to himſelf by eating the tree of Luſt an image of Satan, by which he was continually to offend God, though he was created of purpoſe to pleaſe God. Now what need we look for a ſin beyond this in greatneſs, by which God is robbed of his creation, the chief creature by whom the rent and ſervice of the whole ſhould have been paid him in praiſe and holineſs, deſtroying the ability by which he might have paid it; and withal receiving a corruption by which he can do nothing but the contrary. And hath not God a ſufficient reaſon to be a main enemy of man, ſince man hath made himſelf a perpetual enemy to God? and if God take man for his enemy, what vengeance is too great for the enemies of God? Therefore let us talk no more of eating a bare Apple, but of taſting a tree of luſt, by which man being made drunken,

drunken, and turned out of that image (which is indeed that right wit *Heb.* 5. able truly to diſcern between good and evil) he fals to meaſure good and evil by luſt, and to ſpend his life in the purſuit of that falſly ſeeming good, and flight from the falſly ſeeming evil. A tree it was, by whoſe eating the image of God was devoured, and luſt was ſet up in the room of it, God being put out of ſight, and luſt being now a God unto man: *ſua cuique Deus fit dira libido.* Luſt is the Law-giver, rule and end of mans life, and from thence we naturally fetch our happineſs or miſery; if this God of luſt be diſpleaſed *Ahab* is miſerable for want of a garden, though he have a whole kingdom, and *Amnon* is ſick though he had otherwiſe too much health. Yea *Alexanders* ambitious luſt ſighs for more worlds, though a little piece of one world were enough, both to maintain and bury him.

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99. *The teſtimony of the ſpirit.*

THere is a teſtimony of the ſpirit given to our ſpirits, which ariſeth from a certain filial Character, and inſtinct which cals God Father, owns and acknowledgeth him for a Father: Accordingly it earns after him, and bends it ſelf with confidence towards him. This is a thing which no man knows, but he that hath it, and he that hath it, knows it rather then expreſſes it, eſpecially to one that hath it not; a ſimilitude far below it, yet may fit our weakneſs ſomewhat to apprehend it. The young Lamb knows her Dam by that inſtinct, and notion, which neither it, nor we, can underſtand or expreſs. How much more ſhould thoſe that are begotten by God, own God for their Father, by a ſecret acknowledgement and earning? Surely the godly nature born of God muſt needs naturally make a claim to God, from whom it iſſues, whom it reſembles, and to whom it tendeth. Let us therefore above all earthly things value the ſpirit and the ſeal of our ſalvation, given by the Spirit. Let us ſhew it to Satan when he would tempt us to deſpair, ſay unto Satan thou art Father of lyes, I have the great ſeal of my Father in heaven ſtamped on my ſoul for an aſſurance of my ſalvation; ſhew it alſo to ſin when it would tempt thee to offend God, and ſay; I have a precious ſeal of my ſalvation joyntly ſtampt with ſanctification on my ſoul, which ſin ſtrives to deface; and ſhall I joyn with ſin to blemiſh and obſcure the ſeal of my ſalvation? Far be it from me, that God ſhould give me an aſſurance and I ſhould leſſon it, neglect it, or ſtrive to change it into doubting and deſpair. But carry the ſeal ſafe and ſound ſtill about thee, until the ſeal deliver thee up to that final Redemption to which it ſealed thee, and the earneſt bring thee ſafe to thine inheritance whereof it was an earneſt. To which the Lord, who hath ſealed his ſon for our Redeemer, and us to Redemption by him, bring us ſafe through this roaring wilderneſs, wherein the fleſh allureth, the world tempteth, and Satan ſeeketh to devour.

100. *For*

100. *For Controverſies not to loſe the ſaving Truth which is without Controverſie.*

THere be many that trouble themſelves about the Controverſies of Religion, and becauſe of the controverſies are willing to quit Religion. But theſe men fear where no fear is, and do but follow fleſh and blood which is willing to imagine that a Lyon is without in the ſtreet, when ſloth is within; even a tame or rather a dull beaſt in their own boſom. For the myſterie of godlineſs, even ſo much of the Chriſtian Religion, as may ſerve to ſalvation is plain without controverſie; Therefore rightly may we ſay with the Apoſtle without controverſie, Great is the myſtery of godlineſs, To know God and Jeſus Chriſt by a true faith unto juſtification and ſanctification is life eternal. And this not onely many places of Scripture do clearly and without controverſie ſhew. But the very Sacraments themſelves do bring to mens eys, and put into their mouths. For in them Regeneration by the ſpirit of Chriſt, and Juſtification by the blood of Chriſt are taught, but the moſt difficult controverſie, and that which troubles men moſt really, they take notice of others pretencedly, is not ſo much a ſpeculative as a practical Controverſie, and that is, Whether God or man ſhall have his Will: Whether the fleſh or the ſpirit ſhall be Lord of us; whether we will deny our ſelves for God, or God for our ſelves; and becauſe men do not ſo love God, that they practically deny themſelves for him, therefore he ſuffers them to be frighted with the ſhew of controverſies, or ſends them ſtrong deluſions to believe lies, or at leaſt not to believe the ſaving truth which ſtands fair before them.

101. *A good Conſcience opens but to one Key.*

IT hath been complained by greatneſs, that Religious men are not to be wrought upon, or moved from their way. The very ſame complaint againſt the Chriſtians in the primitive Church was ſent by *Pliny* to *Trajan*, and given as a reaſon why, being brought forth, and not turning they ſhould be tormented, but there is none more certain to be removed then a Religious man, if you finde the way of him. For a true Chriſtian is a Letter-Lock, and to be opened readily by a word, and the word is Gods-Word. If then you come with this word of God, and make it appear to be his Word, he opens to you preſently. But if you come with a falſe word which is a falſe Key, no wonder if the lock do not open. Worldly Reaſons are Keys to carnal and worldly men, but to the heavenly, theſe are not the Keys, but heavenly ones; And therefore let them finde fault with themſelves, who bring falſe Keys, to which the lock was not made to open, and not finde fault with the lock, which is ready to open to the true Key.

102. *How*

102. *How Politicians are deceived, not knowing Gods Rule.*

THere is one rule in Divinity, which the Philoſophers, Politicians and great men in the world not knowing, even becauſe they knew it not, have deſpiſed and reſiſted the Son of God, and the Doctrine that concerneth him and their own ſalvation; and yet this Rule or Poſition is Gods own, and told us by himſelf. The Poſition is this, In infirmity Gods ſtrength is manifeſt. Upon the Reaſon of this Rule the very union of God with weak man, even a man deſpiſed and of no outward beauty may be founded, and upon this rule the election and ſanctification of thoſe that are weak, and deſpiſed, and things that are not. For the ſame reaſon paſſeth from the head to the members. But the high ſpirited men of the World go upon a contrary rule, and think that by great and mighty men, great and mighty things ſhould be done, and being fixed on this rule and going along with it, they have ſtumbled againſt Gods Rule which goes acroſs them, and have broken themſelves into pieces.

103. *Stirring up grace, ſtirreth up ſtrength.*

THere are ſome temptations which overcome us onely by faint reſiſtance and meer ſluggiſhneſs. For there is a ſtirring up of the grace of God in us, and a kindling of it when it lyes in the aſhes, which would enable us to do great things by grace ſo ſtirred and kindled, which otherwiſe will not be done: We may ſee upon ſome great exigent, as when a houſe is on fire, one man will do as much as two or three men, becauſe their natural force is awaked, ſtirred up, and intended. So likewiſe when the houſe of our ſoul is on fire, or any way indangered by ſome fiery temptation, we ſhould rouze up the grace of God in us, as *Sampſon* rouzed himſelf up when the Philiſtims were upon him, and as *Timothy* was charged to ſtir up the gift that was in him. And ſo doing we ſhould be able to do all things through Chriſt that ſtrengtheneth us. Therefore when Saint *Paul* had ſaid ἀνδρίζεσθε he preſently adds κραταιοῦσθε as if he meant to tell us, that if we would play the men, we ſhould be ſtrong, 1 *Cor.* 16. 13. According to that which the Pſalmiſt ſaith, *Pſal.* 31. 24. Be of good courage and he ſhall ſtrengthen your heart. We ſee that God hath given us a ſpirit of power, 2 *Tim.* 1. 6. and we ſee that when it is ſtirred up, there is ſtrength encreaſed by it; wherefore let us not loſe this encreaſe of ſtrength, and the victories which we might have by it over ſins and temptation for want of this ſtirring; neither let us uſe onely cold contemplations, and ſay over ſome ſpeculative ſentences wherewith to overcome temptations, as with charms. But let us ſet upon them with power, even with the gift of the ſpirit ſtirred up and kindled in us by fervent prayer and good reſolutions, and this

power

power of grace thus grown with as mighty works, even ſuch works which it would not do, if it were not ſtirred.

104. *Labour though a puniſhment, alſo a Cure.*

AFter *Adams* fall the Labor caſt upon man was not meerly a puniſhment, but Phyſick even to ſoul and body. For firſt, for the ſoul, man having taken to himſelf a new, though falſe Godhead. The labours, and croſſes, and griefs of the world, ſhould keep him down in humility, who elſe would ſwell too high in his own ſelf-love and ſelf-content. And this we ſee often in thoſe who are wholly in proſperity; for the mindes of ſuch moſt commonly run over with pride, and ſelf-complacency. Such are fartheſt from God, and God fartheſt from them and their thoughts; and ſo living in pleaſure, they are dead while they live. Secondly for the body, ſince Luſt the root of this new Godhead came into man, by the fall many diſeaſes came with it, into the body for which there is no ſuch Phyſick of prevention as labour. And hence it is that thoſe who avoid labour moſt, are moſt ſubject to diſeaſes, and thoſe moſt grievous ones; ſo that they pay the Curſe, that which is owing to it, as much or more by the diſeaſe of Idleneſs, then the honeſt labourer doth by the actions of his labour. Wherefore, let us not give our ſelves to idle pleaſures, by which luſt may live, and grace and health may die; for this were to keep alive that which ſhould die, and would kill us, and to kill that which would keep us alive.

105. *Pride and Miſery ill met.*

THere are not tears enough in the world to lament the miſerable fall of man, and among other wretchedneſſes of it, this eminent one, that when he became moſt miſerable, then he became moſt proud; what an abſurdity is this, that a fall and pride ſhould come together at once, and man ſhould then boaſt, when he is fallen from heaven to hell. Is this a time to be proud? when we have need to ſpend our time in ſorrow and tears of Repentance, becauſe we are ſo miſerably fallen? and ſo much the more need of ſorrowing, becauſe inſtead of ſorrowing for our fall, we are proud being fallen, yea proud of our fall; Lord drive pride far from thy ſervants, being now in the ſtate of ſorrow for ſin. and let the ſame fleſh which tempts to pride, be even by that temptation a remembrancer of ſorrow; as for all other ſins, ſo eſpecially for that ſin of pride which ſo much unbeſeemeth a fallen creature. And Lord give that humility which both becometh our miſery, and meanneſs, and is alſo followed with Grace. That ſo whereas Pride and a fall were formerly joyned together in the old man, now humility and grace may be conjoyned in the new creature, even grace to be followed with eternal glory.

106. *God*

106. *God hath a different dealing between children and ſtrangers.*

THere is a kinde of particular dealing between God and his children; and if they ſearch it, they may finde it. He hath not dealt ſo with every Nation, for the godly man hath he ſet apart for himſelf, & dealeth with him by a ſpecial diſpenſation. Hereof was the outward Iſrael a Type, whom God led by an extraordinary kinde of guiding, fed by an extraordinary kinde of feeding, and defended, and delivered by a ſtretched out arm, Who ſo is wiſe, he will obſerve theſe things, and he ſhall underſtand the loving kindneſs of the Lord. And indeed the ſpiritually wiſe with the bleſſed Virgin do lay up ſuch unuſual things in their hearts, there being great uſe of ſuch a treaſury. A firſt is glory to God; For the ſpecial and different favours of God being obſerved, there ſhould be given to God ſpecial and eminent thanks and praiſe: Secondly, Gods different love to us ſhould work in us a love of God different and higher then in others. Thirdly, It ſhould raiſe an extraordinary confidence in God; while experience breedeth hope, and hope maketh not aſhamed. I am poor and needy ſaith the Pſalmiſt, but what of that? the Lord careth for me. And if God care for me, I will caſt my care on God, the Lord is on my ſide, I will not fear what man can do unto me.

107. *Creation eaſily perſwadeth a Reſurrection.*

David ſaith, that his members were written in Gods book before they were made; and now they are made, though ſeeing corruption in the grave, may not the ſame book write them up to a Reſurrection? Can God write down in his book things that are not, ſo to appoint them their being, and can he not as well write down things that are, ſo to keep them ſafe unto a ſecond being? There is not ſo much difficulty in making things that are (though changed in form) to be again, as to make things that are not at all, to be, He that quickned and framed me of nothing, ſhall be truſted by me to new frame me of ſomething; I believed therefore I ſpeak, even to ſee the goodneſs of the Lord in the Land of the living.

108. *God keeps us from temptation, or in temptation.*

GOd keepeth his ſheep, being the great ſhepherd of Iſrael, two ways; either in the fold, or in the field. In the fold he keepeth his ſheep by ſhutting out the temptation and the tempter; this the tempter himſelf complained of unto God, ſaying, that he had ſe a t hedge a-

bout *Job*. But he alſo keepeth his flock in the field, even out of the fold, and when the hedge is laid open, and this he doth by inward ſtrength ſupplyed into our ſpirits by his Spirit. I can do all things ſaith *Paul*, through him that ſtrengtheneth me; and in life and death we are more then conquerors through him that loveth us. Behold in whom our ſtrength lyes; let us therefore depend upon him wholly, and be ſtrong in the Lord, and the power of his might, firmly hoping that he will keep Satan out from us with his hedge, ſo long as it is moſt for his glory: But if he do break up the hedge of our outward ſafety, yet he will give us inward ſafety by his mighty ſpirit, that Principalities and powers may not be able to ſeparate us from him and his love. For it is his own word, and his word is truth; God is faithful and will not ſuffer us to be tempted above our ſtrength, but will give an iſſue with the temptation.

209. *The ſafety of the godly by good Angels, from the evil.*

WHen men ſee the great power of the evil Angels, partly for fear, and partly to have help from that power they put themſelves into a league and friendſhip with them. But they are herein exceedingly deceived, and take far the worſer and weaker part, a part that can do them leſs hurt and leſs good; yea upon the whole will do them no good, but infinite hurt, for theſe evil Angels are the vowed enemies of man kinde that firſt overthrew it, and between whom and the womans ſeed there is a ſealed enmity; now it is certain that enemies will never do good but harm to thoſe whom they hate, and even that ſhew of good which they ſeem to give unto man, is ſtill to mans diſadvantage, by a more real hurt inferred thereby. But as they will not do good but harm to man; and have the more power to do man harm by his yielding to receive ſeeming good of them (which our Saviour utterly refuſed being offered) ſo their power is inferior to that power which can do us truly both good and hurt. For we muſt know, that the good Angels are not inferior but ſuperior in power to the evil Angels; for *Michael* and his Angels prevailed againſt the Dragon and his Angels, and an Angel of God bindeth the Dragon, and ſhuts him up into a bottomleſs pit. And for power of hurting; you may ſee that one Angel killeth many thouſands in *Davids* time with the peſtilence; many thouſands in *Senacheribs* hoſt, and all the firſt born in Egypt. And as for doing good, Gods Angel preſerved *Lot* from the fire of Sodom, he kept *Jacob* in his dangers, he drave out the Canaanite and Perizite before Iſrael; yea he pitcheth his Tents about the godly to ſave and deliver them; and theſe Angels by our friendſhip with them, which is gotten by ſerving one maſter with them, and by being ſpiritual as they are ſpiritual ſpirits (for the ſpirits of juſt and perfect men, and the company of innumerable Angels are of one ſociety, *Heb.* 12.) theſe I ſay will be ſure friends and helpers, and the good which they do us will be pure and ſolid good, without any ſecret intention, or connexion of evil. But

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if we go higher and look up unto God, there ſhall we ſee an incomparable eminence, and tranſcendence of power beyond all creatures combin'd together, much more beyond all evil and adverſary ſpirits; he it is and he alone, that can caſt both ſoul and body into hell-fire, and he it is that can give both ſoul and body eternal life and felicity, and he it is, that can take this ſtrong man, whom mans folly and weakneſs ſo much feareth more then God; he can take him and bind him, and take away all that he hath, yea he hath done it often, even where the evil Angel had taken full poſſeſſion; and which is more, he takes theſe ſpirits themſelves, and binds them in chains unto eternal horror, darkneſs and fire, for ſuch are prepared (our Savior himſelf affirms it) for the devil and his Angels; wherefore ſeeing greater power is with the good Angels, and moſt willingneſs to do us good, but eſpecially moſt power is with the Lord and Creator of all Angels, who being onely truly and eſſentially good, giveth us all good for this life, and the life to come; let us by action in our lives, as well as by profeſſion in our baptiſm, renounce thoſe weaker, envious and miſchievous ſpirits, and joyn our ſelves with the good Angels in a willing ſervice of one God with them, yea let us go above them, and unite our ſelves to God, who is a rock of ſafety and victory to his Church, and who can protect us from the evil angels by the good Angels, yea who can help us without the help of them, or any other creatures, and who finally will drive out theſe *Anakims*, and give us the Land which they have loſt, even the heavenly Canaan, the land of Promiſe, and Reſt eternal.

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110. *It may be a ſin, not to joy after ſorrow for ſin.*

SOme think it a thing becoming them to be ever ſad, under a pretence of being ſad for ſin. Let God ſay what he will; ſad they may be indeed upon juſt occaſion for ſin, but with a ſadneſs ending in joy; for godly ſorrow cauſeth Repentance, and Repentance joy; for there is joy in heaven and earth for a ſinner that repenteth. If then Angels and Saints rejoyce for a repentant ſinner, ſhould not the repentant ſinner rejoyce for himſelf? And indeed to be ſorry, when we ſhould rejoyce is a ſin; for it croſſeth the will of God, who ſaith, Be of good comfort, thy ſins are forgiven thee. Again it croſſeth the ſpirit, and is a grieving of him, for to grieve, when the ſpirit would have thee to rejoyce, is to croſs and grieve the Spirit. The holy Ghoſt gives the oyl of gladneſs, and doſt not thou go about to quench the vertue of this oyl, when thou caſteſt the aſhes of ſadneſs into the oyl of gladneſs? *David* upon his repentance and praiſe, that God would make him hear the voice of joy and gladneſs, and where God ſends out his voyce, wilt thou ſtop thy ears? if thou wilt, *David* would not. But take heed, that it be Gods voyce and not thine own. The voyce of Gods Spirit and not of thy own fleſh; I will hearken what the Lord will ſay, ſaith the Pſalmiſt, for he will ſpeak peace. And thou ſhalt the better know that thy

peace is of Gods ſpeaking, when thou findeſt in thy ſelf a firm reſolution not to return unto folly.

111. *A Religious Feaſt, ſhould not be Irreligious.*

A Feaſt for Religion, ſhould be a Feaſt of Religion, even a religious Feaſt. It ſhould have a ſavor throughout of that which made it, and ſhould bear the image of that which begot it. If ſo, what an abſurd contrariety is it, when a feaſt for Religion is not only without Religion, but againſt Religion? Religion (at leaſt in pretence) hath brought forth a feaſt, and the child devoureth the mother, thus it fals out too often and particularly in that feaſt, upon which men cry up the name of Religion, for being a memorial of Chriſts coming in the fleſh. But it is ſo kept, as if men remembred a Chriſt that was come not in pure fleſh, but in a corrupt fleſh and the luſts thereof. For with theſe luſts do men ſolemnize his memory. And would they do it, except they thought ſuch luſts were pleaſing to him, and therefore like him? But on the contrary, a moſt ſolemn and ſacred truth it is, that Chriſt came in the fleſh to deſtroy the works of the devil, whereof the fleſh and the luſts thereof are the great ones; ſo that theſe men keep the feaſt of Chriſts Incarnation, againſt the very end of his Incarnation; and do forget, deſtroy and bury his Incarnation, in that which they abuſively call the Remembrance of it. The grace of God hath appeared in the appearing of Chriſt Jeſus, and teacheth us to deny ungolineſs and worldly luſts, and to live ſoberly, and righteouſly, and godly in this preſent world; But conſider, whether this feaſt for his appearing do not teach ungodlineſs & worldly luſts, and to live riotouſly and prophanely in this world, men ſo far putting off the ſhapes of Chriſtians, that fools and madmen (men voluntarily mad) are accounted ſpecial actors and ornaments of this feaſt, ſurely if that which is contrary to Chriſt, be Anti-chriſtian, then this may truly be called an Anti-chriſtian feaſt. A feaſt ſeemingly kept for Chriſt, but driving Chriſt away from his own feaſt, wherefore if men will needs keep a feaſt for Chriſt, Let them take Chriſt into his feaſt. There is a joy and bounty, and a charity, and a plenty, that Chriſt doth well like, and the Saints have had them in their feaſts, and if Chriſts remembrance go with theſe, theſe may become, and make comely a Chriſtian feaſt. But a feaſt in a pretended memory of Chriſt, where neither Chriſt is nor his memory, but it is a pain to think or talk of Chriſt, this is a feaſt of Belial and Anti-chriſt, and not of Chriſt.

Exv. 6. 16. Neh. 8. 10. Joh. 1. Jude 12.

112. *Eaſie and hard for a rich man to be ſaved.*

IT was not without ſome probable reaſon when our Saviour ſpeaks of the difficulty of a rich mans ſalvation, that this queſtion was aske, Who then can be ſaved? For a rich man hath divers advantages beyond

ond a poor man, if he had the heart to uſe them: not to ſeek out a multitude, theſe two he hath evidently; he hath his full time to uſe in Gods ſervice, and full matter of good works. The poor man is like he marryed man, intangled with the buſineſſes of the world, not ſo much to pleaſe a wife, as to maintain a wife and children; whereby his time is not in his own power; and for good works, he hath not materials for them, but at beſt his will muſt go for the Deed. But notwithſtanding theſe advantages, riches have ſuch a deceitfulneſs in them, that commonly they deceive their owners out of theſe advantages. For riches having ſtoln away their hearts, inſtead of making advantage of their time for God and heaven, they ſpend it commonly in anxious deſires and endeavours to increaſe unneceſſary riches, and ſo make work for earth and Hell. And again, far are they from emptying riches in good works, upon them that need, for they muſt keep and increaſe them for a needleſs ſuperfluity. And ſo inſtead of juſtifying that queſtion, Who then can be ſaved? they make our Saviours ſentence moſt true; It is as eaſie for a Camel to enter through a Needles eye, as for a rich man to enter into the kingdom of heaven.

113. *Miſcellanea.*

WHen we are dull to pray, let us pray that we may pray. There is a ſpirit of prayer, and Chriſt hath told us that our heavenly father will give the holy ſpirit to them that ask him, and even the groans for the ſpirit of prayer may be the groans of the ſpirit which God doth hear, and accept as prayers; for the fleſh will ſcarce beg for the ſpirit.

Long ſuffering, is a long breathedneſs in the race of Chriſtianity, and makes one Chriſtian to hold out longer then another in that race. Hereby ſuch a one goes on in his Chriſtian courſe and acting, while the other that is ſhort breathed ſinks in the way, and can go no farther; at leaſt until he recover his breath again; and that muſt he do, or loſe his Crown.

The carnal man thinks the ſpiritual man to be a fool. But the ſpiritual man knows the carnal man to be a fool; for the ſpiritual man hath an eye which the carnal man wants, and by that eye he diſcerneth and truly judgeth the carnal man; but himſelf as he is ſpiritual cannot be truly judged by any that is carnal, for he diſcerneth not the things of God which are onely ſpiritually diſcerned. And certainly the new creature is an excellent thing of God.

Small ſins are like the point of a Bodkin; which a man cannot well diſcern; yet that ſmall undiſcerned point may make way for a great body of ſin to follow.

Chriſt is our true wiſdom, and we are truly wiſe onely in him, and by him. When we will be wiſe without him, we endeavour to be wiſe without wiſdom, which both is and alſo will prove to be extream folly. The head is the wiſdom of the body, and the man is fooliſh that will

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be wiſe without his head, and mad, if againſt it. Therefore in all our ways acknowledge Chriſt, and he will direct our paths; himſelf will lead us to himſelf. for where he is, we ſhall be alſo.

Prayer is a ſucking. Chriſt is the true Vine, and we are branches. The branches the more often, and the more ſtrength they ſuck from the Vine, the more they grow, and the more fruit they bear. Therefore come often and ſuck heartily, open thy mouth wide and he will fill it.

There is nothing whereby more deceit is aſſayed to be put upon a true Chriſtian, then by making death appear in an evil ſhape, and like ſome terrible monſter, whereas this is the plain and undenyable truth; that this life is a race of ſin and miſery, and God is one perfect felicity; and death is that which carries us from this ſin & miſery unto that perfect felicity. For God hath out-ſhot the devil in his own bow, and hath made that which he intended for our deſtruction, to carry us to ſalvation. So now we may ſay that death is ours, it is an inſtrument of our chief good, a Chariot that carries us to heaven and happineſs. It removes us from that life, wherein no man can ſee God, and brings us into that life, wherein we may ſee him for ever.

It is impoſſible to give a reaſon why Chriſt ſhould ſuffer for us, and we ſuffer not for him. There is a great ods in the ſufferers, and conſequently in the value of the ſufferings we give feathers for gold, and yet our feathers ſhall be turned into gold, even light afflictions into an exceeding weight of glory.

Man finding himſelf weak, to increaſe ſtrength deſireth to unite himſelf to ſomething ſtronger then himſelf. It is commonly ſeen in thoſe who ſeek the face and favor of great perſons. But ſome go beyond men, even to ſpirits; yea to evil ſpirits. But if theſe think themſelves ſtronger by union with evil ſpirits, certainly they might get a ſuperior ſtrength by union with the ſupream ſpirit, who can ſo ſtrengthen us, that he can make us conquerors over thoſe and all other creatures.

Our buſineſs here is ſowing to the ſpirit; and whether in proſperity or adverſity, if that buſineſs go on, we are ſtill in a gainful way of reaping life everlaſting. And that ſtate wherein we ſow moſt, to the ſpirit, we may account to be our beſt eſtate, as that which will give us moſt gain in Eternity.

God can get no glory or thanks by preferring a proud man, for he thinks it is but his due. And if he will have glory by ſuch a man it muſt be by caſting him down. But humility is ready to give the glory to God of its raiſing, and therefore God doth give grace to ſuch, and they give God the glory of his grace.

The Law without the ſpirit hath no ſtrength, nor no mercy. But with the ſpirit the law hath power to cauſe it ſelf to be done, and there is mercy to forgive, what through infirmity is not done.

Hallowed be thy name, is Gods whole rent of his whole creation. He that prays for payment doth well, but he that pays it, doth better.

The greateſt prayſer of God is moſt like *David*, who wrote a book of prayſes, and he that is moſt like *David*, is moſt according to Gods heart.

Covetouſneſs

Covetouſneſs is an ill natured Maſtiff that keeps mony, yea meat and cloaths from its own Maſter. For if he offer to meddle with them, it flyes in his face, yea flies upon his heart, and ſo teareth it, that he dares not to meddle. But indeed herein covetouſneſs acts a kind of juſtice, the covetous man being by his baſeneſs unworthy of that which he hath, and therefore juſtly his covetouſneſs keeps him from it.

The skill of uſing proſperity aright, is commonly beſt learned in adverſity; For in adverſity the eye is clear to ſee the right uſe of proſperity, and to finde practical rules for it. But take heed that when thou comeſt into proſperity it do not caſt thee into a ſleep, and take away the rules from thee in the dark, which thou gotteſt in the light.

The oppoſers of certainty of ſalvation, need not think that it ſhould not be certain, leſt the Saint ſhould be ſecure, for God can buffet out that ſecurity by a meſſenger of Satan, and a temporary deſertion, ſo that both the Saint ſhall be cured of ſecurity, and the certainty preſerved.

The death of luſts is the life of ſpiritual joy; for the life of luſts and the life of ſpiritual joy cannot ſtand together. But when the Egyptians are drowned, then Iſrael ſings upon the ſhore. The joy of the ſpirit is on the other ſide of mortifyed luſts; therefore kill them and ſpare not, if thou wilt enjoy the conſolations beyond their death.

If a man be ſpiritual, he pleaſeth God who is a ſpirit and God who is a Spirit pleaſeth him, and chiefly becauſe he is the chiefeſt ſpirit.

The great Controverſie betwen God and us, is concerning property; whether we are his, or our own. It is certain he made us, and not we our ſelves, and if we are true Chriſtians he redeemed us, and not we our ſelves. Yea of his own will he begot us to be new creatures. He hath alſo more titles of maintenance and protection, which alone we account enough to take away the property of ſervants, that they are not their own but ours. Go thou & do the like. Serve not thy ſelf whoſe thou art not, but ſerve him whoſe thou art; and thou ſhalt find thy ſelf moſt, when thou art moſt his, and loſe thy ſelf moſt, when thou art moſt thine own.

This ſhort life to a carnal eye, looks like life eternal, and life eternal looks like nothing at all. Therefore we muſt beg ſpiritual wiſdom to number the days of this life, and to ſee the other life to be days without number.

The earth is curſed, and yet man there looks for his bleſſedneſs. In the light of God is bleſſedneſs, and there man doth not look for it.

Doubly miſerable creature! that looks for bleſſedneſs where he cannot have it; and where he may have it, will not look for it.

Parents are tender over their children, and look that they want nothing until they go forth as ſouldiers, but when they are ſouldiers they are then left to the hardſhip of war. Even ſo ordinarily God provides for his children all neceſſary ſupplyes, until he ſends them forth for ſouldiers; and then with *Timothy* they muſt endure hardneſs, as the good ſouldiers of Jeſus Chriſt. But then the heavenly Father in this goes beyond all earthly fathers, that he gives his children in their hardſhips, a ſtrength, a joy and comfort that paſs underſtanding and will enable

enable them to go through them cheerfully, and to prefer Chriſts afflictions before the treaſures and pleaſures of Egypt.

When thou haſt propoſed an end, conſider whether it agrees with Gods end. His end is his glory, and if his end be thy end, God joyns with thee and that goes on comfortably; but if thy end be not Gods end, God and thou art parted from him, thou wilt be miſerable in obtaining, and onely happy in loſing.

Melancholy is not mortification, for it is fleſh, and not ſpirit, and it is the ſpirit alone that muſt and doth kindly mortifie the fleſh. Yea melancholy it ſelf muſt be mortifyed by the ſpirit, as being fleſh, as well as carnal pleaſure. And mortifyed it muſt be by ſpiritual joy. For cures being by contraries, ſpiritual joy is the cure of carnal ſadneſs.

A carnal man goes backward: he goes from God to the world; and if he goes from God all his life, he muſt needs be at great diſtance from him at his death. But a godly man walking with God in his life is near to God in his death, and advanced to a nearer nearneſs by death. He was with God before his time, by an union of Faith and Love, and now is with him in a preſential and beatifical Viſion unto all Eternity.

THE HEAVENLY ACADEMY.

Iam hic videte magnum Sacramentum, fratres. Magisteria forinsecus, Adjutoria quædam sunt, & Admonitiones; Cathedram in Cælo habet, qui corda docet Aug. Tract. 3. In 1 Ioan.

LONDON,
Printed by *R. W.* for *John Wright*, at the *Kings-head*, 1656.

UMI

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LONDON,
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A REASON Of this threefold VVork.

WHereas there are many that think themſelves to be within the Kingdom of God, when the Kingdom of God is not within them, but they are only outwardly taught drawn and united to Chriſt, that they may not be deceived in the main buſineſs: it hath been thought uſeful to propoſe to the internal Eys of ſouls, the internal operations of this Kingdom (which are alſo marks and ſeales of the ſame) that hence they may gather true, and ſolid conſolations, while they find themſelves inwardly taught, drawn, and united to Chriſt; of which three operations, Repreſentations are given in three Treatiſes following.

The holy Spirit, who only inwardly teacheth, draweth and uniteth, while theſe things are read, work them in thoſe that read, that the Truths which they outwardly ſee, they may inwardly feel imprinted on their ſoules, by a ſecret, and moſt mighty power; and that thereby they may preſently receive Ioy and Growth, and at laſt perfect felicity in a fruitive Viſion of the Soveraign good.

THE PREFACE.

IT is the just saying of an Ancient, Prodere grata commemoratione decet scientiæ patrem; *It is comely to acknowledge with thankfulness, the Father of our knowledge. If this be justly due from man unto man, how much more due is it from man unto God? For though man be called the father of those that are taught by him, yet God is the Father of those fathers; even a Teacher of those teachers: and therefore by our Saviours judgement deserves only the name of Father, in perfection and eminence. Those then that have God to be a Father of knowledge to them, should return to this Father the praise and glory of this knowledge. The heavenly gifts of God, when they move kindly and naturally, do move like the heavens, in a circular motion: returning to the place and point from which they began first to move: from God unto God. They come from him as graces, and return to him in the shape of glory.* Gen. 4. 21.

Accordingly, having received a measure of grace from this heavenly Teacher, by which I am what I am, I could not but acknowlege it, and by this acknowledgement return him glory for grace. And because I desire also that others may have the like grace, that God also from others may have the like glory, I testifie to others that which I have felt and seen. I have evidenly seen and felt, that men are taught of God; and so there is a third School for the Students of Divinity. And as they pass from the Countrey-school to the University, so should they yet mount higher to a third, even a Celestial Academy. And certainly, as the second excels the first, so and much more doth the third excel the second.

Some perchance may answer with the servant, son, and heir of the great Elijah: *Hold your peace, I know it already. Yet those that know it, will not envy, that it be told to those that know it not. There are sons of the Prophets that must grow up like young plants in the House of the Lord: and those have a time when they know it not, and this discourse may meet with that time. Yea, there may be some Masters in Israel, into whose ears perchance it hath passed, but not entred into their hearts, that as a man must be born, so he must be taught from above. And if this haile be driven be-*

yond

yond hearing, into knowledge, experience and taſte. I hope no man will be ſorry for ſuch a gain. Beſides, too true and common it is, that the natural heart of man willingly lies down and takes up its reſt in the abilities of Nature, and fetcheth Oracles from thence (the cauſe of ſo many errors, and differences the conſequences of error) and therefore hath it need of ſuch goads to awake it, and to make it open the Eye and Ear to this heavenly Teacher.

It is moſt true, that thoſe who have not been taught in this higher ſchool of Grace, but only in the lower of nature, cannot well acknowledge that which they know not: this ſchool being beſt learned, known, and acknowledged, by thoſe whom it moſt teacheth. And thoſe that have been well taught there do well know, that Chriſtians are herein better then their neighbours, even then the beſt of Pagans, becauſe they are taught by God, the beſt, moſt tranſcendent, and infallible Teacher. The heavenly Teacher teacheth them both what and how to believe: he gives them his heavenly truths contained in his Word: & gives them withall an heavenly mind to diſcern, believe & receive them. And thus while a Chriſtian holds his Religion by an heavenly hand, & both are given him by an heavenly Teacher: a Chriſtians tenure of Religion is far more noble and aſſured then that of the Pagan. A Chriſtian thus taught from above, believes & worſhips what he knows, whereas the Pagan worſhips what he knows not; even that which he hath received only by the way of nature, from natural, deceived, and deceiving men: But the Chriſtian hath a ſpirit from God in Chriſt Jeſus (for if any man have not the ſpirit of Chriſt, he is not Chriſt) and this Spirit gives him a ſpiritual Eye, which an Heathen hath not: and yet this Eye alone, can truly and kindly diſcern and ſee ſpiritual and heavenly truths. And for this ſpiritual Eye, which the Chriſtian hath from the Spirit of God, the Heathens and Mahometans may ſay among themſelves of a Chriſtian, as once an Heathen King ſaid to his Heathen Subjects of Joſeph: Can we find ſuch a man, as this? a man in whom is the Spirit of God?

And that ſuch Chriſtians may abound, is the end of this work, which for ought I know, hath not been over-wrought, nor thereby made ſuperfluous and unſeaſonable for the preſent age. I wiſh that fetching heavenly knowledge from carnal reaſon and humane wit, have not made it too ſeaſonable. Yet to turn men back the more willingly from this counter-courſe, I haue brought forth patterns of ſome, who have taught and profeſſed a denial if their own wits and reaſons, though acute and excellent: and have (as it were) quenched their own natural lamps, that they might get them kindled above by the Father of Lights. Yea, thus did ſundry of them, even in thoſe times when humane wit and reaſon had made too great a mixture with the myſteries of Divinity. Yet then did God preſerve the ſoveraigntie of his own light in eminence and glory, by the homage of theſe mens confeſſions, and ſubmiſſions to that light. And if ſuch high thoughts and imaginations (that commonly do moſt exalt themſelves againſt the knowledge taught of God) do then ſubmit unto it, the lower ſhould not be high, when the higher are low.

THE

THE HEAVENLY ACADEMIE.

CHAP. I.

The great use and benefit of the lower Academies.

OUR Saviour Christ having made use of many old things of the Creation, to represent and insinuate many new things of the Regeneration, he infers a position from his practice; therefore every Scribe which is instructed to the Kingdom of Heaven, is like unto a man that is an Housholder, which bringeth forth hout of his treasure things both new and old.

Whosoever then would express the best character of a Heavenly Scribe, from whence should he rather take it, than from the best pattern, lively set forth by the best and highest Teacher, who was that which he described, and described that which he was? And whereas our actions must be guided by rules, he doth justly draw rules from his own actions.

Having then so absolute, both a Pattern and a Teacher, let us boldly frame the character of our heavenly Scribe, to the shape both of this chief Doctor, and of his Doctrin. Accordingly we will commend to our Scribe things both new and old (but the old first, because they are first) and after him who is Truth, will lay down this true position; That toward the making of a learned Scribe, there is a great advantage to be gained by the gathering of old things into his treasury. The Scribe that will be learned, may be a gatherer of old things; and so let him be. Let him gather into his treasury the things of Nature, yea, gather a stock of them, and lay them up for his use, when he comes to the new. Let him know in a competent measure what is to be found abroad in the old creation: yea, let him learn

what is to be found abroad in the old Creation; yea, let him learn what is copied out of it by art and induſtry, to ſerve him in the things of Regeneration: and if in this ſearch he meet with the learning of the Ægyptians, he may carry their Jewels into his treaſury. Let an Heathen Logician or Philoſopher, be his Gibeonite to cleave wood and to draw water for his ſervice in the Sanctuary. Let the one divide, define, and order; and the other draw ſecrets from the depths of Nature to ſerve the Lords ſervants in the Tabernacle. Let the precepts and patterns of vertues, gathered from their doctrines and ſtories, ſerve for ſpurs and incentives to grace, to go beyond the effects of Nature; and for exprobrations when ſhe doth it not. And let the languages both of the Unbeliever, and Miſ-believer, ſerve for keys to open to new men, thoſe myſteries which the old men ſee not, neither do open to themſelves, though the keys be in their hands.

Such old things as theſe are earthly needles, that may draw in heavenly truths: they are earthly glaſſes, that may help our eys to a clearer diſcerning of heavenly Images: they may help to illuſtrate, to inſinuate, to convince, and to gaine. By them the new man may be a Grecian to the Grecians, to gain and convince the Grecians; and a Jew to the Jews, to gain or convince the Jews; and all things to all men, to win ſome. And accordingly the moſt laborious Scholar of the greateſt Maſter, though ſome-time rapt up into the heavenly School, yet when he is among the Jews, he convinceth them by the Prophets received of the Iews; and when he is at Athens, among the Grecians, he convinceth them alſo by their own Prophets: even learned Heathens by their Heathen Poet.

Acts 26.22.

Acts 17.28.

Laſtly, this Scribe in the lower Academie, may improve the abilities of Nature, given him by the firſt and old creation. For theſe old things will grow by uſe and exerciſe, and likewiſe become excellent inſtruments in the new eſtate; there being no little uſe of underſtanding, memory, and elocution, when they ſhall become new, and new things ſhall be added to them.

And thus the Scribe having gained in the lower Academie a large proviſion of theſe old things, he commends the uſe of that Academy, which furniſhed him and his treaſury with this proviſion: and himſelf is to be commended for one part of a perfect, and well inſtructed Scribe. And though there remain yet a more excellent part, yet even to this part there wants not an excellencie, and conſequently a great degree of praiſe and commendation.

CHAP.

Chap. II.

The neceſsity and eminence of the Heavenly Academie. And firſt in point of knowledge.

THe learned Scribe being thus furniſhed with old things in the lower Academie, it remains that he add[a] new things to the old, ſo to be perfectly inſtructed according to the character ſtamped by our Saviour. To get theſe new things he muſt aſcend up, and get him into a new Academie; even to that Teacher of ſouls, whoſe chair is in heaven: for this higheſt Teacher both ſheweth and giveth us many new things in this higheſt Academie. Among them we will firſt take notice of a new knowledge, given by a new light and ſight created in the ſoul. For certainly, whatſoever we may think of our skill and acknowledge in other arts, gotten by the old and natural underſtanding: yet if we reſt in this old and natural underſtanding, we are ſtill ſhort of the true and kindly[b] knowledg of Divinity. Divinity is a ſupernatural ſcience, and therefore a ſupernatural light is needful to the right diſcerning of it. He that ſeeth the things of Divinity, only with a natural light, doth not ſee divine things in the true, but falſe ſhapes: for theſe things have one ſhape in themſelves, and another in him that thus doth ſee them. The faculty by which we will truly and kindly behold an object, might have a fitneſs and capacitie proper and agreeable to that object. There muſt be ſome kindred and proportion between them, and that which ſeeth, and that which is ſeen muſt be connatural. Accordingly if we will diſcern colours, we uſe ſight; if ſavours ſmelling: if ſounds, hearing. And for things of the ſecond

[a] Docens omnem hominem in omni ſapientia, tam externa, quam divina; veluti vir quidam fortis & strenuus bellator ambidexter, per utramque eruditionem in adverſarios ſeſe armans, per utramque diſciplinam vincit reluctantes. *Greg. Nyſſ. in Baſil. fratris laudem.*

[b] Unaquæque forma indita rebus creatis à Deo habet efficaciam reſpectu alicujus actus determinati, in quem poteſt ſecundum ſuam proprietatem ultra autem non poteſt niſi per aliquam formam ſuperadditam, ſicut aqua non poteſt calefacere niſi calefacta ab igne. Ic igitur intellectus humanus habet aliquam formam, ſcilicet ipſum intelligibile lumen, quod eſt de ſe ſufficiens ad quædam intelligibilia cognoſcenda, ad ea ſcilicet ad quorum notitiam per ſenſibilia poſſumus devenire. Alioqui verò intelligibilia intellectus humanus cognoſcere non poteſt, niſi fortiori lumine perficiatur (ſicut lumine gratiæ vel prophetiæ) quod dicitur lumen Gratiæ, in quantum eſt Naturæ ſuperadditum. *Aquin. 1. 2æ quæſt. 109. A. 1.* Qui ſine lumine ſupernaturali Scripturas ſe intelligere arbitratur, ſine alis & pennis volare contendit. *Savanarola de Simplic. Vid. lib 5.* Qui ad lectionem ſacrarum Scripturarum accedit ſine lumine ſupernaturali ſeipſum impedit, & irridet; quia legit, & non intelligit, quod eſt: fruſtra terere tempus. Naturales enim ſcientiæ, per lumen naturale rationis quod omnibus ineſt, intelligi poſſunt: At ſcientia divinitus inſpirata, non niſi divino lumine poterit apprehendi *Id. proem. Expoſ. 3. in Orat. Dominica.* Docet Spiritus Sanctus, non externo clamore vocis, ſed interna inſpiratione & illuminatione cordis: ſcribit enim Legem in corda noſtra. Igitur cum non alius Doctor & Rector Eccleſiæ à Chriſto datus ſit quam Spiritus Sanctus, conſequitur, quod hi ſoli vere docti ſunt, qui Spiritum ſanctum habent. *Ferus in Ioan 14.* Absque Sancto Spiritu non repletam rerum videre non poſſe; niſi quis cum prolixa Dei gratia intelligere ceperit dicta & facta Prophetarum, nihil ei proderit, quod videatur voces eorum & opera proferre. *Iuſt. Mart. Dial. cum Tryph.* Acutum ingenium non conducit ad melius & facilius credendum fide divina ——Nam actus ejuſmodi fidei eſt ſupernaturalis etiam quoad ſubſtantiam. ——Noſter intellectus non elicit ejuſmodi actum, niſi juxta quantitatem & proportionem luminis infuſi. *Gant. in 1. Diſp. 72. n 12.*

intention, to discern them, we ascend above Sence unto Reason, and see them with our Understandings. And now proportionably if we ascend higher to divine heavenly, and spiritual mysteries, we must have a divine, spiritual, and heavenly knowledge, whereby to discern them. For the [c] natural understanding doth perceive them no no better than the ear doth the reason of sounds, or the nose the reason of smells, and summarily, the the senses do the things of the second intention. [d] Surely the eye hath not seen, nor hath the ear heard these heavenly things: that is, neither meer natural seeing, nor meer natural hearing, can give us the true knowledge of them. [e] Yea, the heart of man, that is, the natural reason of a natural man, doth not rightly discern them. But to know the things of God, there must be a mind given from God; even a spiritual mind to discern spiritual things. If a learned Mathematician will teach a child the secrets of his skil, he must not only give him his rules, but his understanding. Now there is infinitely more odds between the great Teacher of heaven and the most rational man on earth, then between the most learned teacher on earth and the lowest learner. Neither in this heavenly School, between the Supreme Teacher and his earthly Scholars, is only a difference of degrees, which I call a difference of quantity, but also a difference of quality. For fithence the fall of man, the knowledge of man is grown carnal; his wisdom is a fleshly wisdom, and his understanding is grown heterogeneal, and of a different nature and temper; yea, not only different and strange, but cross to the divine Wisdom and the mysteries thereof. Therefore the great Teacher of souls, seeing our need, according to that need, gives his Learners and Disciples a new and heavenly understanding, to discern, and discerning to approve as most true and real, divine and heavenly objects. With giving us the things of God, he gives a spirit to discern and savour the things given us of God: with the things of Christ, he gives us the mind [f] of Christ. And now having spiritual understanding, spiritual things appear to us in their right shapes, and seem such as they are. And while to those whose teaching doth not ascend above the earthly Academie, spirituall things are things not seen, their inward as well as their outward Eye not discerning them; to the spiritual man taught of God in the highest Academie, they are seen spiritually: and he seeth not only that they are, but what they are, and they are truly that which he seeth them to be.

[c] Quando anima nostra intellectualibus ad intelligibilia movetur, superflui quidem sunt sensibilium sensus sicut & intellectuales virtutes quando anima Deiformis facta, per unctionem ignotæ, inaccessibilis lucis lumini se immittit. *Dionys. Areop. de divin. nom. Lect.* 9. Intellectuales virtutes nostræ naturæ, sicut rationis usus quidem, quando anima nostra, Deo conformata immittit se rebus divinis, non immissione fidei scilicet per quod divinum lumen ignotum & inaccessibile seipsum nobis unit & communicat. *Aquin. in Areop. locum.* Omnis virtus creatæ naturæ habet terminos suos. Non enim potentia visiva potest aliud cognoscere quam lucem & colores; nec auditiva præter sonos; nec intellectus noster potest naturaliter aliud intelligere, quam naturalia, & ea quæ per naturalia quocunque modo cognosci possunt. Sicut ergo potentiæ visivæ, de sonis nullum potest dare judicium, nec auditivæ de coloribus, ita nec homo animalis, hoc est talis, qui caret lumine supernaturali, potest de spiritualibus certum judicium dare. Quia autem spiritualis habet lumen, quo supernaturalia cognoscuntur, potest de eis recte judicare. *Bernard. de Spir. & lit. cap.* 9. [d] 1 Cor. 2. 9. [e] Jer. 13. [f] Novo oculo, novâ aure, novo corde quæcunque videt, & audiri possunt, sunt per fidem & intelligentiam comprehendenda, spiritualiter dictantibus, audientibus, agentibus, Domini discipuli. *Clem. Alex. Strom. lib.* 6. Capite Christum est per alium enim videmus, audimus, & loquimur. *Irenæus. lib.* 5. *cap.* 17. [g] Nos spirituales sensum Christi habemus, id est, participes facti summæ scientiæ Christi, per acceptionem Spiritus Sancti; & ideo animales homines, vel Pseudo-Apostoli, non judicare non possunt, qui sensum Domini non habemus quem illi ignorant. *Ambros. in 1 Cor. 2.* Sancta Spiritus profectus illuminatio, quem qui possident, possunt cum Paulo dicere, nos mentem Christi habemus. *Basil. in Psal.* 48.

CHAP. III.

A second benefit of the Heavenly Academie. The attaining of Heavenly things after they are known.

NEither is there only a new knowledge given us in the heavenly School, by which we may truly and rightly see the things of God, but there is a new vertue infused into us, by which we may receive and enjoy them. If only a light and sight had been given us, by which we may clearly see and know the excellent things which God hath prepared, but had no power to receive them, our sight and knowledge of them, might serve as a light, whereby to see their excellencie, and our own misery. For then should we only see an happiness, from which our selves are excluded. But God, rich in mercy, and who worketh his Work from end to end, teacheth the Will to receive, as well as the understanding to see. He gives not only an eye to behold, but a hand to receive celestial riches. It is a poor and beggerly speculation, to know the riches, the preciousness of Jewels, the value of Pearls, and in the mean time, by having none of them, to suffer extremities of penury and want. But our heighest Teacher not only sheweth us the treasures of his Kingdom, but teacheth us to take them, and so maketh us truly and really rich, And they are not in themselves meer words, and bare imaginations, but [a] realities, enduring riches, true and solid substance, which the heavenly Teacher by a new light discovereth to us; so neither are they presented to us as bare sights, shews, and spectacles, but they are really made ours, by the teaching of our wills and affections to apprehend and receive them. Christ Jesus, the precious Pearl of the Gospel, in whom are hid all Treasures of blessedness, anointing our eys with his ointments, appears to us as the faireſt of men; and annointing our hearts with his ointments, fills our hearts with such love to him, that we are drawn to run after him; and running after him, we overtake him, and overtaking we are married to him: And being married to him, Christ our Well-beloved is ours; and if Christ be ours, all things with him are ours also. In him we have blessings of the highest nature, and more immediatly flowing into us from the Creator: remission of sins, peace with God, communion with God, conformitie to God, a spiritual sonship, an inhabitation of the Spirit, an earnest of an eternal inheritance, a joy unspeakable and glorious, a power of godliness, the hidden Manna, fore-tasts of blessedness, the kisses of Christ Jesus. Such invaluable treasures, and glorious riches are taught us, and given us by teaching, when God is our Teacher, and we are taught of God. Whiles he calls on us without with his outward Word, to open our mouths wide, he calls, moves, and teaches us within with his operative word, so to open them, that they are filled with these

[a] *Prov.* 3.14. *Prov.* 8.18, 19. and vers. 21. [y] *Substantia permanens.*

theſe good things; yea with Himſelf, who is Godneſs it ſelf.

This is a leſſon which is only taught in the heavenly School; for none can come to Chriſt, but he whom the Father draws by his heavenly teaching: if we aſcend not up to the heavenly Academie, & get up above the teaching of men, unto the teaching of God, our hearts will never throughly learn this leſſon of happineſs. The baſeneſs and ſenſuality of mans heart will lye down below the due eſtimation, price, and love of theſe pearls; and not ſuffer it to open itſelf, though it be to a Saviour bringing bleſſedneſs with him. It will not give a meſs of temporal profit, preferment, or pleaſure, for an heavenly birthright, and a glorious inheritance. It will account it the chief learning, to learn ſome new promotions, lands and lordſhips: and no wonder, for it takes only viſible things for reality, though theſe be but temporal, and periſh with the uſing; and though the things not ſeen are an enduring ſubſtance for all eternity. But the ſcholars taught in the School of Chriſt, account it their chief learning to learn, and by learning to receive Chriſt with his bleſſings and bleſſedneſs: whom the more they thus learn, the higher are they eſteemed and placed by their Maſter, who is Truth it ſelf, in the School of bleſſedneſs.

Chap. IV.

A third benefit of the heavenly Academie; knowing by taſting.

THere is yet another eminent, and tranſcendent learning given us by our heavenly Teacher in his higheſt School, and that is, a myſterious and ſecret, yet an aſſured, evident, and exceeding delectable knowledge, ariſing from experience and taſte. By the firſt teaching, we rightly ſaw the things of God preſented to us by God. By the ſecond we were taught to receive and poſſeſs them. By the third, after we have taſted thoſe heavenly things whereof we were poſſeſſed, from this taſte there ariſeth a new, but a true, lively, and experimtntal knowledge of the things ſo taſted, And indeed this is a knowledge [a] which no art, eloquence, or expreſſion of man

[a] Sicut mellis natura non adeò verbo perſuaderi ſis. qui minimè ſunt experti, quantum in ipſo guſtu cognoſci poteſt; ſic nec ſcientia verbi ſpiritus clarè præcepta, aut doctrinis tradi poterit. Non enim niſi veritatis dogmata, penitus probantes propria experientia, Domini bonitatem deprehendere poſſumus. *Baſil. in Pſalm.* 33. Accipe quod ſentitur, antequam dicitur; nec per moras temporum longa cognitione colligitur, ſed compendio gratiæ momentaneæ hauritur. *Cyprian. Epiſt.* 4. Nihil poteſt aliter affecto cognoſci, quàm experimentaliter, ab eo qui per eam afficitur; quam experimentalem affectionis cognitionem, non poteſt eam habens, in alterum verbis quibuſlibet infundere, niſi ſimiliter affectus ſit alter ille, Quoniam ſolus novit (prout in Apocalypſi ſcribitur) qui accipit. Propterea vocatur Manna abſconditum. Expletis eſt perſpicuum, in illo qui novit dulcedinem mellis ſolum per doctrinam, ſicut Medicus totus infirmitatis dolorem. Hæc autem dulcedo gustante, hic dolor ob ægrotante, aliter & longe plenius cognoſcuntur. *Gerſon. de medit. cordis cap.* 4. Primitias Spiritus habentes, quid ſit hoc abſconditum Manna ignorare non poſſunt, quis hoc guſtando, potius quàm legendo vel audiendo, didicerunt. *Thom. Camp. Ep.* 1.

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can teach us. For even in natural fruits there are certain reliſhes, and, as I may call them, Idæa's and characters of taſtes, which nothing but the taſt it ſelf can truly repreſent and ſhew unto us. The Weſt-Indian Piney cannot be ſo expreſſed in words, even by him that hath taſted it, that he can deliver over the true ſhape and character of that taſte to another, that hath not taſted it. And yet have we other fruits, that by ſome kindred may ſeem to counterfeit ſome lineaments of that taſte. But no earthly things can in any degree give us the true taſte of the heavenly; but the heavenly are left to be known by their own taſte. The Scripture therefore uſeth earthly things that by them we may aſcend above them; and that not finding in earthly things what the heavenly things are, we may aſcend up to the heavenly things themſelves, by taſting truly to know them. In one place we are told, That Chriſts love is pleaſanter than wine; and in another, That the Laws of God are pleaſanter than Honey; Here by the pleaſantneſs of wine we do not learn the true ſhape of the pleaſure of Chriſts love: for this is another kind of pleaſure, than the pleaſantneſs of wine: Neither in the ſweetneſs of Honey do we truly ſee the ſweetneſs of Gods Law; for it is a different kind of ſweetneſs which the ſoul taſteth in the Law and the body taſteth in honey. Yea, the very Manna it ſelf which was viſible, doth not give the true taſte of the hidden and inviſible Manna; but it is ſtill hidden, except it be known by [b] taſting, as the new name is not known, but by him that hath it. Therefore the joy of the Holy Ghoſt is indeed unſpeakable as well as glorious; becauſe he that hath it cannot ſo expreſs it, that another who hath not felt it, may learn and know it. There is a taſte in the grace and love of God, which no man can ſee but by taſting; and by taſting it may be ſeen. There is a peace of God, which paſſeth all underſtanding; which though the underſtanding of him that hath it do not fully comprehend, yet it doth in ſome meaſure apprehend and know the ſweetneſs of it by taſting it. But the true knowledge hereof cannot be delivered [c] over by the greateſt Doctor on earth in picture and repreſentation. Therefore the high and heavenly Teacher (by the Pſalmiſt) firſt calls on us to taſte, and after to ſee, even to get that ſight and knowledge which is gotten only by taſting. By taſting the things themſelves, God teacheth us to know what the things are; and the more we know them, the more we ſhall love them; and the more we love them

b Guſtate, inquit, & videte. Profectò qui ſacroſancta divinarum rerum diſciplina initantur, permagnificas ipſarum recognoſcent gratias: & excelentiſſimam celſitudinem ac magnitudinem participatione ſpeculantes, cœleſtia Divinitatis beneficia gratè laudabunt. *Dionyſ. Areop. Hier. Eccleſ. cap.* 3.

c Quare autem hoc nomen nemo ſcit niſi qui accipit? Videlicet, quia nominis hujus ſcientiam, non alienum extrinſecus documentum, ſed proprium intrinſecus efficit experimentum. Inflati & tumidi ſciant; ut ſibi ſcire videantur quantum volunt, ſive quantum poſſunt, hujus tamen nominis ſcientiam conſequi non poſſunt: Scriptum eſt enim; Hæc cogitarunt, & erraverunt, excœcavit enim illos malitia illorum, & neſcierunt Sacramenta Dei. Nemo ergo ſcit dignitatem ſive ingenuitatem nominis hujus, quo nominamur, vel ſumus filii Dei, quantumcunque ſciat, ſive buccis ſonantibus perſtrepat (ut ille Ariſtoteles, ſive omnes Ariſtotelici) relationem patris ad filium, ſive filii ad patrem, niſi quem ſpiritus adoptionis regenerando Filium Dei Patris effecerit, & ipſa regeneratione, ſcientem hujus rei, doctumque ſuo tactu perfecerit, *Rupert. in Apoc. cap.* 2. c Ea quæ in contemplatione ſancti viri intuentur & guſtant, nec ſcribi poſſunt. *Savanar. Proem. Expoſ. 4. in orat. Dom.* Nunquam aliquis Intelliget verba Apoſtolorum & Prophetarum, quamumcunque illa reſonet exterius, ſi non imbiberit affectum ſcribentium. Neque enim aliter conceptus eorum verborum in animo generabit. *Gerſon. de Theol. Myſt.* Innumeræ ſunt aſſertiones talium concordiſſimè dicentium Theologiam myſticam per experientiam intimam colligi, eam quoq; longe ſublimiorem, & ultra quam dici valeat, jocundiorem, ſapidiorem, & perſpicaciorem exiſtere ſupra cæteras cogitationes ab extrinſeco venientes. *Id. ib.*

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the more we ſhall taſte them; and the more we taſte them, the more we ſhall know them. And thus ſhall we run on in an [d] endleſs circle of taſting, loving, and knowing, which grows ſtill greater, the more we round it.

Let it alſo be obſerved, that this knowledge thus taught of God, doth give ſuch an aſſurance of underſtanding, concerning the things thus known, and doth ſo ſeal upon the ſoul the truth and excellencie of them, that all objections, trials, and tentations, cannot blot out the ſtamp and character of this ſeal: but the ſoul will ſtill anſwer, That againſt taſte there is no diſpute. And with the Apoſtles: we cannot but teſtifie what we have ſeen and known by taſting.

There is yet another knowledge taught by God in his heavenly School, which though it ariſe not from the very taſte of ſpiritual things, yet it ariſeth from the ſoul, having ſoundly taſted of Gods Spirit, and being throughly affected with it. When the ſoul is inwardly bedewed and (as it were) written upon by the Spirit, there will ariſe from this writing, and the vertue of this heavenly dew, an unknown kind of knowledge, which cannot be taught by man; yea, [e] the man himſelf that knows it, cannot teach it to himſelf before he knows it: but rather knows it firſt without himſelf, and then teacheth it to himſelf by this knowing it. The ſoul being ſteeped and affected by the Spirit doth erect, deliver, and ſpeak to the ſoul hidden truths, which before ſhe ſaw not, nor could ſee by the meer magiſtery of man without, no not of her own man within. Yea, this teaching of the affection is ſometimes ſo pregnant and powerful, that though the head being captivated by humane reaſon ſubject to error, or by the prejudice of education, do hold and maintain an evil tener, yet the heart ſhall even then, by the Spirit, indite a good matter, contrary to that evil error which the head maintaineth. And no wonder; for if by the firſt writing in the heart at the [f] creation (though now much blotted by the fall) yet there are ſtill ſome parcels of an inward teaching, contrary to that which the head or wit of man, miſled by outward teaching, doth maintain: Then much rather in the new-writing of Regeneration may be impreſſions of truths, which may breath, break, and ſpeak out when the ſoul is ſtrongly heated, affected, and animated by the Spirit. And thus may ariſe up a new diſcovery of truths not known before; yea, perchance

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d Et tradit prius menſuratam claritatem, poſtea illis ſicut guſtantibus lumen, & magis deſiderantibus magis ſeipſum immittit, & abundanter ſuperfulget, quoniam dilexerunt multum; & ſemper extendit ipſas ad anteriora. *Dionyſ. Areop. de Divin. Nom. Lect.* 4. Sic quadam circulatio attenditur, dum ex lumine creſcit luminis deſiderium, & ex deſiderio auctо creſcit lumen. Circulatio autem, ſecundum ſuam naturam, perpetua eſt; & ſic ſemper divinum lumen extendit animas ad anteriora. *Aquin. in locum Areop.*

e Attende in ſpirituali matrimonio duo eſſe genera parientis & ex hoc etiam diverſas ſoboles, ſed non adverſas; cum ſanctæ matres aut prædicando animas, aut meditando intelligentias pariant ſpirituales. In hoc ultimo genere interdum excedituꝛ, & ſecediturꝛ etiam a corporeis ſenſibus, ut ſeſe non ſentiat, qui verbum ſentit. *Bern. in Cant. Serm.* 85. Affectus charitatis Deo indiſſolubiliter inhærens, & de vultu ejus omnia judicia ſua colligens, ut agat vel diſponat exterius, ſecut voluntas Dei bona, & bene placens, & perfecta dictat el interius, &c. *Idem de Nat & Dign. Amor. Divin cap.* 8. Quamquam illi ipſi ſancti aliquando inter diſputandum aliter locuti ſunt, ſicut video omnibus accidiſſe, ut alii ſunt dum verbis aut diſputationibus intenti ſunt, & alii dum affectibus & operibus. Illic dicunt aliter quam affecti fuerunt ante; hic, aliter afficiuntur quam dixerunt ante. Ex affectu vero potius quam ex ſermone metiend ſunt homines, tam pii quam impii. *Luther. de Serv. Arb. cap.* 53.

f Ethnici non credendo credunt *Tertu. de Carne Chriſti, cap.* 15. Magiſtra natura anima diſcipula; quicquid aut illa edocuit, aut iſta perdidicit, a Deo traditum eſt, Magiſtro ſcilicet ipſius Magiſtræ. *Tertul de Teſt. Animæ, cap.* 5. Lucretius oblitus quid aſſereret, & quod dogma defenderet, hos verſus poſuit: Cedit item retro de terra quod fuit ante in terram: ſed quod miſſum eſt ex ætheris oris, Id rurſus; cœli ſulgentia templa receptant: Quod ejus non erat dicere, qui perire animas cum corporibu diſſerebat. Sed victus eſt veritate, & imprudenti ratio vera ſurrepſit. *Lact. Inſtit. lib.* 7, *cap.* 12.

contrary to that which before was thought to be known and accordingly believed. And theſe doctrines of the Spirit in our ſelves and others, ſhould be carefully noted and gathered into a treaſury, by all that receive the love of the truth. For even among thoſe that err, ſuch truths being found, they are precious in themſelves; and withal of undeniable authority againſt the [g] errors of thoſe, by whom they were uttered. And indeed it may be, the truths which ſome inwardly know and beſieve, may be imputed to them rather then the errors which they outwardly received, and do outwardly, and in a kind of external ignorance maintain. But howſoever, very precious they are found; and very often oraculous Deciſions and Reſolutions; and may add to the ſtock of knowledge in the lower Schools, who cannot give this knowledge, but may receive it from the higher. For indeed, not ſo much man doth teach this knowledge as God: who not only teacheth man without man, but ſometimes more than without him, becauſe againſt him.

[g] In omni fere controverſia ab his ego provoco ad hos; ſed ut illa mulier à Cæſare dormiente ad Cæſarem experrectum —— Illic veritatem oppugnare iſti voluerunt: hîc, veritas voluit ſe ipſa defendere. *Epiſ. Mort. Apol. part. 1. Lett. Cathol.* Cum in quibuſdam improbant, quod in aliis approbant, in his accuſantur, in illis contra ſe teſtimonium dicunt. *Aug. contr. Epiſc. Parmen. lib. 3. cap. 4.*

Chap. V.

A fourth benefit of the Heavenly Academy; teaching to teach.

THere is yet a fourth excellency of the higheſt Academie, and it is this; That the Doctor of that Chair teacheth men beſt to be the beſt Teachers. And this being the ſcope of moſt of thoſe that ſtudy Divinitie in the lower Academies; for this ſhould they chiefly, though making uſe of the lower, paſs up and aſcend to the higher: for the higher hath herein divers advantages above the lower.

Toward a general diſcoverie hereof, we may take notice, That Chriſt Jeſus when he aſcended up on high, and received from his Father all power both in heaven and in earth, did undertake the building of his own Church. And for the perfecting of this holy building he ſent down gifts unto men, by which they were made able and skilful Builders. And no doubt theſe are the beſt and moſt able Teachers, whom Chriſt the great Lord of the building doth enable to teach, and to build by teaching. And indeed if Chriſt hath enabled that number, which he hath deputed for this building, how can any man think that he is a fit and kindly builder, except he be of

Eph. 4. 7, 8, 11, 12. 1 *Cor.* 3. 9, 10. &c.

that [a] number whom Christ hath thus enabled? The gifts which Christ gave, are those that should perfect the Saints, fulfil the work of the Ministrie, and edifie the body of Christ. Wherefore the Giver of those gifts being gone up on high, let men also lift up their eyes on high for those gifts. And as the Disciples staied in Jerusalem, until they were endued with the power of teaching from on high: so let men that stay in the lower Academie, in their stay, earnestly seek to receive a power from on high. Let them not wholly look downward, as if from thence they could receive the gifts that are given from above. Indeed looking downward they may see the gifts that are come down upon others (though not upon themselves) and they may pick up the crums that fall from the Tables of these Masters: and making up these into loaves, they may give them to the hungry. But it must needs be confessed, that this is a lower kind of ability in teaching, seeing that which lends to this must needs be the higher; the borrower here also being a servant, and therefore inferior to the lender. And it seems, that not so much these, eas they that received those gifts from on high, do build by these. But those that receive gifts from an high, either take not all at the second hand, but somewhat at the first; or if they make use of things formerly taught by the gifts of others, they do (as it were) quicken and enlive them by their own gift, and so send them forth newly animated by the same Spirit which spake them. Yea, by the Spirit they often make them not only to live, but to grow to a greater measure of light or heat, by enlarging them unto more instruction, or kindling them unto a more incentive excitation.

But if we will yet take a more punctual notice of the excellencies of this heavenly teaching of Teachers, we may take a more particular survey of some eminent abilities given with the gifts of the highest Teacher.

A first is, a spiritual and divine [c] light given commonly in an eminent and more than ordinary measure, to those that are enabled and taught from above to be spiritual Teachers. God who commanded light to shine out of darkness, shines in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. They receive light, that they may turn others from darkness to light, & shew them the way of peace, which by this light they have discovered. They have an *Vrim* from an high; and a spiritual light and sight, by which they become eyes to the blind, and a light to them that sit

[a] Tremo potius quam dico, ne in immensam abyssum abeat navicula, & desit spiritus. Da enim mihi navim vacuam, gubernatorem, nautas, funes, anchoras, omnia disposita, & nusquam esse spiritum venti, nonne tardat, omnis quamcunque est apparatus, si desit operatio Spiritus? Ita fieri solet, licet sit sermonis ampla supellex, & mens profunda, & eloquentia, & intelligentia, & non adsit Spiritus sanctus otiosa sunt omnia. *Chrys. de Spir. sancti.* In Theologicis veritatibus scelendis & colligendis, duo genera gratiarum per Christum agnoscere debemus: unum quidem quod per merita & gratiam ipsius habuerimus principia nostræ fidei, ex quibus illas veritates collegerimus; alterum quod ex illis recta ratiocinatione procedentes, mysteria nostræ fidei explicemus, & defendamus, & inde veritates Theologicas ad ædificationem Ecclesiæ probemus. Et hæc est gratia per Christum, de qua loquitur Paulus ad Ephes. 4. Dedit alios Pastores & Doctores. Hæc autem gratia dicitur a Paulo, donum prophetiæ, 2 Cor. 14. cum appellat Prophetas eos qui mysteria interpretantur. *Vasquez 1 2æ. Disp. 188 cap. 2.* [b] *Ephes. 4. 12.* [c] Vt in Solis radiis, tenuiores, simpliciorescque substantiæ primæ, influente luce replentur, sicque exuperantem lucem in subsequenter, Solis vice transfundunt; ita non sine periculo divinis in rebus quibuque, si alius Ducem præstare præsumit, qui non per omnia evaserit simillimus Deo, & ab inspiratione judicioque divino fuerit gubernator declaratus. *Dionys. Areop. Eccles. Hier. cap. 3.* Sanctis Doctoribus ea quæ in sacra pagina continentur occulta, primum per divinam gratiam aperiuntur quæ postmodum vel per ipsos, sive per alios, populis manifestè prædicantur. *Richa. de Sancto Victore in Apoc. lib 7. cap. 10.* Et nunc & semper adhibendus sit Spiritus, per quem solum Deus & intelligitur, & exponitur & auditur. *Greg. Naz. Or. 1. Eng.*

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in darkneſs. The great Shepheard of ſouls, and Maſter of the higheſt School, doth not ſend out from his School the blind to guid the blind, that both may fall into the ditch; but he makes ſhining and burning lights, that they which ſee them may not only rejoyce in their light; but be led by it to the enjoying of the ſupreme and ſoveraign light, in the viſion of whom is perfect bleſſedneſs.

And he that hath this light hath the key of Knowledge; by which he can open the myſteries of ſalvation, and diſcover the Counſels of God, and ſee the mind of Chriſt, and find out wonders in Gods Law. He pierceth into the inward vein of the Word, and (as it were) lets it blood, and cauſeth to ſpring from it a ſtoud of doctrine: whereas the ſame Word to another that hath not this light, ſeems like the Rock whereof it was ſaid, *Shall I fetch you water out of this Rock?*

And the [b] doctrine flowing from this light of the Spirit, is moſt fit for ſpiritual buildings; * ſpiritual things being fitteſt for ſpiritual, becauſe moſt connatural; yea, becauſe it flows from an infuſed gift (in a ſpiritual ſenſe) it may be ſaid to be moſt [c] natural; and becauſe moſt natural, moſt effectual.

Secondly, from this higher Academy comes that ability of teaching, which teacheth by doing. There is a teaching by word, and a teaching by converſation; and if this latter be required of women, much more of thoſe men, who are the Teachers and Fiſhers of men. [d] They that teach by word only, ſeem to build with one hand only; they that teach by word and example, build with two hands: but they that teach by word and deſtroy by example, do build with one hand, and pull down with the other. And certainly, if they deſtroy what they build, they are great treſpaſſers and fooliſh builders. St. *Paul* ſhews himſelf a wiſe Maſter-builder, while he makes himſelf a pattern of his own doctrine; and being a follower of Chriſt, calls upon his flock to follow him, as he follows Chriſt. He calls upon them to do, not only what they have heard, but what they have [e] ſeen in him: and ſee what follows ſuch teaching, and ſuch learning: the God of peace ſhall be with you.

And this teaching by pattern doth he deliver over to his ſpiritual poſterity; for he calls upon *Timothy* his ſon (and by him upon his ſon ſons, even the ſons of [f] *Timothy*) to be a walking Word, and a viſible Doctrine, even a pattern to Believers, both in word and converſation.

True it is, that the people ſhould do as the Teachers ſay, and not as they do, when they lay Chriſts ſpiritual words, and do their own carnal works. But ſuch is the corruption of fallen man-kind, both in ſight and affection, that in ſight it rather looks on our wordly-viſible works, than inward, inviſible, and ſpiritual words; and in affection

* 1 *Cor.* 2. 13.

b Multo nobilior eſt illa doctrina, quæ de ſurſum ex divina influentia manat, quam quæ laboriosè acquiritur humano ingenio. *Thom. Kemp. de Imit. Chriſt. lib. 3. cap. 30. Item cap. 44.* Ego ſum qui doceo hominem ſcientiam, & clariorem intelligentiam parvulis tribuo, quam ab homine poſſit doceri. Cui ego loquor, cito ſapiens erit, & multum in Spiritu proficiet. —— Ego ſum qui humilem in puncto elevo mentem, ut plures æternæ veritatis capiat rationes, quam ſi decem annis ſtuduiſſet in ſcholis.

c Qui gratia Dei & charitate plenus eſt, ſi verba ſua profert ab illa

ſtrina, id eſt, ut gratia & charitate ſubministretur, dicitur loqui a Spiritu Dei, non artificialiter. Sed ſi careat gratia & charitate, & verba juſtorum in medium proferat, artificioſe dicitur potius loqui quam ex Spiritu Dei. Item, ſi artifices vellent ſua artificialia opera facere naturalia, non eſt dubium quod hoc facerent. Unde videmus quod conantur abſcondere artem. —— Oratores & Poetæ qui artem ſapientiæ parum prudo groſſunt: ſimiliter Prædicatores qui arte utuntur, nullum fructum faciunt. Sed Apoſtoli & alii Prædicatores, qui verba promulgant per Spiritum Dei, totum mundum converterunt. *Savanar. de Simp. vita. lib. 3. cont. 1. & 2. & 2 Pet. 3. 1. & Phil. 4.*

d 2 *Tim.* 4. 22. e *Tim.* 2. 2.

it is more apt to follow carnall examples then heavenly Rules. And this being a pestilence, where with mankind is apt to be infected to death, how fearfull is it to bring such a plague into a flock?

But on the contrary, a holy life joyned to sound doctrine, is a sound intuitive testimony and martyrdom of the doctrine. Such a life commends the doctrine to the belief and love of men. It perswades a possibility, and shewes a facility of doing it. What we see done, we think may be done, and when we see a pattern before us, we do it much the more easily and perfectly. Now that Teachers may be such patterns of light inwardly burning, and outwardly shining, let them repair to the Father of lights, who from this higher Academie, baptizeth with that fire, which not only kindleth light in the soul of his Messengers, but makes his Ministers a flame of fire. And, if thus kindled from above, with holy *Barnabas*, they be good men, full of faith and the Holy Ghost, that which followed then, may be hoped will follow now, much people shall be added to the Lord.

Acts 11.24.

Thirdly, the highest Schoole, and no other, teacheth the Art of Divinity, which being learned, doth give an excellence and Crown to the ability of teaching. There is great odds between an experienced, and a meerly-contemplative Captain. And if the great Captain of our salvation learned experimental obedience by the things which he suffered, and by his sufferings experimentally tasted and known, knows how to take due notice, consideration, and compassion of those that suffer: how much advantage may we think is added to his Under-Captains, by their experience in the Christian warfare? An heavenly Teacher with St. *Paul*, having run the race of of Christianity, through honour and dishonour, through evil and good report: as unknown, and yet known; as dying, and yet living: as sorrowful, and yet always rejoycing; as having nothing, and yet possessing all things: such an one (I say) when he meets with souls in the like estates of honor, or dishonor, and the other differences incident to a Christians life, he can presently out of his own experience draw forth lessons of direction, reproof, or consolation: yea, out of his own experience he can almost fore-prophesie events, and fore-tell issues out of temptation. And indeed, as in other states of soul, so especially in the case of a broken spirit, experimental Teachers have an high and eminent advantage. For such an one looks back to his own soul, and there reads the story of it imprinted by experience, and from thence tells the distressed soul, both the cross which she endures, and the joy set before her. He talks with the troubled soul in her own language, having throughly learned it in this high School of experience: and when the grieved soul doth but hear the Teacher speaking this language, she is revived, yea, when she hears him speak so truly of the grief, she believes it is possible, and perchance likely, that there may be truth in his comforts: yea, it is no small comfort to the distressed soul, by such infallible and evident descriptions, to find and hear one that hath been in the like distress wherein she is now afflicted. For one of their greatest terrors ariseth hence, that none

2 Cor. 6.8,9.

was

was ever in their case; and that the Almighty hath singled them out from all the world, to be the very marks of his Arrows. Beside, when these men bring consolations for tribulations, they bring sure and sound ones; for they bring every one of them with a *Probatum*. They can name the man that was cured by them, and say with the Psalmist; This poor man cryed unto the Lord, and thus was heard, comforted, and healed. With St. *Paul*, they comfort others with the very same consolation wherewith themselves have been comforted of God. Thus this skill of experimental Divinity gives an advantage of knowledge, and not of knowledge only, but of confidence to the Teacher; for he sayes what he knows: and on the other side, it gives an advantage of trust and comfort to the hearers.

But the inexperienced man, when he comes to a soul set on the rack of a tortured conscience, and there uttering the fearful expressions of a terrified mind: this distressed soul is a Barbarian to him, and he is a Barbarian to her. She speaks what he understands not, and he cannot speak to her in a language which she can comfortably understand. But this Teacher is often of the same opinion concerning this troubled soul, which Christs carnal kinsmen had concerning him; They sent out to lay hold on him, saying, He is beside himself. *Mark 3.* And no wonder, for they never saw sin in the true ugly shape of it: they were never upon Mount Sinai, neither did they there hear the thunders and lightnings of the Law against sin; and therefore they are not like *Moses*, who did quake and tremble. Yea, this quaking and trembling is so strange to them, as they ask with wonder of these amazed souls: Why did ye skip as Rams, and tremble as little Lambs? To whom it may be answered; It was at the presence of God in Sinai.

Again, on the other side, when the time is come, wherein God calls out, Comfort ye, comfort ye my people: there is no balme in their Gilead, there is no oyl of Joy in their Lamps: they have not had the fore-going tribulations, nor the following consolations: therefore if they would give consolations, they must be borrowed ones (like the axe of the young Prophet) and not the very same by which themselves have been comforted of God. Yea, commonly for want of experience, they know not the Crisis of a soul, nor when the soul is upon a turn, and is come to the season of receiving consolation. They know not the hour of our Saviour, when he is ready to turn the water of tears into the wine of consolation. And therefore such an one often misplaceth his spiritual Physick, and gives restoratives to a soul not throughly purged from the love of sin, or while the fit is upon the soul: when it were more fit to weep with them that either do, or should weep, and by that agreement in weeping, to draw the mourning soul to a second agreement, ever to rejoyce with him that rejoyceth. For this is the wisdom of a Teacher, experimentally taught from above; and this wisdom is justified, and in high estimation with all her children.

Fourthly, from the heavenly School descends a mighty, active,

and

and main advancement of teaching; and that is a storge, or natural affection, given to a Teacher. There is a gift of love infused by God into the heart of a Teacher, by which he is taught of God to love his Flock; and this love inflameth, constraineth, and teacheth him to teach. In Saint Paul we see deep impressions, and powerful expressions of this love: yea, we see him as a man all on fire with this love; so that for the love of souls, weariness and watching, hunger and thirst, cold and nakedness, perils and persecutions, are all but as stubble in his way: and the fire of love, which hath eaten him up, consumes them also, and turns them into nothing. He feeds his sheep sometimes at his own costs, and with an holy symony buyes the work of his own Ministery, and strains for an argument to approve it. For whereas he might call himself a Laborer, and so might plead for the wages due to his work, he calls himself a Father that thence he may fetch a reason of providing for his children. Yea, he doth not express his love only under this title of a Father, (though that character being well stamped on a Pastor, with the affections belonging to it, would make him actively and industriously careful for the good of the flock) but he descends into the lowness, and (as it were) the fondness of a Nurse: He softly handles and dandles, as a Nurse her children, and speaks half-words, low doctrines to them, when he sees they are not gone beyond milk, nor come to the digestion of stronger meat. Yea, he is so fervently affectionate to them, that he is willing to have imparted to them, not the Gospel of God only, but his own soul. And he adds the reason; because they were deare unto him. Hence we learn, That it is the dearness of the flock, which is the main spring that sets all on working. This is it which imparts the Gospel willingly, and not for constraint and lucre: This is it that makes a Teacher instant in season, and out of season. Briefly this is it which makes him with pleasure to undergo all labours, even from the watching of one hour, to the imparting of his soul or life. So that if you exhort a Pastor to visit the sick, you exhort him but to one duety; if you invite him also to comfort the weak-hearted, you invite him but to two; but if you could give him love, you give him a Spring and Incentive that would move him to these, and all other good duties. And this love is taught by the highest Teacher: for he is Love in the Fountain and all Love besides himself, is a stream of this Fountain.

1 Cor. 11. 23, &c.

2 Cor. 12. 14.

1 Cor. 3. 1, 2. Heb. 5 11, 12. 1 Thes. 2. 7, 8.

But on the other side, where this love is wanting, duties are not done at all, or they are done by pieces and starts; or they are done dully and coldly, and the doers of them are like the wheeles of Pharaohs chariots in the red Sea, they move very heavily. The fire of love is out, by which being inflamed themselves, they should impart heat unto others; and the zeal is wanting, by which they should provoke many. They have not in them the affections of Fathers, and therefore their flocks appear to them in the shape of bastards, and not of sons. Accordingly they often set them out, as some do their base children to wanderers, and such as will take them best cheap: or if they

they give them any food, their hearts go not with it, neither do they care whether it do them good, or they do grow and prosper by it. And though perchance one of these may act the part of a Lover, yet commonly it will shew like an artificial Scene; that only being for the most part proportionable, durable, and serious, which is natural.

Therefore take such an one as *Timothy* that naturally (and not, artificially) cares for the Church, and there is no artificial man that is like minded to him; for he takes care not only for some pieces, but for the whole estate of the Church. And he works not pieces of Gods Work, but the whole work of the Lord; yea, he works it as St. *Paul* did; and how he did it, we have seen before. And if you will see the root of it, look into his inside, and there you shall see the bowels of Christ Jesus. The bowels of Christ Jesus, that often would have gathered Jerusalem; as a Hen gathereth her chickens: the bowels of Christ Jesus, that accounted the gain of souls to be his meat and drink: the bowels of Christ Jesus, that have in them the greatest love to the flock: for greater love hath no man, then he that layeth down his life for his flock: These bowels are in Saint *Paul*: and therefore no wonder, if having received the bowels of Christ by the Spirit of Christ, he walk in the steps of Christ, while he walketh by the same Spirit of Christ. *Phil.* 2. 19, 20. 1 *Cor.* 16. 10. *Phil.* 1. 8.

Behold then here the most excellent way, even the way of love, which teacheth the Teacher, and directs him into all the ways of profiting his flock. And this teaching love is it self taught by the highest Teacher, whose name, and nature, and very being is love; and by whom men are taught to love one another; He it was, that did put an earnest care of the Church into the heart of *Titus*; and therefore he it was also, that did put the bowels of love into him, from which issued this care. And if thou hast the same bowels, thy flock will be thy children, and thou wilt be a father to them: in their reigning, thou shalt reign; they will be thy joy and thy crown now, and thy great rejoycing hereafter in the day of the Lord Jesus. Thou shalt come to him and say; Behold, I and the children whom thou hast given me. And he shall say to thee: Well done thou good and faithful servant, because thou hast fed, and loved these my lambs, thou hast loved me; and because thou hast gained many, rule thou over many Cities. 1 *Joh.* 4. 18. 1 *Thes.* 4. 9. 2 *Cor.* 8. 16. 2 *Cor.* 7. 15.

CHAP.

CHAP. VI.

Ways and means of admittance into the Heavenly Academie, and taking degrees in it.

BY that which hath been said it appears, that there is a higher Academy as well as a lower: and that the higher hath some excellencies above the lower. True it is, that though there be a difference, yet there must not necessarily follow a division: yea, much rather there should follow a conjunction; and he that is in the lower, should strive to be in both at once. And indeed this is a main business of this work, to conjoyn things which God hath not separated; and not to diminish, but to advance the lower, by lifting it up to the higher.

Now to ascend from the lower to the higher, there are certain stairs and steps, by which men usually go up and become Disciples and Pupills of the heavenly Teacher. A first step is that which should ever be first in intention, though last in assecution; A right end. When we come to God to be taught, we must propose an end worthy of God. A most perverse and base disorder it were, to make man the end of God: and much more confused and disorderly were it, to make God to serve man, in his service of some base lust: For then may he not only say, Thou hast made me to serve with thy sins; but, thou hast made me to serve thy sins. Thou putteſt God below thy sins, and putteſt thy sins to be thy gods. And how canst thou expect that God should by his teaching give thee an excellency above others, when thou by his own gifts dost intend to put, either his creature which he hath made, or sin which he made not, above him: and him infinitely below himself. Wherefore let not ambition make[a] worldly pomp (which thou hast renounced in thy Baptism) nor the pride of life, and outward preferment, thy end, but account and propose God himself before thee, as thy highest preferment, exceeding great reward, and all-sufficient end. Neither make earth the end of Heaven, nor put the god Mammon in the place of the true God, neither seek the gifts of his Spirit, that thou maist make money of them. This is a right, and withall a most base simony, and therefore prepare thy self to receive the answer which was made unto *Simon* thy father; Thou art in the gall of bitterness, and bond of iniquity; and thou art very unfit for a part and fellowship among the Disciples of the heavenly Teacher. Know that this high Academy is not a place for Prentices, therein to learn a Trade and Occupation for worldly gain, but the Teacher being the King of Heaven, he teacheth his Scholars to be Kings; even first to seek, and at last to attain an heavenly Kingdom. And earthly things are promised to be given as attendants upon this heavenly Kingdom. Therefore

[a] Non cogito in Ecclesiasticis honoribus ventosa tempora transigere, sed cogito me Principi Pastorum omnium rationem de commissis ovibus redditurum. *Aug. Epist.* 23.

Therefore as the Heaven is high above the earth, ſo let it be in thy thought and intention: make God thy end, who makes Heaven by his preſence to be Heaven. Deſire his gifts, to glorifie the Giver by them here, and to be glorified by him hereafter eternally in his heavenly Kingdom. But if thou make earth thy heaven, and this world thy god: this falſe heaven, and falſe god after a while will forſake thee, and the true heaven, and true God, whom thou haſt deſpiſed, will not receive thee. In the mean time expect no gift from God, except ſuch as the Quailes, which perchance may bring ſome food to thy luſt, but leanneſs and judgement to thy ſoul. If with *Balaam*, thou looke ſt out for Propheſies, that by them thou mighteſt gain the wages of unrighteouſneſs, though thou fall into a trance, and art enlightened, to make others ſee by thy light: yet thou thy ſelf art ſtill a child of darkneſs, and by thy light encreaſeſt thy own ſtripes; and being in the way of *Balaam*, art likely to come to his ways end, even a death among the unrighteous.

Yea, ſeek not the gifts themſelves for themſeves, neither make them their own end. It is a pleaſant thing for the eye of the body to behold the light of the Sun: but to behold a ſpiritual light, which ſhineth from the higheſt light, is farr more pleaſant to a ſpirit: yet muſt a reaſonable ſpirit know, that to behold the higheſt Spirit himſelf, is the higheſt pleaſure; and therefore theſe lower gifts of the Spirit are farr more valuable, for ſhewing us by their light the way to the ſight of the higheſt Spirit, than for the light it ſelf by which they ſhew it.

Wherefore it remains ſtill, that God be propoſed as the end of his gifts, whereof he is the beginning. God was his own end in the giving of them, and it is both thy duty, wiſdom, and benefit, to have the ſame end which he hath. If thou joyn with God in his end, it is moſt likely he will joyn with thee in the means and in the increaſe of them toward his own end. For God will not be wanting to his own end, which were to be wanting to himſelf. Therefore enlarge thy ſelf as much as thou canſt, in this intention of making God thy end, wherein the more thou increaſeſt, the more it is likely he will increaſe his teaching of thee, and the degrees of his gifts in thee. And according to thy degrees of grace, ſhall be thy degrees in glory: as thou haſt ſought him much in the gifts of his grace, ſo by them ſhalt thou find him much here, and much enjoy him hereafter in glory.

Chap. VII.

A ſecond ſtep: Denial of Mans wit and wiſdom.

He that will aſcend up to the Heavenly School, there to be taught of God, muſt leave mans carnal wit & wiſdom behind him, as *Abraham* left his Aſſes at the foot of the Mount. The wiſdom of man, ſaith St. *Paul* is fooliſhneſs before God; and the natural man diſcerneth not the things of God: therefore if thou endeavoureſt by thy natural wit to diſcern the things of God: thy labor is imployed rather not to diſcern them: thou maiſt perchance conceive, and after perceive baſtard, miſ-begotten, and falſe ſhapes of them: but the things themſelves, in their true ſhapes, thou doſt not ſee and perceive. The carnal wit ſeeth the ſhapes which it ſelf puts upon ſpiritual things, and not what they themſelves do bear, and indeed appear in, to a ſpiritual Eye. And ſurely if mans wit ſee, and by ſeeing teach it ſelf truly the things of God, what need were there of an heavenly Teacher? But becauſe thou art naturally blind to the things of God, and they are only ſpiritually to be diſcerned, therefore muſt thou go up to a ſpirit, to give thee a ſpiritual Eye-ſight, that ſo thou maiſt ſpiritually diſcern them. And when thou goeſt up, to get a ſpiritual mind of the great Father of Spirits, remember to put off thy carnal wit and wiſdom, which muſt be ſtript off before thou canſt put on the other. The keeping of thy natural and carnal wit is the keeping of thy folly; and this folly will caſt her own colour on the things of *God*, & make them ſeem folly to thee, or only wiſe in that colour which that caſts upon them. And this is a reaſon why the greateſt wits do ſtumble ſo often at the Wiſdom of God, upon which they behold the ſhape of folly, of their own ſetting on; and why they fall into errors, thinking to mend Gods Wiſdom by their wits, and why themſelves, though profeſſing themſelves wiſe, yet remain fools, even becauſe they think and profeſs themſelves to be wiſe. While they think their own wits to be fit inſtruments for the diſcerning of Gods Wiſdom, they not finding his Wiſdom to be wiſdom by their wits, they cenſure it to be folly; and therefore go about to correct it, which is indeed to pervert it. In the mean time it is the greateſt folly, which puts the ſhape and title of folly upon the greateſt wiſdom, and goes about to amend wiſdom with folly. And thus are theſe wiſe men taken in their own wiſdom; for their own wiſdom becomes a ſnare to them: and makes them firſt, and after takes them, as fooles. Yea, miſery and folly are met together in them, and that in a higheſt degree, while they ſee not, but cenſure and reject the moſt wiſe myſteries of

of God, which offer and preſent to them ſalvation, and eternal felicity.

Therefore let the heavenly Scholar put off his own earthly carnal wiſdom, and go up to God for a new Principle, even a new mind, by which he may truly ſee and know the things of God. The new world of Divinity muſt be begun in a man, as God began the old world, it muſt have nothing for a foundation; and when man is nothing in himſelf, then God will begin to create, and make him ſomething. This is that which Saint *Paul* ſaith, Let him be a fool, that he may be wiſe. For indeed, that which thou thinkeſt to be thy wiſdom, thou muſt put off, and make it vaniſh into nothing, being a fool in regard of that wiſdom; and ſo thou ſhalt be made wiſe in the true wiſdom. But this is not perfected at once. Therefore, as at thy firſt entrance into the heavenly Academy, thou muſt begin a denial, and annihilation of thy own wit and wiſdom, ſo after thou art entred, thou muſt ſtrive to continue and increaſe this denial: for though thou do in will and purpoſe put it off, and deny it wholly at firſt: yet in act it is not wholly put off, it being part of the remaining body of ſin, which hangeth ſo faſt on, that it cannot wholly be put off, untill man be diſſolved. But thou muſt ſtrive to get ground of it while thou liveſt; and the greater thy natural wit is, the more muſt thou ſtrive. For the greater it is, the more apt will it be to ſee reaſons by it ſelf, and without Gods teaching, which will fall out too often to be reaſons againſt Gods reaſons and wit againſt Gods Wiſdom. And the admiſſion of humane wit, againſt Gods Wiſdom, by ſome great wits, (that perchance firſt, in purpoſe or profeſſion ſubmitted to the Wiſdom of God) hath been the cauſe of many dangerous errors in the Church. I ſay, a mixture of mans wit with the Divine Word, hath bred Mules in Divinity, even confuſed, fooliſh, and miſhapen errors. But let the learner in this high Academy lay aſide his own ſight, which is blindneſs, and get from his Teacher that Eye-ſalve which may give him ſpiritual diſcerning. Let him keep his wit in a perpetual captivity, and paſſiveneſs to the Spirit of God: and beware that by no means he make that portion of Spirit which is in him, to ſuffer under the activity of his own carnal wit. But having received an Eye from God, let him ſee Gods matters with Gods Eye, and ſo ſhall he keep himſelf ſafe from error, and ſhall be led into the truth. For, a mind given of God, doth approve only the truth of God. And though in this life of imperfection, no man have ſo much ſpiritual light, as to diſcern all truth; yet the ſpiritual light, which every ſpiritual man that is taught of God receiveth, is ſufficient for the diſcovery, or diſcerning of ſo much truth, as may lead him like a ſtream to the Ocean and fulneſs of truth and bleſſedneſs. And for a preparation toward this fulneſs, let him work out, and endeavour, to perfect his own emptineſs: for the more degrees he gains of this emptineſs, the more degrees ſhall he receive of Gods fulneſs, even of his teaching grace, and his crowning for ever hereafter.

Chap. VIII.

A third step: Conformity to God.

Likeneſs draws love, and love cauſeth a communication of counſels: yea, love it ſelf is a likneſs to him who is Love, and thus love from love draws a partaking of ſecrets: when the heart and ways of man are [a] agreeable to Gods heart, then the heart of God is (as it were) great with that affection which longs to communicate: Shall I hide the thing that I do from *Abraham* (ſaith the Lord) ſeeing *Abraham* both keeps the way of the Lord, and will teach his children to keep it? The Pſalmiſt alſo profeſſeth, that he got many degrees of wiſdom, by his walking with God in the Laws of God, even by the conformity of his heart and ways to the Heart and Will of God, Thereby (ſaith he) I am wiſer than mine enemies, wiſer than old men; yea, wiſer than my Teachers. No doubt he had obtained his prayer of God: Lighten mine eyes, and I ſhall ſee wonderfull things in thy Law.

And as likeneſs is it ſelf a reaſon, that moves God to be thy Teacher, ſo it carries with it a ſecond reaſon: Where is likneſs and conformity to God, there is alſo a covenant with God: where the Law of God is ſo written in the heart, that by this writing the heart is framed according to Gods Heart, there is Covenant between God that wrote this Law, and him in whom it is written. God is his [b] Father and Teacher, and he is Gods Son and Diſciple. He ſaith plainly, thou art his ſon, and he ſaith truly, (his promiſes are Yea, and Amen) that thou art his Diſciple, for he promiſeth, that thou ſhalt be taught of God. And *David* upon trial, acknowledgeth the truth of this teaching, when he ſaith: The ſecret of the Lord is with them that fear him, and his Covenant, to make them to know it. He hath not only made a Covenant with them, but he makes them to know it; he doth both give it, and teach it.

Thirdly, there is a friendſhip between thoſe that are conformed unto God, and God to whom they are conformed. *Abraham*, the father of the faithful was called the friend of God; and the faithful children of *Abraham* called his friends. God is no complementer, and therefore if he allow them the term, he allows them alſo the truth of this friendſhip. Ye are my friends (ſaith our Saviour) if ye do whatſoever I command you. Now we know that a friend will tell a friend his counſels. So ſaith our Saviour, Becauſe ye are my friends, therefore whatſoever I have heard of the Father, I make known unto you.

Fourthly, there is a marriage between Chriſt and his Church, the Church in this marriage is one ſpirit with him, as in natural marriages,

[a] In quantum ad puritatem conſcientiæ pervenit, quantumcunque voluntatem ſuam mortificando animæ conjunxit, ſeque unum cum Deo fecit, in tantum ſpiritualia cognoſcit, & Dei voluntatem intelligit. *Rich. de Sanct. Vict. in Cantic. cap. 7.*

Jer. 31. 33, 34.

[b] Pater vos non docuit, quo modo poſſetis me agnoſcere? omnes regni illius homines docibiles Dei erunt, non ab hominibus audient; & ſi ab hominibus audiunt, tamen quod intelligunt, nihil datur nihil coruſcat, intus revelatur. *Aug. in Ioan. 6. Tract. 26.*

Gal. 4. 7, 24. Eſa. 54. 13. Ioh. 6. 45. Pſal. 25. 14.

Ioh. 15. 15.

marriages, two are one flesh. And if there be such a marriage, there is also a marriage love between them. Now Marriage-love doth communicate councels: and it is so hard, if not impossible, for marriage-love to deny such a communication, that the woman who could only make her challenge upon a counterfeit shape of marriage yet thinks it fit to object this question: How canst thou say that thou lovest me, when thy heart is not with me? And why is not his heart with her, Because he doth not tell her his counsels? even such counsels as being told, may endanger his liberty and life. But Christ, the best husband, having given his life for his Spouse, & himself to his Spouse in a sacred union, how shall he not with his life and himself give her his counsells also? It is his own word: If the wives be ignorant or doubtful, let them ask their husbands; Herein he implyeth, That if the wives do ask their husbands, they being asked should be willing to teach their wives. Surely, if Christ require this willingness to teach in lower and meaner husbands, whose knowledge, yea, whose love cannot be here in perfection, will not this husband, who is light it self, and love it self, teach his own Wife by this most perfect light, and from this most perfect love? Yea, certainly, in the bed of love he will not only tell her the words of his counsels; but by a sacred unction (being one spirit with her) he will make her to see the counsels of his words: he will give her an inward and spiritual Eye, to see the inward riches and realities of his counsels. So that whereas the world cannot see the Wisdom of God, and the precious things contained in it, for the mystery: the Spouse by this new light, looking within the veile of the mystery, shall see the Wisdom of God, and most excellent treasures contained in it, presented and offered by it. 1 Joh. 2. 20, 27. Eph. 1. 18, 19.

Wherefore that God in Christ may be thy Teacher, study this conformity to God, which by likeness, by covenant, by friendship, by marriage-love may draw him to teach thee: And first put off the old man, corrupt with deceiveable lusts, which cause in thee a disformity, yea, an enmity against God. The uncircumcision of the flesh hath in it a contrariety to God and his Wisdom, and makes thee adverse to Gods Teaching, and God unwilling to teach thee. It is also a veile upon the eye of thy soul, and hides thy light from his light, and his light from thy sight. And untill a spiritual Circumcision do take off this veile, thou art in the School of the Prince of darkness, and art not yet teachable by the Father of Lights. But if this veile of the old man be first removed by mortification, and thou shalt in the second place put on the new Man, wherein is the Image of God, (light agreeable to his light, and a love of him who is Love, and of that which he loves) then God will delight in thee, as a father in the son that resembles him; and as a father his son, he will delight to teach and nurture thee. If thou keep this Image clear, that God may see his face in it, he will therein also see his Covenant, and seeing his Covenant, he will take thee for his friend, yea, for his Spouse; and by all these, as by so many cords of love, he will be drawn to teach thee.

thee. Being thus pure in heart, thou shalt see God: thou shalt see him here guiding and teaching thee, and hereafter in presential vision eternally blessing thee.

CHAP. IX.

A fourth step; conversing with God, and diligent coming to his School.

HE that will be taught of God, must come diligently to his Teacher, and meet him, where and when he useth to teach. Now he teacheth both publickly in the great Assemblies, and privately in the little Temples and Sanctuaries. In the great Congregation his Spirit meets thee in the Ministery of the Word, and in the Seals of that Word, and offers to write that Word in thy heart; so that thou maist see it plainly to be the Wisdom of God, and maist see in it the wonderfull things of God. Thou shalt see in the Word, the Mysteries which he teacheth thee; yea, thine Eys in it shall see the Teacher himself: for therein thou shalt see Christ lively set forth, and offering his flesh, his Humanity, yea, Himself, both God and man, unto thee. Such sights maist thou see in this great School of God, being enlightened and taught by his Spirit, which Spirit is a companion of the Word, by the vertue of the new Covenant; and by this Covenant we may claim and expect it from God. Therefore is the new Covenant called, The Minystery of the Spirit, in an excelleney above the Law, which was called The Ministry of the Letter. And it is such indeed as it is called: for while Saint *Peter* taught the Word to *Cornelius* and his friends, the Spirit accompanied the Word, and fell on them that heard it. St. *Paul* also calls up the experience of the Galatians for a witness of this truth; Received ye the Spirit by the works of the Law, or by the hearing of Faith preached? And indeed if this truth thus Covenanted by God, and actually made good by him, were accordingly believed, rested on, thirsted after, and expected, God should be more often heard speaking spirit and life with his Word, in the inward ear; and the Word should not dye so often in the outward ear, or carnal heart for want of this Spirit. It is an unvaluable loss, that men do so much divide the outward Teacher from the inward, and rest on the former, without respect to the latter. Whereas when we go to the outward

a Deus Trinitas, Pater, & Filius, & Spiritus sanctus veniunt ad nos, dum venimus ad eo: Veniunt subveniendo, venimus obediendo; veniunt illuminando, venimus intuendo; veniunt implendo, venimus capiendo, ut sit nobis non extraria visio sed interna: & in nobis eorum non transitoria mansio, sed æterna. *Aug. in Ioan. Tract. 76. Gal. 3. 1.*

b Sermonem constituens vivificatorem, quia spiritus & vita sermo, eundem etiam carnem suam dixit; quia & sermo caro erat factus; proinde in causam vitæ appetendus, & devorandus auditu, & ruminandus intellectu, & fide digerendus,

Tertul. de Resurrect. carn. cap. 37. Quibus tantum manifesta facta est passio ejus ne prædicante, ut eum ante oculos vestros pependisse putaretis. *Primas. in Gal.* 3. Hoc quod modo loquimur carnes sunt verbi Dei, &c. Ubi enim mysticus sensus, ubi dogmaticus & Trinitatis fide repletus profertur ac solidus, &c. hæc omnia carnes sunt verbi Dei. *Origen. Homil. in Num.* 13. Illuxit ergo in cordibus nostris, ut & nos luceamus vobis, ad hoc ut perspicatis illuminationem scientiæ claritatis Dei, in facie, id est, cognitione Jesu Christi; quia per faciem unusquisque cognoscitur. *Ansbert. in 2 Cor. 4.*

Teacher

Teacher, which is man, we ſhould ſet our eys and hearts chiefly on the inward Teacher, which is God: we ſhould challenge him upon his covenant and promiſe, ſaying and praying: Remember thy promiſe to thy ſervant, wherein thou haſt made him to hope. And therefore ſpeak Lord, that thy ſervant may hear; for without thy ſpeaking, thy ſervant cannot hear. He may hear the outward [c] ſound of the Word in his ear: but he cannot hear the inward ſenſe and power in his heart. The outward Iſrael had ſeen the great wonders of God upon Ægypt, they heard [d] the thunders on mount Sinai; yet neithr did they ſee thoſe wonders, nor hear thoſe thunders. And *Moſes* tells them how it came to paſs, when he ſaith; The Lord hath not given you eys to ſee, and ears to hear untill this day. [e] They thought their own eys ſufficient to ſee, and their own ears to hear: and reſting in this inſufficient ſufficiency, God left them to it; and ſo they did neither ſee nor hear: for Gods works, wonders, and voyce, can only kindly and truly be ſeen and heard, by eys and ears given of God from Heaven.

Know therefore thy own inſufficiency, yea, the inſufficiency of the beſt Teacher in the world ([f] for who is ſufficient for theſe things?) to teach thee inwardly, what he teacheth thee outwardly; and know that the ſufficiency of inward teaching comes only from God. Therefore while thy outward ear expects the outward word of the outward Teacher, let thy inward ear expect the inward teaching of the inward and higheſt Teacher. For [g] thus only may the planting, though of *Paul* himſelf, and the watering, though of *Apollos*, be made ſomething even when God gives an increaſe, which otherwiſe are nothing, and being thus inwardly taught to profit and increaſe, thou art taught according to the new Covenant, for thou art taught of God. Come therefore diligently to this School of his, where he uſeth thus to teach, believe his Covenant, and take it by believing.

c Poſſunt quidem verba ſonare, ſed ſpiritum non omnes ferunt pulcherrime dicunt, ſed te tacente cor non accendunt. Literas tradunt, ſed tu ſenſum aperis. Myſteria proferunt, ſed tu reſeras intellectum ſignatorum. Mandata edicunt, ſed tu juvas ad perficiendum *Tho. Cam. De Imit. Chri. lib. 3. cap. 2.*

d *Deu. 29. 1, 2, 3.*

e *Eſa. 42, 19, 20.*

f *2 Cor. 2. 16.*

g *2 Cor. 3. 5, 6.*

1 Cor. 3. 6, 7.

g Intuere quam cautè illum de ſe humilia ſentire moneat. Non ait, ne forte poſſit; ſed quid? Ne forte det illi Deus reſipiſcere; ut ſi quid fiat ad Dominum cuncta referantur. Tu plantas, tu rigas, ille ſeminat, & fructus parere facit, atque ad Incrementum perducit: Nunquam igitur, tu ſimus affecti ac ſi ipſi cuiquam per ſuaſerimus, etiamſi ille nobis obaudiat; ſed ad Deum referamus omnia. *Bryſoſt. in 2 Tim. 2.*

And ſecondly, That thou mayeſt the better believe and take it, he he hath given thee ſeals of the new Covenant, by which the new Covenant is preſented unto thy faith ſealed and confirmed. By this confirmation and ſealing, thy faith ſhould be increaſed, and by the increaſe of this union with Chriſt Jeſus, the Mediator of the new Covenant, will be increaſed; and by the increaſe of this Union there will be an increaſe of the Spirit (the promiſe of the new Covenant) which knoweth the things of God, and which will ſhew them more unto thee, the more it is in thee. When thou waſt baptized into Chriſt, thou didſt put on Chriſt; and when thou eateſt the ſpiritual meat, and drinkeſt the ſpiritual drink in the Euchariſt, thou doſt put him on, more and more. Thy being in Chriſt, even thy new being, which thou receivedſt before, thou doſt now feed and nouriſh, and bring forth into manhood. And as thou groweſt into manhood, thou knoweſt by the Apoſtles reaſon, thou art enabled to grow in knowledge

Heb. 5. 11, &c.

ledge, to be more skilful in the word of righteousnes, better to discern good and evill, and to digest the stronger meat of divine mysteries And we grow up in our stature in Christ Jesus toward a perfect man, we leave our childish knowledge behind, and grow
Ephes. 4.14. up to him in all things (and therefore in knowledge) which is the head, even Christ. The head is Wisdom it self, and they that grow in him, grow in wisdom, and still take high degrees in the Heavenly School, under this highest and most Heavenly Teacher.

Thirdly, seeing God teacheth thee by his Spirit, and he is the Giver of the Spirit, by which he giveth thee, Go to the Giver himself for this gift. Go to him by prayer, and go to him publickly in the House of Prayer, and there joyn with the Church in Prayer, for the Spirit which he hath promised to his Church. The uniting of many hearts and voyces in one Petition, makes it the stronger and more powerful with God. And it may well be, that when thou joyn'st with the Congregation in Prayer, thou mayst joyn with some, who shall not only double the strength of thy prayer, by an equal strength of Spirit added to thine, but by a double portion of Spirit, exceeding thine. And so by this joining of stocks in publick Prayer, thou maist be a double gainer, both while thou art a partaker of some more powerful than thy own. And indeed Christ would not have spoken of two or three gathered together in his Name, except there had been some benefit and advantage in this gathering together, and in two or three above one. Therefore let us especially expect him as he hath promised, to be present where two or three are gathered together. Now we know that Christ is present with his Church by his Spirit, even
Acts 4.31. that Comforter which leadeth into all truth. And accordingly we find, that when the Church was united in Prayer they were filled with the Holy Ghost. And because Christ is present with his Church by this Spirit, to the end of the world, illuminating and teaching both Pastors and people; our Church prayeth for the Pastors, That God would illuminate them with true understanding and knowledge of his Word: and for the people, That God, who taught the hearts of faithful people, by the light of the Holy Spirit, may give us by the same Spirit, to have a right judgement in all things. Joyn then with the Church, in the offering up, & receiving down of such Petitions; and do not by dividing thy self from the offering, divide thy self also from the receiving. But for so precious a gift as the Spirit, make thy prayer as powerful as thou canst; and more powerful maist thou make it, if thou get more power joyned together by a Communion of Saints.

Seek God also by private Prayer for this gift of the Spirit, which
Luke 11.13. Christ himself hath taught, yea, proved by undeniable arguments, that God will give to them that ask it. And the experimental truth of this saying of our Saviour, many excellent Saints have found and acknowledged, professing that they received sometimes by prayer more light for the clearing of dark places, then by study and reading.

And

[e] And therefore we shall find that the Fathers in their Homilies and Exposition, do often interrupt their preaching with prayer; and in Prayer seek to be enabled by the Spirit for Preaching. But come to God [f] with faith; for the Promise runs thus, That whatsoever we ask believing, we shall receive: Come also with fervency; for Christ hath taught us, [g] That what friendship cannot do, yet importunity may obtain: And it hath been tried by the Canaanitish woman, and many others since her time, That where a denial will not be taken for an answer, there the answer hath been turned into grant. And the more to encourage us to importunity, for the obtaining of this grant of the Spirit, let us take notice first, That God doth chiefly like those prayers that are made for the Spirit. God is a Spirit, and as, because he is a Spirit, he likes best that worship, and those prayers, which are made by the Spirit, so doth he highly love those Prayers which pray for the Spirit, by which such agreeable and acceptable prayers are made. Secondly, God hath abundance of Spirit, and this abundance and fulness of Spirit hath he delivered over to his Son Christ Jesus, whose humanity is *Vber Deitatis*; the breast of the Deity. And as we all must receive from the fulness of this Breast, so this Breast being full, is most apt to give, and therefore most willing to meet with those, that are most desirous, and thirsty to receive. It delights to be drawn, yea, to be pressed by importunity, and is not only pleased, but (as it were) eased, when he meets with an hungry soul, and a mouth opened wide, that he may fill it.

Lastly, joyn [h] Meditations with thy Prayers. As Prayers sometimes do kindle thy Meditation, so sometimes Meditations may kindly thy Prayers. While I mused (saith the Psalmist) my heart waxed hot: For Meditation doth stir, and blow away the ashes, even earthly and carnal thoughts, and kindles the fire of the Spirit. The soul of a Saint is a little Sanctuary, or Temple, where God dwells by his Spirit; and this Spirit being sought to in this Temple by the servants of God, hath given them many times divine answers and resolutions. So hath this little Temple been turned into a School, where the souls of men enlighned have seen more than seven men upon the Watch Tower of humane speculation. And when thou goest to this School, let Meditation purge thy soul from carnal drossiness, and fire it into a spiritual purity. Let this Spiritual fire burn away that corporal grosness, which entertains and makes [i] carnal and bodily

[e] Oremus Dominum, —— ut in Spiritu Sancto considerantes quæ per Spiritum scripta sunt & spiritalibus spiritalia comparantes, digne Deo, & Sancto Spiritui qui hæc inspiravit quæ scripta sunt, explicemus. *Orig. hom. Numer. Homil.* 16. Et Nunc & semper adhibendus sit Spiritus, per quem solum Deus & intelligitur, & exponitur, & auditur. *Greg. Nyss. Orat.* 11. Adsit Dominus; adsit & viribus & mentibus nostris. *Aug. in Psal.* 147. At tu votis & precibus tibi ante omnia lucis portas aperiri opta. Neque enim ab aliquibus perspiciuntur atque intelliguntur, præterquam si cui Deus & & Christus ejus concesserint intelligentiam. *Justin. Mart. Dial. cum Tryph.*

[f] *Matth.* 21. 22.

[g] *Luke* 11. 8.

[h] Legendo & ruminando, si etiam purè

Dominum legitorem bonorum omnium deprecaris, omnia quæ cognitione digna sunt, aut certè plurima, ipso magis instante, quam hominum aliquo commonente perdisces. *Aug. Ep.* 120. O beata anima, quæ est instar domus Jacobi, in qua nulla effigies vanitatis. *Anb. de Fuga Secul. cap.* 5. Quante fois qu'il se retouviendra de Dieu autant de fois estant libre & descharge de formes de toutes creatures, il pourra legerement monter, au Cœur Haut, comme la Meiche d'une chandelle encores fumante, quand elle est presentee au dessous de celle qui est allumee, la flamme descendant incontinent au long de la fumee, s'attache à la Meiche enflammee dedans, & l'allume *Harph. Theol. Myst. lib.* 3 *part.* 2 *chap.* 9 Semio per occultas gratiæ vimulas, quia talis, & talis est anima tibi intime unita; & sic ei loquitur: tu illa taceat ab omnibus sensibilibus, & tu loqueris ei in Spiritu de invisibilibus, *T. Camp. Soli. cap.* 10. Eripe distractum & captivum animum ab omnibus concupiscentiis & corporalibus imaginibus, ut te ipsum in meipso illuminata ratione inveniam, qui me ad tuam pretiosam & incorruptibilem fecisti imaginem. *Idem de Discip. Claustr. lib.* 4. *cap.* 3.

Images. Let the glass of thy soul be cleansed, and made spiritually pure, that it may be fit to entertain a pure spirit, and those spiritual sights, which the Spirit shall present unto it? And being thus pure in heart, thou shalt see God in thy soul. He who is light shall shine into thy soul, and by this light the face of thy soul shall shine, as the face of *Moses* on the Mount, In his light thou shalt see light, and by this light shalt thou see that which all the natural light in the world cannot shew thee. God who commanded light to shine out of darkness, will give thee the light of the knowledge of the glory of God in the face of Jesus Christ. And when the light of this knowledge doth appear, then know that thy Teacher is neer. Then stand on thy Watch-Tower, and hear what he teacheth thee, and see what he sheweth thee. A lesson of this h Teacher, and of this teaching is the best learning, and makes the best Scholars, because taught in Gods, that is, in the best Academy. Yea, sometimes in a minute thou shalt see that by this teaching, which thou canst not attain in many years by humane teaching or thy own study, labour, and industry. Therefore whatsoever time thou bestowest in study, be sure to set apart some time, wherein to study the Holy Ghost, who sitting in his chair of grace, teacheth his Scholars inwardly to see those divine and heavenly truths, which may advance thee in the way to heavenly *glory*.

h Si tam magnum est, tamq; jucundum (ut experta loquar) spiritales viros audire, & doctos adeo Doctores Veritatis habere, quanto majus, quantoque jucundius ab ipso Deo quotidie didicisse? Beatus homo quem tu erudieris, Domine, & de Lege tua docueris. eum. *Rich. de Sanct. Vict. Serm. de Spiritu Sancto.*

CHAP. X.

An applicatory and cautionary Conclusion.

THE excellency, necessity, and utility of the Heavenly Academy being discovered and seen, the judgement is easily led to give sentence, That it is good for us to be there, And it is a good ambition, not to stint and stop our selves in the lower Academy to ascend by it to the higher. It is a good ambition, because a spiritual one, which desires to get up to the highest Teacher, who is also the highest Spirit, and who alone teacheth his Scholars to see spiritual truths, with a spiritual eye. Yea, he not only makes the Eye to see spiritual things but gives to his Disciples the excellent spiritual things which they see: And then also by giving them to be tasted and enjoyed, they are yet better known and seen; even so seen as no man can see, but he that hath them, and hath tasted them. He also teacheth his Scholars to be the best Teachers, and which is best of all, he teacheth them to attain a Kingdom; and which is the Crown of this Kingdom, to see the Teacher himself in a beatifical and eternal Vision.

Strive therefore to get up to this Heavenly Academy, and as seriously as thou intendest it, so diligently use the means that advance thee to it, and in it. Let him who is thy beginning be also thy end; and

and propoſe not thy ſelf as thy own end, much leſs that which is inferior to thee; neither make baſe creatures the end of thy ſelf, and of thy higheſt Creator, and heavenly Teacher. Get out alſo from thine own wiſdom (a very bad Teacher of heavenly things) and give thy ſelf wholly from it, unto that Teacher who is Wiſdom it ſelf. And that thy heavenly Teacher may delight to teach thee; get and encreaſe that likeneſs to him, and conformity with him, which may make a love and friendſhip between him and thee. Come often to his School, and whereſoever thou haſt news of his teaching, there deſire to meet him with thy learning. Though *Martha* be troubled with many things, many buſineſſes, yea, many humane Teachers; yet with *Mary* do thou chooſe the better part, and deſire to ſit at the feet of thy heavenly Teacher. And if any thing hinder thee for a while (for ſometimes the gathering of fruit may defer the dreſſing of the root) yet return eftſoons to thy Teacher, and meet him in ſome of his Schools. And whatſoever hinder thee, take heed that it be not careleſneſs of thy Teacher, nor a fulneſs of his teaching; for if thus thou with-draw thy ſelf from him, thou wilt fall back in thy learning, and not being watered by the dew of his teaching, thou wilt grow dry in the root, and therefore muſt needs wither and decay in thy fruits.

But that thou maiſt not be miſtaken, concerning the true heavenly teaching, nor the uſe of it, take with thee ſome cautions. Firſt, do not miſtake a teaching of thine own for an heavenly Teaching; neither ſet thine own imagination in the Celeſtial Chair. This hath miſ-led many into many and great errors, whiles being taught by the ſtrength of their own imaginations, they have thought themſelves to be taught of God. And indeed many times, as errors do thus come from the ſtrength of humane apprehenſion, ſo their proſecution doth ſavour of this ſtrength, and ſhews from whence they come; for too often opinions are headily nurſed into ſchiſms and diviſions as they were headily brought forth; the ſame fleſh that was the Mother, being alſo the Nurſe. But the Wiſdom from above being firſt pure, and then peaceable, ſuch are they alſo, who are kindly taught by that Wiſdom. Wherefore to try thy teaching, whether it be of God, firſt try whether it be pure, that is, agreeable to the Word, which (the Pſalmiſt ſaith) is pure. For if it agree not with the tenour and frame of this Word, there is no true and kindly light in it. Mark alſo and conſider, whether it do not ſavour of love, and agree with that meek and quiet ſpirit, which of God is much eſteemed. For the right Diſciples of God are taught to love, and the God of peace doth fill them with the peace of God. True it is, that if by the evident light of the Word, there is ſomewhat diſcovered that bears the true ſhape of the doctrine of the Nicholaitans, and thou ſeeſt that God hates it, this mayſt thou alſo hate: but even the deſire and love of peace muſt not go out of thy heart; yea, the love of peace muſt manage thy warr with error, and even by oppugning it, thou muſt follow peace and enſue it. And ſtill take heed that thou

Iam. 3. 13, 18. *Verſ.* 17. *Pſal.* 12. 6. *Eſa.* 8. 20. 1 *Theſ.* 4. 9. *Rom.* 14. 17, 18, 19. 1 *Theſ.* 5. 23. 2 *Cor.* 13. 11. 2 *Theſ.* 3. 16.

do not make little errors great, nor condemn the wheat for the tares, nor ſeek to amend leſſer errors by a greater fault of ſchiſm and diviſion.

Secondly, Judge rightly of thy own meaſure, and meaſure thy ſelf rightly by it. And when thou haſt firſt meaſured thy ſelf aright, then alſo meaſure thy actions and undertakings by it. Saint *Paul* will have every man to keep in, and bound his thoughts concerning himſelf, by the meaſure of faith given him of God. Strive what thou canſt to increaſe thy meaſure, yet uſe it as it is, and neither think of thy ability beyond that which it is, nor think to produce effects beyond the cauſe; which is indeed to make ſomething out of nothing. Make uſe of that which thou haſt, which will not only increaſe the fruits of thy gift, but increaſe the gift it ſelf, and turn two talents into four. But if thou goeſt beyond thy gift, in thy opinion of it, thou goeſt from truth into error, from ſobriety into preſumption and pride. If thou go beyond thy gift in thy practice, thou goeſt beyond ſtrength to weakneſs, beyond that which is, to that which is not, and doſt not advance, but leſſen thy own end. For beyond thy ſight thou canſt not ſee; neither canſt thou finiſh the houſe, for the building whereof thou haſt not the coſts. In the mean time, if thou have a willing mind, God accepts thy doing out of that which thou haſt, and expects it not out of that which thou haſt not. And if thou be faithful in that (though little) which thou haſt, God will make thee Ruler over much. It hath been a fault in divers, though well-meaning ſouls ſometimes to undertake that which they are not enabled to effect; ſometimes to condemn that which they are not enabled to comprehend; and ſometimes to approve what they do not attain and underſtand. I uttered, ſaith *Iob*, that I underſtood not, things too wonderful for me, which I knew not: but *Iob* being taught by God, learned a remedy for this diſeaſe, even a cure by contraries; a cure of inordinate ſpeech, by an orderly ſilence. Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further. Therefore if ſomething be revealed to a ſecond, which was not to the firſt, let the firſt hold his peace. Silence is his firſt part, who ſees not what he ſhould ſay, and hearing his ſecond. Therefore according to that which we have attained, let us walk and ſpeak; and leave that to which we have not attained, to thoſe that have, untill God ſhall reveal it. And let thoſe that have a greater meaſure, help thoſe that have the leſſer, not deſpiſing their leſſer meaſure, becauſe it is leſſer; but even therefore ſtrive to increaſe it. For thus, in ſome ſort, that equality of Manna may be kept, while the abundance of one ſupplies the want of another, and the leſſer is filled up by the greater. And let the greater know, that to whom much is given, of him much ſhall be required; and if a man have received five talents, the proportion of gain returned, is expreſſed to be five; and not two, as for two. And if thou haſt gained many, thou ſhalt rule over many Cities.

Rom. 12. 3.

Iob 42. 3.

Iob 40. 5.

1 *Cor.* 14. 30.

Phil. 3. 15, 16.

2 *Cor.* 8. 14.

Thirdly,

Thirdly, (as before of the meaſure ſo now) judge aright of the kind of thy gift. True it is, that all thoſe that are taught of God according to the promiſe of the new Covenant, are all taught the Law of Faith, and the Law of Love. They ſhall all know me, ſaith the Lord, from the greateſt to the leaſt; even according to that knowledge which is life eternal. And this muſt needs be the knowledge of faith; for by faith are we ſaved, even that faith which is the gift of God. The Diſciples of God are alſo taught to love one another; and by this love are they known to be Diſciples. And thus by faith have they unity with the Head, and by love with the body. Yet is it alſo true, that the Spirit which gives the light of faith, gives alſo to divers of the Faithful divers other powers and operations of light. To one is given wiſdom to govern; to another, judgement to dicide controverſies, doubts, and difficulties; to another, a ſharp ſight of ſecrets and myſteries. One excels in contemplative ability, another in practical. One knows beſt how to give adviſe, another knows better how to obey and follow. Let every man therefore find out his different ability and excellency, and with his greateſt ability let him make his greateſt traffick. As every man hath received the gift, ſo let him exerciſe and diſpence it, as a good Steward of the manifold grace of God. The grace of God is therefore divers and manifold in many, that in many his man fold grace may more evidently and gloriouſly appear; and that each having need of other, there may be a mutuall help from each to other, as from the members of one body. Therefore if thou art a foot, do not ſtrive to do the work of an hand, but help the work of an hand, if thou maiſt by the work of a foot. For a foot may indeed thus have a part in the work of an hand, while in the work of a foot, it ſupports and carries the hand to the work of an hand. Be then chiefly that which God would have thee to be; and what by his gift he hath ſhewed thee thou ſhouldeſt be. Keep thou eſpecially in thine own line; neither trouble thy ſelf (much leſs boaſt) for the line of another. When Chriſt ſpeaks to thee to follow him one way, thou maiſt not with *Peter* make quarrels and queſtions concerning *Johns* other way; for ſo maiſt thou receive *Peters* anſwer from the Maſter: What is that to thee? follow thou me. It is the Maſters part to allot the way and work of his Diſciples; and therefore let both *Peter* and *John* walk that different way, to which their Maſter hath differently directed them. A contrary courſe is a meer confuſion, and therefore agrees not with him, who is the God of Order, and not of Confuſion. And as it brings all out of order, ſo it brings all to nothing. For while that gift is neglected, by which ſome good may be done, and that gift is affected, by which (not being attained) no good can be done; Gods Work is either undone, or ill done. Therefore uſe thine own gift according to the will of the Giver, and ſo ſhall it go on in the right way to thy brothers profit, thine own reward, and thy Lords glory.

Ier. 31.34. *Ioh.*6 45,47. *Ioh.*17.2,3. *Eph.*2 8. 1 *Theſ.*4 9.

*Ioh.*13.34,35.

1 *Pet.*4.10,11.

Sermo divinus humanam naturam ſupergreditur, nec poteſt totum & perfectum anima concipere. Iccirco & tantus eſt numerus Prophetarum, ut multiplex divina ſapientia per multos diſtribuatur. Unde & tacere præcipitur primo in prophetia loquenti, ſi ſecundo fuerit revelatum. *Firmil. apud Cyp. Epiſt.*75.

Laſtly, for thy heavenly Teaching, and all the knowledge taught by

by it, take no glory to thy ſelf, but give it whole and entire to thy Heavenly Teacher. If fleſh and blood have not taught thee, but the Father in Heaven, let not fleſh and blood, but the Father in Heaven, have all the glory of his own teaching. If thou haſt nothing in this kind, but what thou haſt received, and much receiving cauſeth much owing, how canſt thou glory in the increaſe of thy reciepts, except thou wilt alſo glory in the increaſe of thy debts? But indeed the more thou haſt received, the more thanks and glory ſhouldſt thou return to the giver. And ſurely, God hath a plot of glory in the diſpenſation of his teaching. For to make ſafe his glory to himſelf, he often leaves the wiſe and great of the world to the blindneſs of their natural wiſdom, and takes the mean and deſpiſed ones of the world, even babes, and things that are not, and gives them his teaching. And this he doth, That no fleſh may rejoyce in his preſence; but that all glorying may be excluded from man, and kept wholly for himſelf. Then do not think it ſafe to rob God, of his glory, which he hath thus plotted and contrived. Know that to rob God of his glory, is a higheſt kind of ſacriledge; And not ſo only, but it is alſo a higheſt kind of ingratitude, to take from God becauſe hath given to thee. Yea, rather, becauſe he hath been large in his grace to thee, be thou enlarged in thy return of thanks and glory to him. This plentiful return of glory to God, is the beſt way to get an increaſe of that grace, for which thou giveſt him glory. Yea, to take all glory from thy ſelf, and to give it to God, is the way to receive true and ſolid glory from God. For God will honor thoſe that honor him; and ſo ſhall it be a moſt gainful courſe for thee, while by putting from thee a glory that belongs not to thee, God will freely give thee a glory, that ſhall by this gift truly belong unto thee. And whereas that would be but a falſe, guilty, and tranſitory glory, which man would give unto himſelf, this ſhall be a pure, true, and eternal glory, which ſhall be given by God unto man. Do not then make thy ſelf vain, and ſinful, and miſerable, by ſtealing glory from God to thy ſelf; but make thy ſelf happy by glorifying him, and being glorified of him.

a Theſ.1.12.

Neither do thou glorifie him only in words, but in works; let it appear in the excellence of thy works, that thou haſt had an excellent Teacher. Let the light of thy works ſo ſhine before men, that they may glorifie God the Father of this light. CHRIST tells his Diſciples, that by bringing forth much fruit his Father is glorified. Let therefore both the plenty and the excellency of thy fruit, gain glory and praiſe to the heavenly Husbandman. And ndeed CHRIST our Maſter, punctually and expreſly doth call for excellent fruits of his Diſciples. He thinks it not enough for his glory, if his Scholars, being taught of God, bring forth only the fruits of ſuch as are taught by men. Therefore he raiſeth them them up to a higher kind of fruitfulneſs, by this queſtion: What excellent thing do ye? He expecteth fruits of an eminent vertue beyond others, who beyond others have had an eminent teaching and

Matth.5.47.

Teacher.

Teacher. Do then ſome excellent things, ye that have ſo excellent a Maſter; and glorifie your Maſter, by doing things more excellent than the meer Scholars of earthly Teachers. To this end, let your fruits iſſue from the new man, which are taught of God, and not from the old man, which came in by the teaching of Satan. Let the excellent and unmatchable Oyntments of Chriſt Jeſus give an excellent ſavour to your works, and let the houſe of the Church be filled with the ſavour of theſe Oyntments. Let the ſweetneſs thereof ſo raviſh and overcome men, that they may be forced to confeſs, That God is in you of a truth, and that you have been taught of God. And to this God, which is in you, and hath taught you to excell in vertue, let him give all the glory.

And thus after you have a while advanced the glory of your Teacher, your Teacher ſhall advance you into the ſight of his glory. Theſe drops and dews of grace, by which you are now taught, ſhall bring you to the ſight and fruition of the Teacher himſelf, who is an ever-flowing Fountain, and boundleſs Ocean of light, wiſdom, grace, and glory. Then the moſt glorious Sun-light and influence of Gods preſence, irradiating and overflowing thee, and ſo more then fully teaching thee, ſhall drown the Star-light of this teaching, which thou receiveſt here below. Yet ſhalt thou magnifie this leſſer teaching, becauſe it both brought thee to this great and glorious Teacher, whoſe light ſhall give thee the ſight of the higheſt Wiſdom; whoſe preſence ſhall inebriate thee with the fulneſs of joy, whoſe right hand ſhall give thee the pleaſures of Eternity. And in theſe eternal pleaſures ſhalt thou eternally glorifie thy ſupreme Teacher, who hath taught thee to a Kingdome, and that not an earthly fading, and vaniſhing Kingdome, but to a Kingdome of Heaven that cannot be ſhaken, a Kingdome of bliſs that hath no end, a Kingdome wherein the Righteous ſhall for ever ſhine in the glory of their Father: for the Lord ſhall be their everlaſting light, and their God their glory.

FINIS.

THE END.

THE GREAT
ORACLE:
EVEN THE
Main Frame, and Body
OF THE
SCRIPTVRES;

Reſolving the Queſtion, whether in Mans *Free-will* and common Grace, or in GODS Special and effectual Grace, ſtands the ſafety of Man, and the Gory of God by Mans ſafety.

Luke 16. 31. Iohn 12. 10, 11.

If they hear not Moſes *and the Prophets, neither will they be perſwaded though one ſhould riſe from the dead.*

LONDON,
Printed by *R. W.* for *John Wright*, at the *Kings-head*, 1656.

THE GREAT

ORACLE

EVEN THE

Main Frame, and Body

OF THE

SCRIPTURES,

Resolving the Question, whether in Mans
Free-will and common Grace, or in GOD'S
Special and effectual Grace, stands the Safety of
Man, and the Glory of God by Mans
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The great Oracle.

Sect. 1. *God* hath a plot of Glory upon Man.

GOD is the end of himſelf, in all his wayes, works and Counſels; Neither is there any end worthy of God, but God. Therefore all his works as they begin in him, ſo they end in him, bringing ſome Glory to him. And among his works MAN being a Chief, it muſt needs be thought, that a chief Glory ariſeth from Man unto GOD. For where GOD ſoweth much, there doth he mean to require and reap much.

2. This *plot* is revealed in the word. *Pſal.* 103. 7.

Having then a great *Plot* of *Glory*, upon this *Chief Creature* of the lower World, where ſhall we look for the diſcovery of this *Plot*, but in that *Word* wherein GOD hath revealed to Man (as much as may make for his Glory) his wayes, works and Counſels? *He hath made his ways known to Moſes*, ſaith *the Pſalmiſt*; and *the Scriptures are able to make wiſe unto Salvation*, ſaith the *Apoſtle*, yea they *can make the man of God perfect*; which to perform, they muſt needs diſcover ſo much of *Gods* wiſdom to Man, as may make up this *perfection*. 2 *Tim.* 3. 16. 17.

3. Moſt fully in the main Body of the word.

In the *word* of God then, there being that perfect diſcovery of *Gods wiſdom*, and *Plot of Glory* upon mankind, let us look into that word of God, (and not into the wit of man) to find this work of God. Neither let us ſo much look on ſingle, and ſcattered parts of it, as on the main *Frame*, *Body* and *Contexture* of it; the whole *word* moſt entirely and fully repreſenting and expreſſing the whole *work*. For if we well view and obſerve the full *Countenance*, *Concurrence*, and *Frame* of the Scriptures we ſhall therein read as in great Letters, Gods *Plot of Glory* upon Mankind; and withal we may ſee how Mans ſafety is unfolded therein; and makes up a Chief part of it. For the Scriptures are the *Characters*, and *Repreſentations* of the *mind* of *God*: and as the *living Creatures in Ezekiel*, *whither the Spirit was to go, they went*; even ſo theſe *words* of *life*, which way the *higheſt Spirit*, looketh and goeth, that way they look and go alſo. For the *Higheſt Spirit*, when he dictated them, did put his mind and meaning into them; and ſo in them we may diſcern the *mind of God*. And the more large and full view, they preſent unto us, the more *Ezek.* 1. 20.

fully doth the *mind of God* appear in them, wherefore let us behold them in their fulneſs, and that with a full and enlarged ſight, and then ſhall we more fully and largely diſcern and ſee Gods Countenance in their Countenance, Gods aim in their ayme, Gods mind in their meaning.

4. The Body of the word beſt expounds the points of it.

And having found the main purpoſe *Plot*, and end of God in the main Body of the Scriptures let us be ſure to hold it faſt as a *Treaſure* of *truth unvaluable*: even an eſpecial part of that truth, which we ſhould buy at any price, but ſell for no price. Beſides this farther *uſe* and *Advantage* ſhould we make of it, that by the *main truth* found in the *whole* the ſingle and ſcattered places which make ſome ſhew of diſproportion to the whole, be expounded and reſolved, or if the way of reconciling them be doubtful and difficult, (as who can deny but that the infinite wiſdom of the Creator may far exceed all the wiſdome of the Creature?) thoſe places may ſtand as *ſecrets* not underſtood, but they may not break in pieces that *Body* of *Truth*, which we find by Joints fitly and proportionably knit together in the *Body* of the *Scriptures*. And indeed if it were not for our blindneſs thoſe parts of Truth, would readily and aptly joyn with the *Body* of *Truth*, as members that are cut off from a Body, fitly and manifeſtly agree, and fall in with that place of the *Body* wherein before they ſtood as members. And indeed theſe pieces of *Truth* are ſtill in themſelves at agreement with the *Body* of *Truth*, as being kin to it, only it is the fault of our ignorance, who know but in part that we cannot derive their Pedigree.

1. *Cor.* 2. 12. And now becauſe ſpiritual things are only ſpiritually to be diſcerned; the ſpirit of God only enabling us *to ſee the things that are freely given us of God*, therefore with the Invocation of this bleſſed Spirit, let us enter into the word that iſſued from the ſame ſpirit: that in his light we may ſee light, by his light within our ſouls we may ſee his light without in the word.

5. In the word firſt to begin with mans firſt eſtate. *Eccl.* 1. 5. *Joh.* 1. 9. 1 *Pet.* 1. 15. *Eph.* 4. 24.

And in the beginning let us take notice of mans beginning. Man at firſt was created according to Gods Image: Now we know that God is light, man therefore was light alſo, being enlightned in his underſtanding, by that light which lighted all mankind in *Adam*.

Again God is Holy, man therefore was holy; and indeed the Scripture tels us, that the Image of God hath in it *Righteouſneſs* and true *Holineſs*. Yet was not this holineſs ſo knit to the will of man, but that the will might put it off; if it would or if it would might keep it: For the will of man was ſet in ſuch an Equipoiſe and freedom, that it might uſe *Grace* or not uſe it; and by uſing it continue righteous, or by refuſing it, fall from *Righteouſneſs*. So that in this Freedom, the will of man was as it were a *Lord* over *Grace* and did rule over it, either uſing the ſervice and aid of it, if the will pleaſed, or refuſing it when it liſted. Therefore at that time *Grace* did not reign in the will, inclinining and moving it effectually and certainly unto one way; but the will was left at Liberty, to bend it ſelf which way it ſelf liſted. Moreover to this ſtate of Freewill, was joyned a Law and Covenant of works; *Obey and live*; *ſin* and *dye*. And as two Touchſtones and ſummary Tryals of mans obedience, and continuance there-

Rom. 5. 13, 14. *Gen.* 2. 17.

in

in there was set before him, Life and Death a tree of Life, and a tree of death; a tree of standing, and a tree of Falling.

6. An estate of Free-will, and General Grace.

Thus *Adam* being created with Free-will and Free-will *Grace*, and all mankind being now in *Adam*, it cannot be denyed, but that all mankind had Free-will, and Free-will-*Grace* in *Adam*; And because all mankind had it, it might then rightly be called a *General Grace*: And so it is acknowledged, that mankind had once, a *General* and *Free-will-Grace*.

7. But man soon fell from it.

But then let it be withal observed, what became of man with this General and Free-will-*Grace*. How long did he stand with it, or rather how soon did he fall with it? Surely he stood not so long as to beget a Son, according to the Image of his first Integrity: for *Cain* was of that wicked one, a seed of the Serpent, *flesh* of *flesh*, a Spirit more subtill then man, by his greater and sharper understanding seduceth, compasseth, and deceiveth the lesser, and the understanding being won, the will and affections soon come after it. And so the Tree of Death and disobedience is eaten, and man-kind with his General and Free-will-*Grace* is fallen into a general Ruine. He is fallen not only into a single sin, but into a state of Bondage under sin. The love of the Heart of man is turned from the Creator to the Creature, and where the love of God is defaced, there can be no keeping of the Law of God. For the love of God is the true spring and Root of keeping the Law of God. And any action, though never so glittering, if it come not from this love it is not a work really and inwardly good, but only a *Glorious* and a *shining sin*. Thus *man being in Honour continued not, but became like the Beasts that perish.*

Gen. 3. 2 *Cor.* 11 3. *Rom.* 7. 15. *Rom.* 8. 7, 8. 1 *John* 2. 14. *John* 14 15. 31. 1 *John* 5. 2, 3.

Yet God out of his infinite goodness, and wisdom, brings forth a new way for mans restoring. God will not be robbed of his Creature, by a Creature, much less will he suffer his Plot of Glory upon Mankind, to be overthrown by a Creature, but by his transcendent wisdom and Power, makes good his own Plot, even by the Plots of his adversaries; and so *his own right hand and Holy Arm gets to himself the victory.*

8. A Remedy is inquired.

But if a man were now left to his own choice, what would he take to be the best and safest way for his own Restoring? would he wish to be put again into the same State of Free-will, and *General Grace* wherein *Adam* fell? would mankind have it tryed, whether all men falling in *gross* with *General grace* in *Adam*, they would with the same *Grace* fall again by *Retayl*? and when every man being united in one man stood not, yet whether every man would stand alone, being single and parted from his fellows? yea when all being united in a state of perfection did fall, would he have it tryed whether single men in a State of Imperfection would stand by the same *Grace*, and against the same subtil Serpent, which overcame them having that *Grace* in a State of perfection? or rather there being gotten into a man a lust, that is mighty and active upon the will to lead it *captive to the law of sin*; so that it cannot ever do that it would; should he not believe that there is a manifest need of a *Grace* mighty and active to lead the *Captivity captive*, & be an overcom-

Rom. 7. 19. 23.

ming

ming Efficacy to incline the will in the main courſe of life, to the Law and will of God? can the ſtrong man be bound but by a ſtronger? and can the Efficacy of luſt be overcome but by an Efficacy of *Grace*? The fleſh luſteth againſt the Spirit, in the beſt ſince the fall of *Adam*; And then if the *luſts* of the *ſpirit* be not at leaſt as effectual on the will, as the *luſts* of the *fleſh*; how ſhall the will but be ſtill ſubject and captive to the *luſts* of the *fleſh*? wherefore it ſeems man being fallen into the Dominion of a mighty Concupiſcence he ſhould hunger and thirſt for a mighty active and Effectual *Grace*; even a *Grace* that might ſtem this Tide of Concupiſcence, and actuate the will, and as it were, move and carry it up againſt this Tide. He ſhould deſire a *Grace* that ſhould rule the will and by ruling keep it, rather then a *Grace* to be moved, ſet on work, and kept by the will; which man once having neither kept it, nor himſelf by it. And indeed if this be the fruit of Free-will attended with *General Grace*, that it will looſe it ſelf, *Grace* and all mankind; how plainly doth it appear that there is a *more ſolid*, yea a *more large mercy* in giving an effectual and preſerving *Grace*, though to never ſo ſmall a part of mankind, by which that part may be kept ſure to ſalvation, then in giving, ſuch a Free-will-*Grace* to all, with which all will *Freely* and *Certainly* run to Damnation.

Gal. 5. 17.

9. Gods remedy.

Now the great Creator, that made man, and therefore knoweth him throughly; even his true weakneſs, and his Imaginary ſtrength, foreſaw both what *Grace* man needed to ſtand, and withal what little need of ſuch a *Grace* man would acknowledge. He foreſaw that the Remnants of Free-will and natural *Grace* being joyned to the new Pride, and Imaginary *Godhead* gotten by the Fall, would puff up man with an opinion of ſelfe-ſufficiency, and make him believe that he is able to ſtand by ſuch Remnants, or at leaſt by ſome outward helps added to them; And no wonder if God foreſaw what indeed afterward came to paſs; For he *underſtandeth all thoughts a farr off, declaring the end from the begining and from ancient times the things that are not yet done.* And ſurely theſe *High opinions* have ſo prevailed that they have paſſed through all Mankind in the ſeveral diſtinctions of it; *Gentiles* (or ſons of Nature) *Jews and Chriſtians.* For ſuch have been the Poſitions of *Philoſophers*, the top of the *Gentiles*: of *juſtitiary Jews*, and of *Philoſophicall Judaizing Chriſtians.*

Eſa. 46. 10. Deut. 31. 16 21.

PHILOSOPHERS.

EGo vero quid cognoſcere ſtudeo? Naturam & hanc ſequi Epictet, Euch: Cap 73. *Nec eſt quiſquam gentis ullius, qui ducem Naturam nactus ad virtutem pervenire non poſſit.* Cicero de Legib. lib. 1. *Interim quod inter omnes Stoicos convenit rerum naturæ aſſentior. Ab illa non deerrare, & ad illius Legem, exemplique formari ſapientia eſt. Beata eſt ergo vita conveniens Naturæ ſuæ.* Senec. de vit. Be. cap. 3. *ſolemus dicere, ſummum bonum*

num eſſe ſecundum Naturam vivere. Idem Ibid. cap. 31.

Juſtitiary Jews.

And he took the Book of the Covenant, and read in the audience of the people, and they ſaid: *All that the Lord hath ſaid will we do, and be obedient: Exod.* 24.7. The like *ver.* 3. of that Chapter, and Chap. 19.8. And *Deut.* 5.27.

Behold thou art called a Jew, and reſteſt in the Law, Rom. 2. 17.

Being ignorant of Gods Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs: Rom. 10.3.

Judaizing and Philoſophical Chriſtians.

B. *Job. aperiens occultas naturæ divitias & in medium proferens, ex ſe quid omnes poſſemus oſtendit.* Pelag. ad Demetr. *Populum ambulantem conceſſa arbitrii libertate ſic arguit: Educ Foras populum cæcum & Oculos habentem; ſurdum & aures ei ſunt; Hic quod ſurdus & cæcus eſt, contamaciæ intelligitur eſſe, non Naturæ.* Fauſt. de lib. Arbit. lib. 1, cap. 9.

Of *Enoch* he ſaith, *Fidem ipſam cum Lege Naturæ ſibi traditam fuiſſe.* Lib. 2. cap.

And *Caſſian: Collat: Dubitari non poteſt ineſſe quidem omni animæ Naturaliter virtutum ſemina.*)

Yet howſoever man might think ſo well of himſelf, that his naturall ſufficiency needed none, or little helps, (the heart of man being ſo deceitful that it deceiveth it ſelf) yet God who ſearcheth and knoweth the heart and Reyns, both ſaw this deceit, and knew mans need: and therefore gives a double Remedy; one to help his need, and another to heal his deceit. If he ſhould not give the former, mans ſalvation would be loſt, and if he gave not the latter, Gods Glory out of mans ſalvation would be loſt: without the former, man were loſt both to God, and himſelf, being ſtill ſubject to Satans Conqueſt; without the latter, man would not give unto God the glory of his ſaving Grace, which the falſe opinion of his own Natural ſufficiency, would take from God, and give to himſelf. Therefore God provides a Medicine for both, And firſt to help his *Need*, he gave man a better, mightier, and more ſtable, and ſtabliſhing Root then *Adam*; and a better Covenant of *Grace* and better promiſes, then were given to him. But withal in the ſecond place to cure mans *Pride* and *ſelf-deceiving*, He uſeth ſuch an order, in ſending of this Root and diſpenſing this *Grace*, that he will ſhew unto man a plain Evidence, and Demonſtration of his Need, before his Need be over-plentifully ſatisfyed. God will not be a Phyſitian to the whole, but to the ſick, leſt he be taxed for a ſuperfluous and unneceſſary Phyſician, and ſo looſe the thanks and Glory of his Cure. And

10. Gods wiſedom in diſpenſing the Remedy.

Heb. 9.

11. The ſtable ſafety of this Remedy. *Gen.*3. *John* 17.21. *Rom* 8.29. *Heb.*2.11. 2 *Cor.*6.17. *Eph.*5.30. &c. 1 *Cor.*12.12.

And now in the firſt place for the ſupply of mans neceſſity, he giveth ſuch a ſeed of the woman, as ſhall aſſuredly break the Serpents Head. The Root, Head, and Top of this ſeed is knit to the Deity by a perſonal union, conceived and filled with the ſpirit without meaſure and ſo is the *firſt-born among many Brethren.* Yet the reſt of the ſeed are his Brethren, and he is not aſhamed to call them ſo; and if brethren then one ſpirit, and one ſeed with him. Therefore the *Scripture ſpeaketh not of ſeeds as of many, but of one ſeed which is Chriſt.* For the chief ſeed being the Head, and the interiour ſeed being the Body, this Head and this Body make up one Chriſt in a myſtical union. And Chriſt thus knit together into one ſeed of the woman doth overcome the Serpent, and break his Head. The whole ſeed of the woman, is at Enmity with the whole ſeed of the Serpent: and the victory is given to he whole ſeed of the woman, with whom was that Enmity. Accordingly we ſee that the Serpent fighteth, not only with that Man-child, who was to *rule the Nations with a rod of Iron*, but he *makes warr with the Remnant of the ſeed of the woman, which keep the Commandments of God.* And as Chriſt overcame, ſo do theſe alſo overcome the Dragon, *by the blood of the Lamb*: (which is the bruiſing of his Heel, even the breaking and paſſion of his Humanity, by which the Serpents Head is broken,) and becauſe *Greater is he that is in them, then he that is in the world.* This is Chriſt that Rock who is not only in himſelf unmoveable and unconquerable, but he maketh the Church alſo unconquerable, which is built on him. The Deity is a ſure Foundation: and the Humanity of Chriſt united to this Deity, and as it were grounded on it, hath in it an infinitely far greater ſtability then *Adam* a meer Man ſtanding upon the bottom of his own free-will. And as it is more ſtable in it ſelf, ſo it gives a greate ſtability to the Seed iſſuing from it, then that which iſſueth from the meer Humanity of *Adam.* A ſeed-iſſuing from God and Man, hath a greater ſtability, then that which iſſueth from a meer man. And eſpecially ſince to thoſe into whom this ſeed of God doth enter, it gives a *Communion* with *God*: and knits them to the Deity: and builds them upon it. So is it in it ſelf an immortal and incorruptible ſeed as being the ſeed of God an immortal Father; and it is alſo ſtrongly nouriſhed and maintained in life and Immortality, by the union which it hath with the Deity. Therefore the beloved Diſciple not only ſaith, *He that hath the Son hath life, but whoſoever is born of God doth not commit ſin, for his ſeed remaineth in him.* It is a *living* and *Remaining* ſeed which is born of God; and if it ſtill live and remain, it muſt needs be alſo victorious againſt the Serpent, without which victory it cannot live and remain. And accordingly the ſame Apoſtle affirmeth, *He that is born of God, keepeth himſelf, and that wicked one toucheth him not*, that is, *he toucheth him not with ſin unto Death*, for of this ſin, he was laſt ſpeaking. He cannot touch the ſeed of God in the Children of God, to ſting it unto eternal Death, and ſo to kill the life immortal which is in it. But the ſeed of God hath power given to it, to tread on Scorpions, and all the Power of the Serpent, even from

Rev.12 v.5. ver.17. ver.12. *Heb.*2.14. 2 *John* 4.4. *Mat.*16.18.

12. By union of the Deity with Humanity. 1 *Cor.*1.9. *Gal.*3.26, 27. *Eph.* 2.22. 1 *John* 1.3. 1 *Pet.*1.22. 1 *John* 5.12. 2 *John* 3.9. 1 *John* 5.18.

from God in Christ, the Father of his seed. And thus, and thus only doth it appear, how the promises of the New Covenant are truly and really made better then those of the old, even by a mightier and more stable *Grace*, issuing from a mightier and more stable Root of *Grace*, by a more High and Heavenly Generation; this seed of the New Covenant being begotten of God, whereas the seed of the old Covenant was begotten by man. A more various and larger description of which promises and advantages given in the New Covenant to the Son of God, and seed of the woman, may be found in divers places of the Scripture, where the seed of the New Covenant receiveth promises from God to be made *stable as the Son*; *Not to fail for ever. That the Laws of God shall be written in their Hearts, not as in the old Covenant, wherein they continued not: and that the fear of God shall be so imprinted in their hearts, that they shall not depart from Him.* All which are summarily contained and comprehended in this one great Promise, the *seed of the woman shall break the Serpents Head.* A promise which is even the brief and sum of the new Covenant of grace, given to man upon the breach and forfeiture of the old Covenant of works; broken and forfeited by Free-will attended with general grace: the grace of the old Covenant.

*Ier.*31.35. &c. & 32.40. & 33.20 &c. *Ezek.* 16.60. 61. *Psal.* 89.28. 29. &c.

13. Wherein Gods wise goodness shames Mans foolish Mercy.

And now how can we chuse but glorifie the great wisdom and goodness of God, whereby he would not trust man again wholly with himself, who hath once already lost himself to the Serpent, but out of mankind lost by Free-will with common Grace, saves *a seed like the Stars of Heaven, that cannot be numbered, out of every Nation*; even a Catholick Church, and establisheth it against the Gates of Hell by the *Grace* of the New Covenant? and is it not also to be lamented with tears of Blood that there should be men so mercifull in shew, but cruel indeed, who when God would save such a Numerous seed out of lost mankind by a safe and stable Grace, will needs have all lost a second time by putting them again into the keeping or loosing of their own FREE WILL attended with the Grace of the Old Covenant, wherewith all have once already perished, even in a state of perfection? As if it were not a more solid, yea a larger mercy, to save a great Number, even a number which no man can number, by special Grace, then to lose all by Free-will, assisted with a general grace; It is a good turn for man, that God is wiser, and more merciful for man, then man for himself: yea even that which to carnal man seemeth foolishness and cruelty in GOD, is greater wisdom and Mercy, then the seeming wisdom and Mercy of men; yea the wisdom and Mercy of men, in respect of these in God, is true Folly, and Cruelty. For indeed if God by his true wisedom and sure mercies had not *left us this seed* by special grace, mankind had generally been like to *Sodom and Gomorrah*, with his Free-will and general grace.

Gen. 15.5.

1 Cor. 1.15.

14. Yet God cannot have his Glory without a wise dispensation of his goodness.

But because mankind by his Pride and Folly, (whereof before some patterns have been produced) is hardy brought to know and acknowledge his own Instabilty when he is left to Free-will, nor the need of the grace of the New Covenant, but dotes upon his own abilities, and

the Power of Free-will assisted with natural grace, that God who for his own glory saveth a seed by his special *grace*, and cannot have his glory, without an acknowledgement of the need of this *grace*; to gain his glory by this acknowledgement, doth give unto man plain experiments of the need of special *grace*, before it be more generally exhibited. And to make these Experiments the more plain and palpable, the seed of promise endued with special *grace* is smal in number, during these experiments; But the number of those who are left to Free-will and natural *grace* is the greater; that so in the greatness of these, the way and issue of Mankind with Free-will and natural grace, and without Effectual and special *grace*, may more plainly be discerned.

We have seen already, one great experiment of Mans frailty, standing upon his own Free-will; and falling by so standing. Free-will hath lost all mankind already, and yet mankind thus lost is not out of love with Free will, but thinks well of that by which it hath been lost, and undone. It seems a brave thing for a creature to stand alone, and out of his own Free-will, and natural abilities to bring forth Actions of vertue. And these home-born and natural vertues do cast such a Lustre on the eyes of natural men, that some of these, though masked in the shapes and visours of Divines, have not doubted to prefer these vertues of *Free-will* and *Nature*, before those of *Divinity*. And yet a man would think, that the *Bruise* which Free-will hath gotten by the Fall of *Adam*, should have brought wise men into some distrust, if not dislike of it, especially if with a right eye they could but look into the inside of these vertues, yea into Free-will it self, and see the *Love of God*, the very *soul* and *life* of goodness, and good Actions, dead and vanished. For if the love of *God* be not in the will, the very life of goodness is lacking and so the will is a *dead Root*, and the works which it brings forth are but *dead works*. They are but the carcasses of vertues themselves. But the Truth is, that though Free-will hath lost the excellency of it by the Fall, it hath gotten something in stead of it to make it up: and that is Pride: Pride and the will fallen, think better of themselves now then the will with *Gods* perfect Image did think of themselvs before the *fall*, Then the will did think of it self that it needed something, and therefore it desired an Addition, and fell by that desire. But now the will thinks that it is Rich, and hath need of nothing; though indeed it needs the more, the less it thinks that it needeth. And this need would *God* teach it by these experiments. And indeed even in this state of the *Fall*, there is so much *free-will* left, and of that natural Ability (which some call natural *grace*) that by this Remnant or piece, there may be a Tryal made what man would do, if he had the whole. It is the very sentence of Truth it self, that by the faithfulness in little, the faithfulness in much is found, and discerned. True it is, that at first, the Image of *God* was so whole in Man, that *God* might have seen his likeness in man, as in a little Glass or Mirrour. But now the glass is broken, yet so broken, that there remain some pieces and parcels of it, though looking away from the Creator to the Creature. There is some light in the understanding, some *Freedom* in the *will*, and some

Charron in his Preface of wisdom.

15. To this end by some experiments, man must be convinced of his need, of Gods goodness and grace effectual.

ſome opproving good, and accuſing of evil in the Conſcience. So that it cannot be denyed, but there is ſo much left of the firſt natural Ability, as may ſerve to continue and preſerve mankind. *Cain* might and did know that it was a wicked thing to kill his Brother *Abel*; and this he ſheweth, even in the hiding of his Murther, and ſhifting it off with his churliſh Queſtion, *Am I my Brothers keeper?* Yea knowing it to be wicked, he might have choſen whether he would have done it. *Gen.4.9.* And hereupon is grounded the Juſtice of humane Laws, puniſhing offences againſt common ſociety; which alſo are forbiddden in divers Precepts of the ſecond Table. Yea there is left in man ſo much light, that he may thereby ſee in the Creatures, the impreſſions and Characters of the great wiſedom, and Power of the Creator; And find out *God* thereby in ſuch ſort, that withall he may find him to be a *Spirit*; and that *God* ought to be worſhiped as a Spirit, with a ſpiritual worſhip. Yea he may eaſily ſee and find that the Creator is far more excellent then his Creature, and being the chiefeſt Eſſence ſhould have the worſhip of mans chiefeſt part. And on the contrary he might as eaſily find that it is moſt unreaſonable that the *glory* and worſhip due to the Creator ſhould be taken from him, and given to the Creature, and ſo by a perverſe confuſion, the Creature in worſhip be preferred before the Creator. *Rom.1. 19, 20. Acts 17. 27,29.* *Rom. 1. 20, &c.*

16. A great Experiment of this Need in the State of Nature.

Now to theſe Remnants of *Free-will* and natural *grace* doth *God* generally leave the firſt world. A world which beſids a high *degree* of natural *Ingeniosity*, diſcerned in their inventions of Arts, had very long lives; by the help of both which, they might have largely diſcovered the great Wiſdom and power of *God*, in a large diſcovery of the impreſſions of this wiſdom, and power ſtamped on the Creatures both in Heaven, and Earth; And hereupon they might and ſhould have given more Honour, and ſervice to the Fountain of this wiſedom and power. So alſo by the ſame helps and Advantages, they might have found out more fully and largely the *Caſes* of Equity, and Juſtice, for the preſervation of common ſociety, and the welfare of mankind. And now becauſe this world is ſo generally left to the ſtate of Nature, and the Remnants of natural *grace*, this time is as it were by common conſent called, *the Time of Nature.*

17. Wherein is a general corruption by *Free-will.*

But behold now what is the iſſue of this *State of nature*, and what becomes of men thus left to the Remnants of *freewill* and natural *grace*? Let not me but *God* himſelf tell it; *The Earth had generally corrupted it ſelf and was filled with Cruelty. The Imaginations of mans heart were all evil, and only evil, and continually evil.* O unhappy *free-will*, thus ſtill bringing forth moſt miſerable conſequences: And now let men chuſe whether they will ſay that in this time, which is called *the time of nature* man was left only to the Remnants of *natural grace*, or had a new *general grace* given unto him; for the more of this *general grace* is ſaid to be given to man in this *general Apoſtacy*, the more doth it appear, that *general grace* will not keep man from a *general Apoſtacy*. Indeed it ſeems to mee, (and I think it did ſo to the Creator himſelf, for we read of no ſuch new ſupply) that the Remnants of the old *natural* *Gen.6.11, 12. verſe 5.*

Luke 16. 10. *grace* might ſuffice for an experiment, and that by theſe it might be ſeen that he *who is not faithful in little, will not be faithful in much*; and that they who fall into divers ſins, into which they might not have fallen, by the help of theſe Remnants, would alſo fall, though they had more help of the ſame kind, which would leave them as free to fall, as theſe do. And this *natural grace* beſt agrees with the Title, given to this time, *the time of Nature*: yet if any will need have it ſo, that man in this time, received a new *general grace*, the grant hereof will but gratify them with a diſadvantage. For behold the the excellence and glorious iſſue of this new *general grace*: *A new general Fall, followeth this new general Grace*; the imaginations of Mans Heart notwithſtanding this *grace*, are continually and generally evil. And thus as man fell with it in groſs in *Adam*, ſo now he falleth with it by Poll in this *old world*. So that the more of the *general grace* you do now give unto man, the more you ſet fore Mans inſtability with it: and the leſs Honour or ſtrength and Efficacy you give unto it. For if mans thus fall in the *new fulneſs* of it, it appeareth plainly, that by the very *fulneſs* of it man will not ſtand. And is not ſuch a *grace* exceeding deſirable and worth the bringing in with ſtrong contention, wherewith the world hath been twice undone once in *Adam*; and once again after *Adam*? Can we think ſo well of our ſelves, that when *all men* fell with it in perfect *Adam*. and *a world of ingenious, and Renowned* men fell with ſince *Adam*, yet we will ſtand by that wherewith the world hath thus twice fallen. If any man think ſo, there is the ods of two worlds againſt one man that he will fall alſo. But were it not a far wiſer way to hold *free will*, and *Free-will-Grace*, a *glorious*, but a *dangerous Priviledge*. and by the experiments of theſe *general fals*, to learn and acknowledge that *free-will* with ſuch natural and *general grace*, will ſerve for little other uſe but to make experiments? even experiments that man will not ſtand alone by the ſtrength of *free-will* attended by this kind of *unruling* and *unſtabliſhing grace*, But that the will of the Creature hath need of the hand of the Creator, to ſettle and eſtabliſh it, even a ſtable ſeed of actuating and confirming *grace*, ever nouriſhed, ſupplyed, and ſupported by *union* with the *Deity*.

Yet one man ſtands upright by effectual *Grace*. When the whole world fals with *free-will* and *general Grace*. Gen. 6. 5, 8.

And as in this whole world thus extreamly, and univerſally corrupted we have ſeen the inſtability, and *Apoſtaſie* of mankind with *Free-will*, and natural *grace*; So in one man which ſtood when this world fell; Let us behold the ſtability of the ſeed of God. even the ſeed of the woman, eſtabliſhed by a Powerfull effectual, and enduring *Grace*. For, of one man even of *Noah*, it is ſaid, (as of an exception from this general corruption) *But Noah found grace in the eyes of the Lord.*

Now what *grace* was this which *Noah* found, or by what *grace* did he find this *grace*? ſhall we think that *Noah* ſtood alone, by the ſame *Free-will-grace*, with which all the reſt of the world periſhed? ſhall we think that *Noah* diſcerned himſelf from a whole world and ſo give the *glory* of this difference to *Noah*, and not to *God*, ? ſhall we ſay, that all mankind had one and the ſame general *grace*, but *Noah* only

only by his *Free-will*, made uſe of this *grace*, and ſtood by it, when all the reſt fell with the ſame *grace*? If we ſhould ſay ſo, yet what ſhall we think of this ſtate of *Free-will*, and *general grace*, which comes to this fearful iſſue, that therewith a whole world periſheth, and but one man findeth *grace*? ſhall we magnifie, or deſire ſuch a ſtate, wherein it is a *Million to one*, yea *a World to one*, that but one of a World will ſtand? or ſhall we preferr that as the beſt Eſtate of *Grace* and *Mercy*, which giveth no more ſtability to thoſe that have it; but that all ſave one will fall with it? And if a man do but caſt a glance of a ſeeing eye, on ſuch an Eſtate doth it not preſently look like an Eſtate under the *Covenant of Juſtice*, and not under the *Covenant of grace*? O Let us then be ſtill afraid of this State of *Free-will* and *general grace* thus ſtill attended with general *Ruines*, and let us mightily accuſe mans Pride, which by his opinion of ſtanding with *Free will* and *general grace*, cals upon *God* for a reſtraint of his ſpecial *grace*, and a permiſſion of theſe general *Fals* with a *Free-will*, and *general Grace*, that by theſe Experiments mans Pride being abated. *God* may have leave at length more generally to beſtow his ſpecial *grace*, without looſing the Glory and Praiſe due to him for it. For even by the *Reſtraints* of this *grace*, *God* aims at the *Catholick inlargement* of it; when by ſuch Reſtraints Mankind is fitted for this enlargement. In the mean time while we bewail the general ruines of of *Free-will* and *general grace*, let us take notice of the ſtability of *Gods* ſpecial and effectual *grace*, to the Glory of the Author of it; For by this ſpecial *grace*, one Man can ſtand alone, amid the ruines of Mankind, falling round about him with *Free-will* and *general grace*. Though the Serpent prevail over a world of natural men, and turn them into his own ſeed, yet he cannot prevail over one man, being the ſpiritual ſeed of the woman; *The Mother which is above is free*, and her children will not be brought into Bondage; being born of that *Free* Spirit, which is mightier then the ſpirit which is in the world, and ſtabliſheth thoſe that are born of it; There is more ſtability in one man born of *God*, under the Covenant of ſpecial and effectual *Grace*, then in a world of men under the Law, with *free-will* and natural *grace*; one man ſtabliſhed by ſpecial *grace*, ſhameth a world of men falling with *free-will* and *general grace*: and this world of men falling with *freewill* and *general grace*: magnifieth the ſtability of ſpecial *Grace*, whereby one ſtands, when that world of men fell with the other. And thus withal *God* exhibits the victorious ſeed of the woman in that one that ſtandeth, and gives a main Experiment of the great need of that *grace*, which begetteth and ſupporteth this ſeed, in the midſt of a world that falleth.

Pſal. 51.12. 2 *Cor.* 1. 21. 22.

19. A greater Experiment of the *Need* of effectual *Grace*. *Deut.* 5.27. *John* 4 48. & 6.30. 1 *Cor.* 1.22. *Luke* 16.30.

Yet this point of Humanity in acknowledging mans need of *Gods* eſtabliſhing *grace*, is not ſufficiently Learned. There is yet an opinion, that man with general and natural *grace*, managed by his own *Free-will*, will ſtand upright; eſpecially if he be aided, animated, and ſtirred up with ſtrong outward helps and motives, ſuch as are *plain directions*, and *commands*, and eſpecially *ſigns and wonders*; Yea it ſeems this opinion is gotten into Hell it ſelf, *That man with an extraodinary ſign will believe though he will not otherwiſe believe by ordinary means*. Wherefore this opinion hath need alſo to be conſuted by ſome plain Experiment that

that man failing with ſuch helps joyned to natural or common *grace*, the need of *Gods* ſpecial and effectual *grace*, may abſolutely appear; And that all helps beſides this *grace* being given, and not availing; mans ſure help may be ſeen to ſtand in this alone; And thus at laſt by ſuch degrees of tryal, the abſolute need of this *grace* being made apparent, the beſtowing of it in a greater meaſure may be ſeaſonable, becauſe then it may gain due praiſe and Glory to the giver of it, whoſe glory is the very end of Mankind, and of all the diſpenſations of *grace* in whatſoever changes and varieties. And indeed it is more worth then all mankind, yea then the whole Creation.

Now towards this glory, by this utmoſt experiment, The world is to be peopled again, and filled with Nations: But among theſe Nations, *God* will not only *take* but *make* a nation as an High and Chief Maſter-piece, and Pattern of all nations: In this piece ſhewing what the whole would do, or rather not do, with all outward Improvements. And indeed if all the world ſhould lay their wits together, they cannot deviſe ſuch helps and Improvements as *God* gave to this People. For at the very beginning, *God* did make them by *Miracle*; ſo that they themſelves are a *Miracle* being raiſed to life from two that were dead: For thus miraculouſly was *Iſaac* born, and this Nation in him. The preſervation alſo of this Nation, in *Jacob* from *Eſau* was miraculous; And in the *Patriarks* preſerved from the Famine through the Dreams of *Joſeph*, the Butler, and *Pharaoh*, many wonders were joyned together but above all, if we behold the ſtrange Acts of *God* done in *Egypt*, for the deliverance of this Nation, there may we ſee wonders ſo extraordinarily wonderful, that *God* himſelf affirmeth that in them he had ſhewed *his mighty hand and out-ſtretched Arme*. And as he brought them out of *Egypt* by wonders, ſo he led them by wonders through wonders even by a Pillar of a Cloud and fire through the *Red Sea*: the *Sea* opening to them, and making a Path for them but ſhutting it ſelf upon their enemies, and utterly deſtroying them: Hee fed them alſo with wonders, even with *Bread* from Heaven, and with water from a dry Rock, Laws alſo and Commandments were plainly, but ſtrangely delivered to them by *God* Himſelf, and written with his own Hand; they were alſo accompanied with Lightnings and Thunders, the ſound of a Trumpet a Terrible voice, and a burning Mount. Theſe things added Majeſty and Authority to them: and yet they were ſet forth with more Advantages: even many and great Promiſes of bleſſings, to the obſervation of them, and many and fearful Curſes to the violation of them; beſides *God* gave Prieſts to expound, and teach theſe LAWS; even *Prieſts* endued with the wonderful *Revelations* of *Urim* and *Thummim*. He alſo added to theſe a continual ſucceſſion, and Race of *Prophets*, who called on them early and late in the Name, and ſpirit of the *Lord*, to keep their Hearts cloſe to this Law, and to return when they ſtrayed from it. Yea when words and wonders would not ſerve, but they would both halt and turn out of the way, *God* often ſpurd them up with ſharp Corrections and Chaſtiſements, to make them remember the old way, and to turn their feet unto it, even to the Law and to the *Teſtimony*.

20. By giving all outward Helps to Freewill and Natural *Grace*.

Rom. 4. 19.

Deut. 4 34.

Leviticus 26. *Deut.* 28.

And

And now what could *God* do more for his *Vineyard*, with outward helps and improvements? For there we ſee it planted with the moſt noble Plants, *Abraham Iſaac*, and *Jacob*, and hedged and dreſſed with Laws, and wonders, bleſſings, and chaſtiſements.

True it is that generally they had but the remnants of the old general, and *Free-will-grace*, this time of the Law being a time of Tryal, and Experiment, to ſee the utmoſt ſtrength or rather weakneſs of *Free-will* and Natural *grace*, and therefore this Nation was left to the Law, which was a Miniſtry of the Letter, and not of the Spirit, A Covenant of *works*, and not of *grace*, a thing which was weak becauſe of the fleſh, wherein it both found and left Mankind. *Deut.* 29. 4. *Rom.* 5. 13. 2 *Cor.* 3. 6. *Gal.* 4. 25. *Heb.* 8. 9. *Rom.* 8 3. *Gal.* 3. 2, 5.

And whereas by the Law, they ſhould have found out their own weakneſs, and the Impotency of natural and *free-will-grace*, and ſo have been directed by it as by a School-Maſter, to the effectual *grace* of *God* in *Chriſt*; the Jews without any ſcruple fall roundly to the undertaking of it, with their common, naturall, and *Free-will-grace*. For they ſtumbled at the ſame Block, whereat their followers ſtumble, even at this noon day; that becauſe Laws, Commands, or exhortations are given to them, therefore they have power to perform and obey them, whereas in this ſtate of the fall (wherein man, though he was caſt down really by falling, yet he was imaginarily puffed up with Pride a ſpecial fruit of his *fall*) the Law was given to convince man of his weakneſs, and not to ſhew him his ſtrength and power. Yet theſe *Jews* by the blindneſs of the ſame Pride, which the Law purpoſely intended to caſt down and aboliſh, fall ſtoutly to the undertaking of the Law, and they do it peremptorily with often Repetitions: *All that the Lord our God ſhall ſpeak unto thee, we will hear and do it*, Though God preſently even but two verſes after, finds the Heart wanting that ſhould be the chief keeper of this Law; And very ſoon after again finds them corrupt, both in heart and hands, by abominable *Idolatry*. 12. Whereupon the *Jews* undertake to fulfil a legal obedience. *Exod.* 19. 8. *Deut* 5. 27. 29. *Deut.* 9. 12. 13.

Yet while thus they go about to ſhew their ſtrength in fulfilling that Law which was given them, to ſhew them their weakneſs, they becom a moſt full and palpable Experiment of MAN'S weakneſs, and Inability to keep the Law, even when he undertakes it with his greateſt ſtrength. And in them we ſee the great failing, of natural *grace* and *free-will*, though moſt earneſtly, and zealouſly ſet upon the keeping of the Law, and that with the Advantage of all outward Helps and Improvements. And they loudly teach us, that there is no other means of a conſtant Holineſs and *obedience* to the Law, but the powerful and effectual *grace* of the *Spirit*, given in the New Covenant, which writeth the Law in our Hearts; and poureth into us a powerfull and ſtable ſeed and Root of *Righteouſneſs*.

22. Yet fall and fall moſt foully.

But that we may not ſeem to ſlander theſe *Jews*, but may give ſound proofs of their weakneſs, as we have produced the great, but falſe vaunts & ſhews of their ſtrength, let us hear their own *Prophets* accuſing them, and not ſo much their *Prophets* as *God* himſelf by twe *Prophets*.

By one of them he ſaith, ah ſinful Nation, *A people laden with Iniquity, the whole Head is ſick: and the heart is faint, from the ſole of the Foot even* *Iſa.* 1.

to

to the Head, there is no ſoundneſs in it; but wounds and bruiſes, and putrifying ſores. Every one is an Hypocrite, and every one ſpeaketh folly.

Jer. 10,7.8. By another, he ſaith; *I earneſtly proteſted to your Fathers, in the day that I brought them out of the Land of Egypt, even unto this day, riſing early and proteſting, ſaying; Obey my voice; yet they obeyed not, nor inclined their ear, but walked Every one in the Imagination of their evil Heart.*

Ezek. 20. *By a Third, God ſummeth up a ſtory of his bleſſings upon Iſrael, and ſecondeth it with another ſtory of Iſraels Rebellion; the Children of Iſrael* (ſaith he) *rebelled againſt me, they walked not in my Statutes, neither kept my Judgements to do them.*

Dan. 9.11. The ſame general inundation of wickedneſs and Rebellion may we find acknowledged in *Daniels* Confeſſion, and other complaints, and out-cries of *the Prophets*: But if *Iſrael ſin*, *Judah* ſhould not tranſgreſs, nor *Jeruſalem* the Holy *City*, and ſeat of the Great King.

Ezekiel 16. 46.46. Yea, but hear what the King himſelf ſaith; *Her Elder Siſter is Samaria, and her yonger Siſter is Sodom, and her Daughters, yet hath Jeruſalem not done after their abominations, but as if that were a very little thing, ſhe was corrupted more then they all in her ways.*

verſe 15. Mans *free-will* inſtead of bettering, grows *Proud* by *Priviledges*, and Pride breeds ſecurity, and ſecurity opens a way to a Deluge of wickedneſs. *Thou didſt truſt in thine own beauty* (ſaith the Lord) *and playedſt the Harlot, becauſe of thy renown, and pouredſt out thy Fornications on every one that paſſeth by.*

And thus *Jeruſalem* notwithſtanding any *general grace*, is come to a general pollution, and that in ſo full a Generality that *God* ſaith to his Jeremiah 5.1. *Prophet: Run through the ſtreets of Jeruſalem, and ſee and know, and ſeek in the broad places thereof, if ye can find a man, if there be any that executeth judgement, that ſeeketh Truth, and* I *will pardon it.*

Behold an utter rebellion and *Apoſtacie*. And indeed if *Free-will* and general grace would have done any thing toward the keeping of the Law, it ſeems the vertue and Efficacy of them ſhould eſpecially have appeared in the great, wiſe and learned men, even in the *Princes*, *Prieſts* and *Prophets*. For theſe ſeemed to be the top of that NATION, which was the Top of Nations. And indeed, *God* himſelf takes theſe upon ſuſpicion of moſt likelihood to fulfill the Law; and therefore ſaith; *I will get me to the Great men, for theſe have known the way of the Lord, and the judgement of their God.*

But behold theſe men though chiefeſt in natural Abilities, are chiefly and generally wicked. *Theſe be they* (ſaith the *Lord*) *that have altogether broken the Yoak, and burſt the Bonds. The Prieſts have violated the Law, the Princes are like ravening Wolves, and the Prophets have daubed them with untempered Morter, and I ſought for a man among them that ſhould ſtand in the gap before me, that I ſhould not deſtroy it, but I found none.* Behold a general *Apoſtaſie*; and greateſt in the Greateſt. *The moſt able free-willmen*, of this undertaking, zealous, and Improved Nation, are the *moſt able ſinners*.

Jer. 5.5. Ezek. 22.36.

But yet that there may be no height of wickedneſs to which they do not attain, but that their ſin may become out of meaſure ſinful, and come

come to a kind of perfection, or rather a tranſcendency of wickedneſs, theſe men become the murtherers of him who was ſent to be their Saviour, and ſo they make up that ſum of wickedneſs, which thus Saint *Steven* caſteth up for them; *Ye ſtiffe necked and uncircumciſed in heart, ye do always reſiſt the holy Ghoſt; as your fathers did ſo do ye: which of the Prophets have not ur* Fathers *perſecuted, and they have ſlain them, which ſhewed before the coming of the* Juſt One, *of whom ye have been now the Betrayers & murtherers.* A moſt fearful iſſue of *Free-will*, attended with whatſoever general *grace*; after all varieties and degrees of ſin, they come at laſt to the great One, *to put to Death the Lord of Life.* Acts 8.51, 52.

And (now by way) If the Lovers of *Free-will*, and general *Grace* will needs have this reſiſting of the *Holy Ghoſt*, to be a reſiſting of him in the ſupplies of *general grace*, (though we know that there is a reſiſting of the *Holy Ghoſt* ſpeaking by the Prophets) ſurely there can ſcarce be a greater confirmation of the perpetual ſucceſſleſneſs of general *grace*, then from theſe words which affirm *that it hath always been reſiſted.* Nehe.9.30. Prov.1.23. Zach.7.12.

Thus have we ſeen another *general Apoſtaſie* notwithſtanding any *general grace*: An *Apoſtacy* greater according to the greatneſs of outward Helps: And therefore the greateſt experiment of mans weakneſs, ſtanding upon his own *free-will*. And ſo in this People we ſee it plainly tried, that man-kind with whatſoever outward helps and improvements, will needs fall, while he ſtandeth by his own *Free-wil*; Yea, though he never ſo confidently undertake to ſtand and not to fall. 23. A ſum of Experiments, ſhewing Mans falls, when he ſtands upon *free-will*.

Wherefore let us now in one view behold the ſum of many woful Experiments. Firſt, the fall of mankind in *Adam* with *Free-will* and general *grace* in the ſtate of Perfection.

2. The fall of Mankind in the firſt world with their great Abilities of Nature, and long lives.

Thirdly, The fall of Mankind in a Model, and Maſter-piece, improved with all outward Helps, and Advantages; and hereupon let it be conſidered, whether by the mouth of theſe three great witneſſes, this word do not ſtand; *That man ſtandeth upon his own Free-will, will not ſtand but fall*; Surely mankind thus fallen, firſt, in the *State of perfection*, and ſecondly, *under the Law of Nature*; And thirdly, under the Law of *Moſes*, ſeems to groan under ruins, and to cry out *Lord ſave us by thy ſpecial and effectual grace, or elſe we all periſh with Free-will and general grace.*

But if man for contentions ſake, will not ſuffer the *Gentiles* to be concluded in the Fall of the *Iews*, but will needs doubt that the *Gentiles* may ſtand by their *free-will* without Helps, when the *Iews* fell with helps; he may thus receive a Reſolution of his cauſeleſs doubt, from one that will not deceive him.

Saint *Paul* ſpeaking of the *Gentiles* in this time of the Law, ſaith, *That in times paſt God ſuffered all Nations to walk in their own ways.* Now their own ways, are ways choſen by their own *free-wills* (ſuch as they Acts 14.16.

had) and attended with whatsoever general *grace*, either in Truth or supposition. But now let us see what ways these *Ways* of their own were, & let the same *Paul* that told us the former, tell us also the later,

Ephe. 2. 12. The *Gentiles*, (saith he) *walk in the vanity of their mind, having the understanding darkned, being alienated from the life of God, and being past feeling, have given themselves over to lasciviousness, to work all uncleanness with greediness.* And if yet you will see the deformed Character of the *Gentiles*, more lively described, behold it again as it is drawn thus by the same Apostle: *At that time ye were without Christ, being aliens from the Commonwealth of* Israel, *and strangers from the Covenant of Promise, having no hope, and without God in the world.* Behold the most miserable state of the *Gentiles*; while the Commonwealth of *Israel* stood: even an estate without a Saviour, without the Covenant, without hope, and without God.

Rom. 1. 19. and 2. 14, 15. And now concerning this estate, what would the friends of *free-will* and general *grace* have us to think or believe? would they have us to think, that the *Gentiles* had general *grace*, when they were generally without Christ, without the Covenant, without God, and without Hope. A strange *grace* which is without *Christ*, without *God*, & without *Hope*. Or had they such a *grace*, and yet have brought themselves to be without Christ, and without God, and without Hope? Then in them let us still behold the unhappy success of *free-will* and general *grace*, seeing the *Gentiles* notwithstanding any general *grace*, or *free-will*, are come to be without *Christ*, without *God*, & without *Hope*.

True it is, that by these and other places it rather appears, that the *Gentiles* were left to the first Remnants of natural *grace*; without a new supplie of general Grace: both because they were suffered to walk in their own ways; which implies that there was no new addition given them for an alteration of their ways: And because St. *Paul* when he goes about to convince them of wilful sin, he doth it by proving them guilty of crossing the light of Nature, even the Remnants of the old natural *grace*, and not the supplies of a new general *grace*. For against the very light of Nature, and instincts of Natural conscience, they give away the Honour and Worship of the Creator to the creature. But howsoever, if it be rather desired that they may be said to have had a new general *grace*, it will but increase the notice, and proof of the perpetual successelesness of it. For with whatsoever general *grace*, their *Free-wills* were followed, the *Gentiles* are found sinners as well as the *Iews*: *All have sinned, and all have deprived themselves of the glory of God*, under the name of *Iew* and *Gentile* all mankind is contained, and so in the Fall both of *Iew* and *Gentile*, it appeareth that Mankind will not stand also alone, being left to *free-will*, but that the creatures will have need to be held, and established by the hand of the Creator; as a child is made safe from falling by being held by the hand of his Father, rather then by holding it.

Rom. 3. 9, 23.

14. An Experiment of mans standing safe by Gods effectual *grace*, amid the falls by *free-will* under the Law.

But as the weakness of the creature appeareth in mankind, thus universally

univerſally falling while it ſtandeth alone, ſo the ſtrength of the creature, ſupported by the Creator appeareth in a Remnant, which ſtandeth during this general Fall, and Ruine both of *Iew* and *Gentile*. For there goes on ſtill a ſeed of Promiſe, even a ſeed of the Woman, which ſtands upright, when all the world falleth round about them. The effectual *grace* of God preſerveth them, while *free-will* with whatſoever general *grace* in the reſt is ineffectual. For who dares to attribute the ſtanding of this *remnant* to man, & his *free-will*, where the Spirit of God gives it unto God? Who dares to ſay, that this *Remnant* diſcerneth and leaveth it ſelf, if God himſelf do ſay, that he hath left it, and otherwiſe it had not been left. That God himſelf doth leave this Remnant, God himſelf thus affirmeth; *I have left me ſeven thouſand in* Iſrael, *all the knees which have not bowed to Baal.* And that this *remnant* had not been left, if God had not left it, let us hear the Word of God in the mouth of the Prophet affirming it; *Except the Lord had left us a remnant, we had been as Sodom, and like unto Gomorrah.* Wherefore out of the Premiſes who can frame a better concluſion then the great Apoſtle, who was taught by the ſame Spirit that ſpake the *Premiſes? There remaineth then a remnant according to the Election of grace. And if of grace, not of works*; yea, not of mans *Freewill*. For *Iſrael* obtained not this *remnant* but the Election of *grace*, and the *grace* of Election obtained it. The Will of God, and not the will of man diſcerned & left this *remnant*; for if God had not left this *remnant*, the *remnant* would not have left it ſelf. If God had not diſcerned it, there had been no difference between the *remnant*, and the reſt that fall; but one general *Apoſtaſy* would have ſwallowed up all; for the Prophet ſaith, that without this leaving of a *remnant* by God, they had been like *Sodome* and *Gomorrah*: and we know that in *Sodom* and *Gomorrah* not a man was left. So it ſtill appears that to leave men to *free-will*, is not to leave any one man ſafe, but it is the way to leave all to ruine and miſery by the creatures voluntary inſtability: and on the other ſide, the only ſure ſafety of the creature is in his Creator, even in this, that his will is held by the powerful will and effectual *grace* of him that made his *will* and himſelf. Except Gods free & effectual *grace* did ſave ſome, mans *free-will* would loſe all. And where mans *free-will* would loſe all, yet even then Gods *Free-grace* ſaveth ſome; ſo to mans *free-will* ſtill is aſcribed all mans perdition, and to Gods *free-grace* all mans ſalvation.

1 Kings 19.

Eſa. 1. 9.

Rom. 11. 5, 6.

But thus we ſee both in thoſe that fall by *free-will*, and that ſtand by *grace*, that according to the firſt Plot there goes on joyntly a ſucceſſion of experiments, which ſhew the weakneſs of mans *free-will*, and a ſucceſſion of a Seed of a *woman* in which appeareth the ſtrength of Gods effectual *grace*; each by compariſon more illuſtrating the other. But hitherto the experiments are very large, and the promiſed Seed but ſmall, that the experiments may be full, and convincing in their fulneſs, as al ſo becauſe the Head of this Seed is not yet come, after whoſe coming the God of Order had appointed that the body ſhall moſt fully be exhibited. And indeed the fulneſs of

time for his coming ſeemed not to be perfected, untill the fulneſs of theſe experiments had manifeſtly ſhewed an abſolute need of his coming.

25. The weakneſs of *free-will* aſſiſted by general *grace* appearing, then fitly comes in the time of *grace* effectual.

But now theſe experiments are grown to a compleat ſufficiency: Trials having been made of man in the *ſtate of Perfection*, in the *ſtate of Nature after the Fall, and in the time of the Law*, with the advantage of all outward helps and improvements. And mans *free will* ſtill failing and falling with all outward helps, this failing of mankind cries out for inward help, even for the effectual and ſure *grace* of the new Covenant, and for the Mediator of it, after whoſe coming this *grace* is moſt plentifully to be diſpenſed. When the world lies in his blood, and in groſs darkneſs, and the ſhadow of death, then is the fitteſt time for the *day-ſpring from on high to viſit it*. Accordingly now comes *Chriſt Ieſus* into the world, and he comes full of *grace* and *truth*, even of that *grace* which creates *truth* in the inward parts, writes the Law in the Heart, and not in Tables of Stone. For as the Law was by *Moſes*, even that dead Letter, which found mans heart ſtony, and ſo left it. So came *grace*, and *truth* by *Chriſt Ieſus*; even that *grace* which by the efficacy thereof turns *hearts* of *ſtone* into *hearts* of *fleſh*, and ſo writes the Law of God in them, that the gates of Hell cannot prevail againſt them, nor blot out this writing. And thus the world formerly dead in treſpaſſes and ſins, doth riſe from the dead on a ſudden, and Chriſt giveth it light and life. And whereas before the Serpent generally triumpled over Mankind, notwithſtanding any power of *free-will*, or any general *grace* attending it; ſo that the Kingdom of Satan ſuffered violence; Now this chief *ſeed* of the Woman coming into the world with abundance of ſpirit, and *grace* effectual, the ſtrong man is not only bound and caſt out of his holds, but his ſubjects fly from him through all Nations, and ſo flock to this King of Glory and *grace*, that they come flying like Doves to the windows of the Church from every Nation; yea, they fly to it, through loſſes, and torments and varieties of *death*, and ſo both for the eminence in fervour, and the multitude in Number, this time is generally called *the time of grace*; the ſame in ſence though in other words which the Herald *Iohn* and the King Chriſt Jeſus call *The Kingdom of Heaven*; for both of them ſay, *The Kingdom of heaven is at hand*. And indeed when effectual *grace* is moſt plentifully ſhed into the hearts of men, then are men moſt plentifully made the ſubjects of God, and then it may moſt truly be ſaid, *that the Kingdom of heaven is at hand*.

Iohn 12.32.

26. Wherein the Promiſer fulfils his own promiſe, of a ſeed out of all Nations.

And thus eſpecially, and moſt apparently is fulfilled, the great Promiſe of the *ſeed* of the woman; and the ſame promiſe renewed in *Abraham*, *In thy ſeed ſhall all the Nations of the Earth be bleſſed*. After the coming of the Head of this *ſeed*, the body of this ſeed comes in following the Head, and joyning with it, and ſo making up the promiſed *ſeed* of the woman, and the *ſeed* of *Abraham*. And ſurely it is no more then need, that the Promiſer by ſending his ſon with abundance of *grace*, do raiſe up his *ſeed*, and ſo perform his own Promiſe; for *free-will* hitherto hath made no *ſeed* of the *woman*, neither is it likely to beget any *ſons*, but *ſervants*. Wherefore that the *Promiſer* may not come

come ſhort of his *promiſe*; He will not leave the performance of them to mans *free-will*; but he that made the *promiſe* will perform what he hath promiſed. For ſo indeed, and ſo only is the *promiſe* ſure of Performance. And accordingly *Abraham* doth not faſten his *Faith* on mans *free-will* for the performance of Gods *promiſe*, but on God that *promiſed. He was ſtrong in faith* (ſaith the *Apoſtle*) giving glory to God: *and being fully perſwaded, that what he had promiſed he was able to perform.* Yea, this very *faith* is imputed to him for *righteouſneſs*; ſo that it deſerves well to be weighed, whether they that have not this *faith* of *Abraham*, have *Abrahams righteouſneſs*: And whether they be Sons of *promiſe* who give not the glory of their being ſons to the *grace* of the *Promiſer*.

Howſoever certain it is that the *promiſer* begets the *promiſed ſeed* by the vertue of the *promiſe*. And herein was *Iſaac* a Type of all the other ſons of *Abraham*, for as *Iſaac* was firſt promiſed to *Abraham*, and then born of the *promiſe* by the power of the *promiſer*: ſo the *ſeed* of *Abraham* promiſed to him out of all Nations, is born of the *promiſe*, by the free, ſure, and effectual *grace* of the *promiſer*. *Rom.*4.20 &c. *Gen.* 1.12. *Rom.*9.7. *Gal.*4.28,29.

27. Proved by ſundry effects of *grace*, in the time of *grace*.

But that we may more plainly diſcern, that it is the effectual *grace* of the new Covenant, (and not mans *free-wil*) which after the coming of Chriſt being ſhed more abundantly, and generally hath performed this *promiſed ſeed* out of all Nations of the world: Let us look into the Story and ſtate of this time of *grace*. and therein take notice of the effects of this *grace*, and I doubt not but theſe effects will ſhew it plainly, not to be a *free-will-grace*, but *grace* effectual which hath begotten this *ſeed*, and made the Kingdom of heaven to ſuffer violence, preſently after the appearance of the King of this Kingdom.

28. A firſt

A firſt effect and event, of which we take notice in this time of *grace*, is a *general riſing* of the world after a *general falling*. It was before ſhewed, that all Nations walked in their own ways, which were ways of darkneſs, and of the ſhadow of *Death*. An univerſal corruption and pollution had over-ſpred the face of the earth; and the ſtate of the Nations or *Gentiles* was this, *That they knew not God, that they ſerved dumb Idols, that they committed filthineſs even with greedineſs*. But now on a ſudden, even preſently after the appearing of the Mediator of the new Covenant, out of theſe Catholick ruines, there ariſeth a Catholick Church; And whereas before one man could ſcarcely be found in *Ieruſalem*, one City of the world, though ſearched with a candle (all other Nations being without God, and without Hope,) Now the knowledge of God, attended with *Faith*, *Hope*, and *Love*, beginning firſt with *Ieruſalem*, goeth through all Nations, and out of them makes and gathers into one body the diſperſed *ſeed* of the *woman*, under the Head of this Body, and the chief *ſeed* Chriſt Jeſus.

And now can any man think, that the ſame and no other cauſe hath produced this new and ſtrange effect (even the reviving, and reſurrection of the world from the *dead*) but that which brought it to the ſtate of *death*? ſhall we ſay that *free-will* which delivered up mankind into this miſerable eſtate of general Corruption, hath ſtarted up on a ſudden, and that juſt at that time of the coming of our Saviour, and

and being the ſame that it was before, and attended with the ſame *grace*, hath brought forth different effects, even an *univerſal holineſs*, out of an *univerſal corruption*? ſurely it is moſt likely that the ſame cauſe would have brought forth the ſame effects; at leaſt not ſo contrary: and if the ſame cauſe would have brought forth not the ſame, but ſuch different and contrary effects, why did it not do it at ſome other time, as well as now? For now only we ſee theſe effects, when the Mediator of the new Covenant doth appear with a fulneſs of *grace* and *truth*. Surely if *free will* had not on a ſudden ſtarted up, having no other *grace* but that which before was common and general; and had now raiſed the world from *death*, into which before the ſame *free-will* had caſt it; this time ſhould be called rather, *the time* of *free-will*, then the time of *grace*. For now had *free-will* wrought wonders in the *world*, even that great wonder of raiſing a dead *World* into life; and it had done it with one, and the ſame *grace*, but the ſucceſs of this *grace* was made different only by the vertue of *free-will*. But what a great ſacriledge is it, ſo to rob God of the *glory* of his mighty *grace*, and to give the ſame *glory* to weak man, and his inconſtant *free-will*? How much more juſt, reaſonable, and pious were it, to give to God, the things that are Gods: And ſince we read that the Son ſaith of himſelf, that *if he were lifted up from the Earth, he would draw all Nations to him*: when we ſee all Nations thus drawn to him after his lifting up, what ſhall we ſay but that he hath drawn them? Agreeably whereunto the Church (which conſiſteth of all Nations) ſaith to him in the *Canticles*, *Draw me and I will run after thee*. And God himſelf ſaith to *Abraham* concerning this turning, and drawing of the Nations, from *death* unto *life*; *I have made thee a Father of many Nations, even God that quickneth the dead*. Yea, the Father bound himſelf by *promiſe* to give theſe Nations to his Son, when he made him *King upon the holy hill of Sion*: The Catholick Church is a gift of the Father to the Son; and indeed who ſhould give a wife to the Son, but the Father of both? and this gift of the Father the Son himſelf acknowledgeth, when he ſaith, *No man can come unto me except the Father which hath ſent me draw him*: and again, *Thou haſt given the Son power over all fleſh, that he ſhould give eternal life, to as many as thou haſt given him. And behold I and the children which God hath given me*: Therefore when we ſee this giving and drawing of the world to *Chriſt* and *ſalvation* after a general overflow of *ſin* and *corruption*: Let us attribute this effect to the great drawer, and giver of ſouls to his Son. Let us ſay that, that not *free-will* hath drawn them whom it ſelf hath ſlain, but ſome *operative*, *mighty*, and *effectual grace* of God hath drawn the wills of men, and made them one ſpirit with Chriſt Jeſus in an heavenly marriage. Let us acknowledge that the Father of Spirits hath ſent down with his Son abundance of Spirit (the promiſe of the new Covenant) and that thence comes this abundance of ſpiritual *generation*: And thus is fulfilled his Oath to *Abraham*, *In multiplying I will multiply thy ſeed as the ſtarrs in heaven*; And *in thy ſeed ſhall all the Nations of the earth be bleſſed*; Behold now the chief *ſeed* Jeſus Chriſt, in whom all Nations are to be bleſſed: And beholdalſo with

Pſal. 2. 6, 8.

Joh. 6.

Joh. 17.

Eſa. 7. 18.

Gen. 23. 17, 18.

with him a ſeed out of all *Nations*, to be bleſſed in him; a *ſeed* formerly dead by *free-will*, but quickned and raiſed to life and bleſſedneſs according to promiſe, by Gods drawing, operative, and effectual *grace*.

29. A ſecond effect. A ſecond effect, that will not acknowledge *free-will* and general *grace* to be the cauſe of it, but neceſſarily imports ſome *free*, ſpecial, and effectual *grace*, is this; that now in the time of *grace*, *God is found of them that ſought him not*, while other that have *the zeal of God*, and ſeek *righteouſneſs*, find not God: The not ſeeking *Gentile* findeth God and righteouſneſs, while the ſeeking *Iew* findeth neither God nor righteouſneſs. *Rom.* 9. 30, 31.

True it is, that firſt the Goſpel began to be preached in *Ieruſalem*, and the firſt plants, and planters of it were *Iews*; but even in the Primitive times it took no ſuch large root in the Nation of the *Iews*, as it did after in ſundry Nations of the *Gentiles*, for Saint *Paul* ſpeaking of the generality of that Nation in his time, ſaith, *Iſrael hath not obtained that which it ſeeketh*: And, *There is but a remnant ſaved according to the election of grace*. Yea, *Chriſt* himſelf ſaith to *Paul*: *Make haſte and get thee quickly out of* Jeruſalem, *for they will not receive thy teſtimony of me*: But of the *Gentiles* he ſaith, *Depart for I will ſend thee far hence to the* Gentiles, *To open their eyes, and to turn them from darkneſs to light, from the power of Satan unto God*. *Rom.* 11. 5. *Acts* 22. 18. Verſe 21.

But in ſucceeding ages, this different ſucceſs much more appeared, the Jews *fleece* growing ſtill more dry, while the *Gentiles* were ſtill more watered with the dew of *grace*.

And now what ſhall we ſay for *free-will* and common *grace*: and what ſhall we attribute to them in this eminent faith of the *Gentiles*? ſhall we ſay that *free-will* and general *grace* gave them a fitneſs to find God? But withall let us take notice of the fitneſs it ſelf, which was this, That they ſought not God. And then all being put together muſt ariſe to this Poſition; *That free-will and common grace do fit men to find God by not ſeeking him: or, that not ſeeking of God is the fitneſs by which free-will attended with common grace doth bring men to find God.*

Even juſt as St. *Pauls* breathing out threatnings and ſlaughters, was a preparation of *free-will* to his converſion.

But how much more reaſonable and juſt were it, to give the *glory* of their finding God to the free, powerful, and effectual *grace* of God which finds them whom *free-will* hath blinded, and ſo made unable and unfit to find God, and by finding them makes them able and willing to find him.

A *free grace* it muſt needs be, for *ſeeking* God can make no tye upon God, to be *found of them that ſeek him not*, and a powerful *grace* it muſt be, which finding the will averſe from ſeeking, turns it about, and makes it both to ſeek and to find: And indeed Gods glory being the end of his grace, God hath more glory by being found of the not-ſeeking *Gentile*, then of the ſeeking *Iew*. For the *Iew* being a *free-will man* and ſtanding upon terms of *Iuſtice* with God, and undertaking to ſatisfie and pay him with a *legal righteouſneſs*: If God ſhould give ſuch a one the *grace* to find him, how ſhould he have the glory of his *grace* from theſe *Iews*, which think themſelves already ſufficiently able

able to find him by their own abilities, without any ſuch new ſupply?
Gal.2.15. Ephe.2.11,12. Wherefore theſe rich and full ones are ſent empty away; but the *Gentiles* being known and confeſſed ſinners, God is ſure to have all the *glory* of the *grace* which he giveth to them, it being impoſſible that they ſhould take to themſelves the glory of finding God, who muſt needs acknowledge, that they ſought him not. Wherefore as God for his own glory in the time of *grace* by his free and effectual *grace*, doth bring to paſs this effect; that the not-ſeeking *Gentile* doth find God, ſo this not-ſeeking *Gentile* that findeth this effect in himſelf muſt needs wholly aſcribe it unto *grace*, and accordingly put away the glory of it from himſelf, and give it only to the Giver of this *grace*, which alone produceth it. And the like glory ſhall hereafter be given to God for the *Iew* now ſhut up under unbelief. For when the *Iews* have laine many hundred of years under a manifeſt unbelief, then their Converſion, and belief (the vail being taken away) ſhall manifeſtly be known to be wrought by the ſole mercy of God, and the effectual *grace* of his *Spirit*. When Iſrael, in ſuch a length of time ſeeketh a *Saviour* but findeth not; when he doth find, it muſt be acknowledged, that not Iſrael but the grace of Election hath obtained and found, what Iſrael ſo long ſought, but found not.

Rom.11.30, &c. 2 Cor.3.15,16.

30. A third work of effectual grace.

A third working in this time of *grace*, which cannot come from *free-will* accompanied with natural, or common *grace*, but muſt needs iſſue from eſpecial and effectual *grace* is this: That moſtly the *grace* of the Goſpel makes the weak, the fooliſh, and thoſe that are not, (in the eye of the world) to excel in Faith and Holineſs the mighty, the wiſe and eminent in being: thoſe that are inferior in Natural abilities, are ſuperior in Faith and Holineſs: Yea, they ſo excell thoſe that were before more excellent then themſelves that they make them aſhamed, who before deſpiſed them. And when the ſtones which the builders do reject and refuſe, are made the chief Stones in the building, ſhall we ſay that this is *free-wills* doing? or ſhall we not ſay, this is the *Lords doing, and marvelous in the eys* of carnal and natural reaſon, which meaſureth Gods diſpenſations, by its own ſhort & narrow line? For the *natural* man would by all means believe, that if there were any *wiſdom* to be known, *myſteries* to be believed, vertues to be done, the *wiſe*, *noble*, and thoſe whom they call *noble men*, were moſt likely to know, believe, and do them, becauſe by ſuch abilities, the *free-wils* of men are moſt likely to be bended and directed to the moſt excellent objects. And this the chief Doctors and *Politicians* among the *Iews* plainly profeſs, when they ask, *Do any of the Rulers, or Phariſees believe in him?* As if it were an infallible *Axiome* in the *Logick* and *language* of *free-will*, that if *Chriſt* were to be *believed* on, none would do it more freely & roundly then the *Rulers* & *Phariſees*, the *Politicians* and Scholars. But the *Scripture* it ſelf denies the *conſequence*, & plainly ſhews *that the Rulers were gathered together againſt the Lord and againſt his Chriſt? And this is the Stone that was ſet at naught of you builders.* And therefore St. *Paul* when he looks about for *believers*, he cannot find theſe *wiſe men* among them and thereupon is fain to cry out, *where is the wiſe, where is the Scribe? where is the diſputer of the world?* The learned *Scribes* among

Acts 4.1,16,27. 1 Cor.1.10.

among the *Iews*, and the diſputing *Philoſophers* among the *Gentiles*, which ſeem in the world to be the wiſdom of the world; Neither know nor embrace the wiſdom of *God*; yea unlettered and unlearned *Fiſhermen*, by *Faith* and *Love* do ſhame their learned unbelief, and contempt of *God* and his *Chriſt*. *Acts* 4. 13.

And now when we ſee weakneſs thus to overcome ſtrength, can we think that any common or general thing can bring this advantage on the ſide of diſadvantage? In the things which are common we ſee the advantage on the ſide of wiſdom, learning and education, and therefore there muſt be ſome ſpecial and Adventitious *Addition* to overcome this advantage, and to turn it into a diſadvantage. Where one ballance is over-weighed by another, through a great difference of weights if we ſee the lighter on a ſuddain to weigh down the heavier, we preſently look about for ſome hand that hath drawn down the lighter, and made it to overcome the heavier. And ſo when we ſee the wiſe ſo much to overcome the fooliſh; the able the weak, yet withal do find again that the fooliſh doth excel the wiſe, by whom he was excelled, and the weak the able, how can we chuſe but look up for ſome hand of divine Power and efficacy, that hath thus changed the *ballances*, and made the lighter to overcome the heavier? And indeed thus doth *God* moſt manifeſtly purchaſe his Glory, the end of his *grace*. For the wiſe and great men of the *world* are like *Gideons* Army, too great for *God*, to get Glory by them. They will ſay that their own wit, and their own Ability hath given them their excellency, and ſo they will take the Glory of it from *God* to themſelves. But when the weak and fooliſh do *believe* and obey, and in their *Faith and Holineſs* excel the wiſe and able; their weakneſs and folly cannot take *Gods* Glory from him; ſince to weakneſs, and folly belong nothing but *ſhame and confuſion of face*. Therefore they put away all glory from themſelves unto *God*, and they glory in him, who by his powerful *grace* hath given them an excellency above thoſe that excelled them; and hath made their deſpiſed folly and weakneſs to ſhame, and confound that wiſdom and ableneſs, which before deſpiſed and ſhamed them. *Iudg.* 7. 2.

Laſtly, for a Corollary and an abundant confirmation. Let us hear the *Mediator of the New Covenant of grace*, teaching the Efficacy of his own *grace* in his *Time of grace*, yea let us hear him delivering it to his whole Church, the *Head to the Body*. For ſo he doth whiles he teacheth and delivereth it to them who are to teach, and deliver it to the whole Church, Yea he doth not only teach it men, but he Commands men to ſpeak it to *God*. And indeed a Doctrine which came from *God*, may well be preſented to *God*. And if it ought to be ſpoken unto *God*, how much more ought it to be affirmed before men? And indeed before all men muſt it be affirmed, which by all men ought to be ſpoken and repeated: No doubt a *Catholick* Doctrine, which *Chriſt* will have to be confeſſed, and preſented to *God* by the *Catholick Church*.

31. A ſuperadded proof of effectual *grace*, from the *Lords* Prayer.

This Doctrine is contained in that Catholick Prayer, wherein the whole Church meeteth with one mouth, and (as it is fit for us to believe,) with one *faith* and *heart*.

In this *Prayer*, *God* himself teacheth the *Church* to pray unto *God*, and he teacheth her to pray for these great Effects of *grace*, *that his Kingdom may come*, and *his will may be done*. He teacheth us not to pray for a meer Ability to effect, but for the effects themselves, even that the one may come, and the other may be done. He teacheth us not to pray meerly for *free-wils*, and common *grace*, and that it may be left to the choise of our *free-wils*, whether by the good use of this *grace*, our *free-wils* will make *Gods* Kingdom come, and his will to be done; but he teacheth us to pray down right, that his Kingdom may come, and his will may be done, even that these effects may assuredly be produced. According to
Heb. 13. 20, 21. which Divine pattern, the blessed servant of his Master doth pray, *that the God of Peace would make them perfect in every good work, working in them that which is well pleasing in his sight*: By which Prayers as we are taught to pray unto *God* alone to grant these effects, so we are taught, that the efficacy of *grace* which worketh these effects cometh from him, to whom we must pray for them. And so by this Prayer as well as by other
Phil. 2. 13. places of *Scripture* we learn, that it is *God that worketh in us both to will*
Ezech. 36. 27. *and to do*; And therefore our Saviour rightly directs his Church, not to seek good-willing and doing of our selves and our own *free-will*, but of *God* the true and powerful Author of them. And indeed he knew well that thus and thus only there would be a certainty of the coming of his Kingdom, and of doing of his will, if we seek to *God* by whose effectual power, the one doth come, and the other is done. And on the other side he knew also (by divine wisdom, and Humane experience) that if it were left to mans *free will*, whether this Kingdom should come, or this will be done, there would be no sure coming of the Kingdom, nor sure doing of the *will*. Yea by all former experiments it would rather be sure that neither the *Kingdom* would come, nor the *will* be done, for such hitherto have been the miserable consequences of *free will*.

Psal. 2. & *Tsal.* 110. But therefore because *God* hath promised a *Kingdom* to *Christ*, even a *Kingdom* that consists of subjects, that shall do his *will*, he doth not leave the performance to the uncertainty of mans *free-will* (much less doth he leave his promise to be broken by *free-will* if it list) but he makes good his own promise, by his own effectual and unfailing *grace*. And as *God* that promised, thus performeth his promise, so by this Prayer are we directed to seek him for this performance.

So are these *Petitions* like so many *Canons* overthrowing and dismounting the Laws and *Canons* of *free-will*. For by those Laws we cannot pray to *God* for these effects, but only for a meer Ability toward them. having prayed for a meer ability to make the *Kingdom* to come and the *will* to be done, then if we will pray any farther for the effects themselves, we must pray to our own *free-wils* for them; And so put our own *free-wils* in *Gods* place, which is most blasphemous and impious. Yet how can this monstrous Impeity be avoyded by them? For how can they pray to *God* for these effects which they do not believe to be wrought by him? and how can they chuse but pray to their own *free wils* for these effects, if they believe them to be wrought by their *Free-wils*? And their prayer to *God* must run in this shape or deformedness; *Lord*

let

let thy Kingdom be at my pleaſure, and thy will at the will of my Free-will whether that ſhall come, or this ſhall be done; But to their own *free-wils*, muſt they ſay *Let Gods Kingdom come, and his will be done.* An horrible confuſion and overturning of our *Saviours* abſolute and Catholick pattern; and a moſt miſerable and baſe error, that ſo weakens the wits of the deceived, that they cannot rightly ſay the *Lords prayer.*

32. And from Praiſe due to *God.*

And as it doth not ſuffer them rightly to uſe this Prayer, ſo neither doth it allow them to give *God praiſe* for the grant of the *Petitions* contained in this Prayer. For how can they praiſe *God* for the coming of his *Kingdom* into their ſouls or for the ſubmiſſion and conformity of their *wils* to the *will* of *God*, if they do not believe that *God* makes his *Kingdom* to come into them, and his *will* to be done by them? They may perchance thanke *God* for their *free-wils*, and for common *grace*, both which are given to others as well as to themſelves; even to ſuch who do not ſuffer *Gods Kingdom* to come into them nor his will to be done by them.

But that *Gods Kingdom* comes into themſelves, and his will is done by them, having received from *God* no more then the former refractrary *Rebels* whom ſhall they thank for theſe *different effects* but themſelves and their own *free wils*? and thus do they fall into a more ſhameful or ſhameleſs Pride and unthankfulneſs then the proud *Phariſee* himſelf. For the *Phariſee* (perchance for very ſhame) ſaid *I thank thee O Father that I am not like other men*: But theſe men bind themſelves to ſay, *I thank thee O mine own ſelf or O mine own free-will, that I am not like other men.*

How much better were it to obey the King of *grace* and Glory when he teacheth us to pray to *God, that his Kingdom may come unto us*, ſo that we may be diſcerned by him from other men who are rebellious and diſobedient, and withal upon the ſame grounds to give *praiſe* unto *God* for any difference that is between us & the worſt of men? & here unto the Doctrine of the moſt learned *King* of the Chriſtian *World* inviteth us while he commenteth upon theſe *Petitions* of the *King of Kings.* He ſaith that In this *petition, Thy Kingdom come, we deſire that the Church of God may more be ſpread upon the face of the Earth*, and that the *Number of the Elect may be multiplyed*; and like wiſe *that his will may be done in Earth, as it is in Heaven*; (*The effect which the Kingdom of Heaven in this Earth will produce.*) And thus to *God* is aſcribed the multiplying of the Elect, and the coming of his *Kingdom* in ſuch powerful manner that it will produce this effect of doing his *will.* And thus we may both pray to him, and praiſe him for the coming of his *Kingdom*, and the glorious effect of it, which is the doing of *Gods will.*

King James upon the *Lords* Prayer.

And now it need not to be wondered at if this Orthodox *King*, not long before his Death, did brand thoſe *miſbelievers*, who croſſed this *Doctrine* by comparing them with the ancient *Hereticks* the *Pelagians.* For ſurely if at any time, I think at the time which is neareſt to *Death*, the ſoul of every good *Chriſtian* is fardeſt from this error & moſt againſt it. For then will he moſt zealously and heartily pray that *Gods Kingdom* may ſpeedily and fully be fulfilled in himſelf, and the other *members* of *Chriſt*, that they may be all conformed in their *wils* unto *Gods will*, not unlike to the dying prayer of *Chriſt* himſelf. *That they all may be one*

as thou Father art in me, and I in thee. And at that time alſo a *Saint* will be fardeſt off, from taking to himſelf the Glory, and Praiſe due unto *God*, in regard of any effects of *grace* in him, or any difference between himſelf, and the worſt of *Publicans* and *ſinners*. So that my *Charity* can hardly think that any *Chriſtian*, if he dye *awaked* can dye an *Arminian*.

33. Commands direct us to pray to the Commander.

But now before we part from theſe *Petitions*, let us make another uſe of them. Let us learn from them, that when we hear any Commands out of *Gods word*, to do *Gods will*, where we muſt fetch power to effect theſe Commands. For by theſe and the like *Petitions* we are taught, upon the hearing of ſuch Commands, to fetch from the Commander himſelf *effectual power* to fulfill his commands. We muſt not with the *Jews* and their *Sectaries* from theſe commands, gather *Arguments* for *free-will*, but rather proofs of our need of *grace*, and help from the Commander. For if it be obſerved by any careful Reader of holy *writ*, he ſhall find that the weightieſt commands in *Scripture*, are paralelled with *Petitions* to the Commander for the effecting of thoſe his Commands.

Ezek. 18.30. *Ier.* 31.38. *Pſal.* 51.20. 1 *John* 3. 2 *Theſ.* 1.11. *Luke* 17.5. *Eph.* 3.17, 18. *Phil.* 1.9.

If in one place *God* commands, *make you new Hearts and turn from all your tranſgreſſions*, *In other places we find Petitions* anſwerable to theſe Commands: *Create in me a clean heart, and renew a right ſpirit within me. And turn thou me, and I ſhall be turned.* If in one place we read theſe commands; *That we believe in Chriſt, and love one another*; in other places we ſhall read theſe *Petitions*: *That God will fulfill the work of Faith with power*: And *Lord increaſe our Faith.* And that *Chriſt may dwell in their Hearts by Faith*; *That they may be rooted and grounded in love*; And, *that love may abound more and more.* Briefly the *Scripture* is full of theſe *Petitions*, and in this point the 119th *Pſalm* is a *Brief of the Scripture.* And agreeable hereto was the *Liturgie* formerly uſed, both in the *Petitions* for the King; That *God* would keep him in *holineſs* and *righteouſneſs* of life; And that *God* would rule his heart in *Faith*, *Fear* and *Love*; and likewiſe in Petitions for the whole congregation; that *God* would give them an heart to love and dread him, and diligently to live after his Commandments; that they may live a godly, righteous, and ſober life; and that they may bring forth the *fruits* of the *Spirit.*

34. The ſum and concluſion.

Now moſt manifeſt it is, that commands thus, ſeconded with *Petitions*, do directly turn our eyes from our ſelves unto *God*, to fetch from him the fulfilling of his *Commands.* And ſo we are plainly taught, that not our own *freewills* by their moving and managing of *grace*, but *Gods* powerful and effectual *grace* moving and actuating our *wills*, cauſeth the *will* of *God* to be done by us on *Earth*, as it is done in *Heaven.*

Thus it appears that the main Body and frame of the *word*, is an Entire confutation of the ſucceſs of *free-will*, and a mighty affirmation of the need of *Gods* effectual *grace.* For with an united voice, it doth ſpeak aloud to the *world*, that *free-will* with common *grace*, will but make *work* for *juſtice* and *juſtifie juſtice*, but it will loſe man, and leave him inexcuſable in his loſs. But *Gods* ſpecial and effectual *grace* alone doth eſtabliſh *Holineſs*, and ſo leads men ſafely to Glory. And in the ſafety of men

men wrought by this *grace*, ſtands the plot of *Gods* Glory; this being the *ſeed* of the woman, which he hath undertaken by *promiſe* to make victorious over the *ſeed* of the *Serpent*; and this being the *Seed* of *Abraham*, to whom he hath promiſed bleſſedneſs, and the *Land* that floweth with *Milk* and *Honey*; and this being the *Church* and Body of *Chriſt* to whom a *promiſe* is given, that the Gates of *Hell ſhall not prevail againſt it.* *Mat. 16.*

So that they that run againſt this *grace*, run againſt the whole ſtream and current of the *Scripture*, they run againſt mans ſalvation, and which is worſt of all, againſt the Plot of *Gods* Glory. But let them know again, that if they run againſt the *word of God*, and the glory of *God*, yea if they run againſt the *ſalvation* of his *Church*, which he hath undertaken: The ſame *God*, whoſe this *Church*, and *word*, and Glory are, will run againſt them; and make good his *Church*, and *word*, and Glory againſt them.

It is a fearful thing to make war with the living *God*; Eſpecially ſuch a war as goeth about to take away his Glory from him, which he will not give to any other.

Let us remember the fatal iſſue of fighting with *God*; theſe ſhall make war with the *Lamb*, and the *Lamb* ſhall overcome them, for he is the *Lord* of *Lords*, and *King* of *Kings*; and who ever fought againſt *God*, and proſpered? *Rev. 17. 14.* *Iob 9. 4.*

Wherefore much rather let the Counſel of *Gamaliel* be acceptable; *Be ye not found Fighters againſt God.* For as it is moſt certain that the Enemies of *God* ſhall be overthrown, ſo is that alſo moſt certain which the ſame *Gamaliel* ſaid, *that if this doctrine be of God, it cannot be overthrown.* *Acts 5. 38, 39.*

Now that it is of *God*, before hath been ſhewed, and that it cannot be overthrown, time and experience have proved. For as in all times the ſons of *grace* have acknowledged, that *grace* by which they were begotten, ſo more notably and apparently, ever ſince this Doctrine of *grace* was cleared againſt the *Pelagians* by bleſſed S^t *Auguſtine*, (*a man whom grace had raiſed to be a defender of grace*) it hath lived, and ſtood ſtrong againſt the Enemies of *grace*. *Gods hand* hath ſtill maintained *Gods own cauſe.*

Both which the profound *Bradwardin*, hitherto an irrefragable *Doctor*, excellently ſheweth; He ſheweth it to be the *Cauſe of God*, not only in the Title, but the body of his Book. And he ſheweth in the *Preface*, that *Gods own hand* maintaineth his *own cauſe*, when he ſaith, that in his wreſtling with *Pelagius*, not his own but *Gods* ſtrength made him a Conqueror, whom otherwiſe *Pelagius* had foyled.

And hence it was, that though then (as himſelf ſaith) the Prieſts of *Baal* were four hundred, and himſelf but one, yet he feared not to encounter them: And we ſee with what ſucceſs; For his work liveth and flouriſheth in the *Church*, and he in it, but they with their *Hereſies* are gone into darkneſs, even into *Upper*, if not *utter* darkneſs, into the darkneſs of oblivion in this world: howſoever it fare with them, in regard of the utter darkneſs in the *world* below.

True it is, and it may not be denyed, but the natural man, being only born

born of a *free-will* Root, that is of the firſt *Adam*, ſeeth not beyond *Free-will*, and therefore bends all the force of natural wit, to prove that which it ſeeth, and to diſprove what it ſeeth not. And hence it is that *Philoſophers*, *Juſtitiaries*, and *Politicans* are ſo vehement and entire for *free-will*. And indeed by this Reaſon, theſe that are moſt eminent in natural abilities, will be moſt earneſt for it. But on the other ſide, effectual *grace* is a gift of the ſecond *Adam*, and ſo without the *Horizon* of the firſt, and of thoſe that are meerly deſcended from him. It is a *New Name* which none do know, but thoſe that have it: No wonder then if it be oppoſed by them that have it not, and therefore know it not; as it were alſo a great wonder, if they that know it ſhould deny it, becauſe they that know it not, do deny it. To demand this were moſt unreaſonable. Rather let their *blindneſs* be guided by the *ſight* of others then the *ſight* of others be guided by their *blindneſs*. For if the blind lead the ſeeing, they will both (but the ſeeing moſt wilfully and unexcuſably) fall into the ditch.

But if ſome will needs have and hold what they ſee, even *Free-will* with the Remainders of Natural *grace*, let them by the ſame Reaſon allow others to hold that which they ſee; and they ſee plainly, that by the *grace* of *God* they are that which they are, and that *not they but the effectual grace of God* in them hath made them to differ from the worſt of men: And hereupon they deſire that it may be lawful for them to give the whole glory of their diſcerning, ſafety and their ſtability, not to themſelves and their own *free-wills*, but to *God*, that ſo when they glory, they may glory in the *Lord*: which glory is the main end, both of this *doctrine*, and this *work*.

And accordingly let this work end in the words of Saint *Paul*; *God ſhall preſerve us in his heavenly Kingdom; To him be Glory for ever and ever. Amen.*

S^t. Auguſtine *Enchirid. Cap.* 98.

ALtiſsimo ac ſaluberrimo Sacramento, univerſa Facies, ac ut ita dixerim, vultus ſanctarum ſcripturarum bene intuentes id admonere invenitur, ut qui gloriatur, in Domino glorietur.

Luther *de ſervo Arbitrio. Cap.* 208.

AD ultimam hujus libri partem venimus, qua ut promiſimus, copias noſtras, producere debemus contra liberum Arbitrium, ſed eas non producemus omnes, quis enim hoc effecerit parvo libello, cum univerſa Scriptura nobis ſtet per ſingulos apices & literas.

Hiſt.

Hiſt. Concil. Trid. Lib. 2.

THE moſt eſteemed *DIVINES* amongſt them, thought the (*Doctrine* of free Election working by effectual *grace*) to be Catholike, *&c.* But ſome others, though of leſs eſteem, oppoſed this opinion, *&c.*

The firſt opinion, as it is myſtical and hidden, keeping the mind humble and relying on *God*, without any confidence in it ſelf; knowing the deformity of ſin, and the excellency of *Divine grace*; ſo this ſecond was plauſible and popular, cheriſhing humane preſumption, and making a great ſhew, and it pleaſed more the predicant *Fryers*, then the underſtanding *Divines*. And the Courtiers thought it probable, as conſonant to politick reaſons. The Defenders of this uſing humane reaſons, prevailed againſt the others, but coming to the *Teſtimonies* of the SCRIPTURES, they were manifeſtly overcome.

FINIS.

THE MYSTICAL MARRIAGE;

Or,

Experimental Diſcoveries of the heavenly Marriage between a *Soul and her Saviour.*

LONDON,
Printed by *R. W.* for *John Wright*, at the *Kings-head*, 1656.

To the Bride the Lambs wife.

A Reaſon of this work.

IF any man fearful of waſte do ask, *To what end ſerveth this labour?* I anſwer, *To the main end, Gods glory by mans edification. And to this I think it conduceth many waies.*

Firſt, by the fitneſs of it to all times and ſeaſons, either of proſperity or adverſity.

For if the times be joyful, this ſubject brings the beſt joy with it, and enables us to rejoyce with them: Yea, it rectifies, amends, and exalts our joyes; for upon an earthly it ſets a crown of heavenly joy. And indeed without this joy, we may ſay to joy, Thou art mad, and to laughter, What is it that thou doeſt?

But if the times prove ſad and dangerous, by peſtilence, famine, ſword, or other calamities, this Doctrine brings ſtrong conſolation, even ſtronger than all ſorrows and diſcomforts. For our Communion with Chriſt, is a faſtening of the ſoul to a mighty and impregnable Rock, that makes her ſtedfaſt even againſt the gates of hell. By this Communion we are made Temples of the holy-Ghoſt, the very Comforter himſelf; and by him, there is a Sanctuary made within us, into which the ſoul may flie for reſt, ſafety and comfort amid all fears and dangers; For into this Sanctuary the Avenger may not enter.

There is a chamber within us, and a bed of love in that chamber, wherein Chriſt meets and reſts with the ſoul; and the force of fiends, or men either dares not, or cannot break in, to diſturbe the reſt of Chriſt with the ſoul, nor of the ſoul with Chriſt. It is an undenyable Axiome, We are more then Conquerors through him that loveth us. *An Omnipotent lover gives an exceſsively conquering, and unconquerable ſafety. And for this ſafety of us and our joy, we have alſo the immediate word of the Lover himſelf:* I will ſee you again, and your heart ſhall rejoyce, and your joy ſhall none take from you.

No wonder then if the Diſciple beloved of this Lover do tell us, that writing of this communion, he writes, that our joy may be full: *for in this communion ſtands the fulneſs of joy, both for ſoundneſs, meaſure, and ſafety.* 1 Iohn 1.

And ſurely with theſe laſt times of the world it hath too great a fitneſs; For it hath been fore-told, that in theſe times the love of many ſhould wax cold: And what fitter remedy is there for love when it hath taken cold, then to kin-

dle a fire to it, even that ſpiritual fire, which iſſueth from the ſpirit that baptizeth with fire?

A ſecond advancement to edification is this, that it preſents to the view of the world ſome bunches of Grapes brought from the land of promiſe, to ſhew that this Land is not a meer imagination, but ſome have ſeen it, and have brought away parcels, pledges, and earneſts of it. In theſe appears a world above the world, a love that paſſeth humane love, a peace that paſſeth natural underſtanding, a joy unſpeakable and glorious, a taſte of the chief and ſoveraign good.

Neither doth the benefit of it reſt only in the conviction of the underſtanding; but, thirdly, it goes on to the will and affections, it warms and draws them, and by them the whole man to partake of the ſame pledges, and by the incouragement of theſe pledges to go on laboriouſly and conſtantly to the poſſeſſion of the whole. And that as by a borrowed ſight men are provoked to come to taſting, ſo by their own taſting, they may come to a ſight of their own, which only taſting can teach them: But withal, that by theſe fore-taſts they may be led on to that fulneſs, wherewith the ſoul ſhall eternally be ſatisfied.

Fourthly, It may provoke others of this Nation to bring forth more boxes of this precious oyntment, even of that myſtical love which droppeth down from the Head Chriſt Ieſus, into the ſouls of the Saints, living here below. For ſo the houſe of God ſhall be filled with the ſavor of his oyntments, and we know, that becauſe of the ſavor of his oyntments, the Virgins love him. And loving him, they cry, Draw me, and I will run after thee; *So the more ſavor of this oyntment, the more the love of Chriſt; and the more love, the more running after Chriſt. But if the number of thoſe who have written on this ſubject, of myſtical and experimental Divinity, be told, I think this Work will not be found ſupernumerary.*

The

The Myſtical

MARRIAGE.

CHAP. I.

The ſoul ſeeketh a Husband, and finds him.

I Was firſt breathed from heaven, & I came from God in my Creation; I am divine and heavenly, in my original, in my eſſence, in my character, and therefore my happineſs muſt be divine and heavenly: For to a divine and heavenly eſſence, can agree no other but a divine and heavenly happineſs. I am a ſpirit, though a low one; and God is a Spirit, even the higheſt one; and God who is a Spirit, is the fountain of this Spirit. Where ſhould a low ſpirit find happineſs but in the higheſt Spirit? and where ſhould a created Spirit ſeek happineſs but in the Spirit that created it? Wherefore being a Spirit, I will faſten my ſelf on a ſpiritual happineſs, and this ſpiritual happineſs I will look for in no other, but in the firſt, and beſt Spirit, beyond whom there is neither good nor being.

Then what haſt thou to do, O ſoul, any longer among theſe groſs, thick, and bodily things here below, to caſt thy love on them, or to ſeek happineſs in them? what are they to thee? or what agreeableneſs is there between thy purity, and their groſſneſs? The body that lives by breathing the thin element of air, may as well live in the bottom of the thick water, as thou canſt live, continue, much leſs better thy being, by

by ſucking theſe groſs and bodily Creatures. Thy Being is of a higher and purer nature, and therefore thy wel-being muſt be fetched from ſomething that is higher and purer then they. The main uſe of them is to ſerve the body, which is ſome kin to their groſſneſs, but remember that the body it ſelf is to ſerve the ſoul; and what baſe felicity muſt that be, which ſhe ſhall find in her ſervants ſervant? Much more reaſonable were it for the ſoul to fetch her well-being from ſome being higher, and better than her ſelf, (for ſuch only can better her,) and withal to lift up the body to the participation of the ſouls high and ſpiritual happineſs, (*for there is a natural body, and there is a ſpiritual body*) then that the body ſhould draw down the ſoul to the groſs and tranſitory things that are given to ſerve the body, in the bodies ſervice of the ſoul. And thus may man be perfectly happy; the ſoul, a ſpirit, by union with the higheſt Spirit; and the body by union with the ſoul, united alſo to that Spirit.

And now the ſoul is reſolved of her choice, for ſhe hath fixed her love on that Spirit, which is the true object of the love of Spirits. But even that excellency, which draweth her love, awaketh her fear, and beholding admirable purity and majeſty, together with her own impurity and lowneſs, ſhe is moved at once both to run to happineſs, and to flie from it. She ſtands diſtracted, and in this diſtraction asketh; Will God indeed dwell with men? and will the higheſt Spirit who inhabiteth eternity, and cannot abide iniquity, dwell with low ſpirits that are defiled, and be full of impurity? *Who ſhall dwell with the devouring fire, and who ſhall dwell with everlaſting burning?*

Iſa. 54. 4, 5. But the Lord himſelf ſpeaketh to her, and ſaith, *Fear not, for thy Maker is thine Husband, (the Lord of Hoſts is his Name) and thy Redeemer the Holy One of Iſrael, the God of the whole earth.* It is the glory of the greateſt ſpirit to bleſs the leſſer ſpirits, as it is the happineſs of the leſſer to be bleſſed by the greateſt. Fulneſs is glorified moſt by filling the greateſt emptineſs, and majeſty by ſuccouring the greateſt infirmity. As for thy impurity, true it is that thou art indeed too unclean to touch God in an immediate unitie; but there is a pure counterpart of thy nature, and that pure humanity is immediately knit to the pureſt Deitie. And by that immediate union, thou maiſt come to a mediate union. For the Deity, and that humanity being united, make our Saviour, Head and Husband of ſouls; and thou being married to him who is God, in him art alſo one with God. He one by a perſonal union, thou one by a myſtical. And being thus united and married to him, his ſpirit flows into thy ſpirit, and the ſap of the Deity ſheds it ſelf into thy ſoul. For as man and wife in a corporal marriage, are one fleſh, ſo in this ſpiritual and myſtical marriage, Chriſt and his ſpouſe are one ſpirit. The ſpirit of Chriſt entring into our ſpirits, laies in them an immortal ſeed and from thenceforth thoſe vvhom he found impure, he makes pure: even pure in heart, ſo that they may ſee God. The Son of God ſo loved the ſouls of men, that he vvould make them a vvife, and marry them. And that he might make this vvife fit to be brought into his Fathers houſe, he left his Father to come to his vvife, that he might

might cleanſe her from ſpots and blemiſhes, and preſent her pure and glorious to his father. By his precious blood he purgeth her from her guilt, and by his ſpirit he purifieth her from her uncleanneſs; and both of theſe he beſtoweth on her in his marriage with her. And then the ſoul thus waſhed, hath boldneſs to approach unto God, through her Husband the Son of God, who hath loved her, and given himſelf for her, and given himſelf unto her. For God beholds her, and ſhe beholds God, as one with his Son even as his Sons wife.

Then draw neer O ſoul, to this husband of ſouls, the Lord is the ſpirit that marrieth ſpirits, and makes them one ſpirit with him in a knot of eternal bleſſedneſs. Clear up thine eye, and fix it on him as upon the faireſt of men, the perfection of ſpiritual beautie, the treaſure of heavenly joy, the true object of moſt fervent love, and inflamed affections: and accordingly faſten on him, not thine eye only, but thy mightieſt love, and hotteſt affection. Look on him ſo, that thou maiſt luſt after him; for here it is a ſin, not to look that thou maiſt luſt, and not to luſt having looked. For the ſpirit hath his luſt alſo; it luſteth againſt things contrary to it, and it luſteth for things connatural to it. *Gal. 5. 17.* Accordingly it luſteth againſt the fleſh; but it luſteth after ſpiritual objects, whereof Chriſt Jeſus is the chiefeſt. Let thy ſpirit then look and long, and luſt for this Lord who is the ſpirit, the chiefeſt ſpirit; let it cleave to him, let it hang about him, and never leave him, till he be brought into the chambers of thy ſoul. Yea tell him reſolutely thou wilt not leave him, till thou hear a voice in thy ſoul, ſaying; *My wel-beloved is mine, and I am my wel-beloveds.* To this end be ſtill gazing on him, and ſtill calling on him: *Kiſs me with the kiſſes of thy mouth*; Yea kiſs my ſoul with ſuch a kiſs of thy ſpirit, that they may be no longer two, but one ſpirit: ſay to him, Whom have I in heaven but thee, and whom have I deſired on earth beſides thee? My ſoul thirſteth, and panteth for thee the living God. Tell him that thou art ſick of love. Vex him with importunity, and put him out of hope of eaſe, (as the widow did the Judge) but only by ſatisfying thy deſires. It is the right voice of the ſpirit, *I found him whom my ſoul loveth, I held him and would not let him go.* *Cant. 3. 4.* If then thou haſt found him with thine eye, hold him with thine heart, and winde thy affections round about him. And if he ſee thee all on flame with love, and obſtinate in importunity by love, he who is love, cannot deny the importunity of love. The bowels of love in him, melt at the ſound of love in thee, as one ſtring danceth at the ſound of another agreeing with it. He was great with love before thou lovedſt him, and he looked but for a love to draw his love from him. He was great with ſpirit, and did but look for ſpirits, that by love would draw ſome ſpirit from him. And now when his love meeteth with thine, his love joyneth with thine; when his ſpirit meeteth with thine, his ſpirit poureth it ſelf out into thine; he is joyned to thee, and thou art one ſpirit with him, his ſpirit and thine being united and mingled in a bleſſed communion. *Joh. 14. 21.*

CHAP.

CHAP. II.

The Soul hath but one Husband at once.

THere is a Law in heaven, that the heavenly Bride may at one time have but one Husband. The firſt marriage on earth was a pattern of this Law, for then God gave one woman to one man: God that made this firſt marriage, gave not two women to one man, nor two men to one woman, but he gave one to one, that two (not three or four) may be one fleſh. Accordingly the heavenly marriage-makers eſpouſe the Church to one husband: and that they may do ſo, they do teach, that the former Husband muſt be dead, before the ſoul can marry with another. No ſoul can marry with Chriſt Jeſus, but a widow; for ſhe muſt be freed from the law of her old husband by his death, before ſhe can come to be ſubject to the law of the new. Her old husband was concupiſcence, to whom ſhe was married in carnal generation, and this husband muſt be ſlain, and put off by death, if Chriſt Jeſus, the new and true husband of the ſoul ſhall be put on in regeneration. And indeed if the ſoul will give her conſent, this new and true husband will kill the old, not ſo much an husband as a thief and adulterer: A thief he is, for he hath ſtolen the ſoul, from her firſt Lord and Husband, even the Lord that made her; and an Adulterer he is, for he lives with her that belongs to another, and while he lives with her, he keeps her not for love, but luſt; wherefore let the ſoul give her conſent to his death, that thereby her true Husband may recover his right in her, and that ſhe may receive her true husband, and in him, life, liberty and felicity.

2 Cor. 11. 2.

And indeed ſhe may well be wearie of the old, for her living with him is moſt unreaſonable, moſt ſlaviſh, and moſt miſerable. It is moſt unreaſonable, for there is no ſenſe in the marriage of a ſoul with luſt. What good can luſt do to a ſoul? there being no likneſs, but a meer contrariety between them: and we know that things are cheriſhed and augmented by their like, but they are deſtroyed by their contraries. The ſoul is light, and luſt is darkneſs, and can darkneſs give any increaſe of being or well-being to light? Yea, doth not darkneſs go about to leſſen, to quench and kill light? Again, luſt hath in it a venom contrary to goodneſs; and can evil give any acceſs or addition of goodneſs to the ſoul? Yea, this venom hath in it a force and power to draw the will and affections from that ſoveraign good, which is the true and only beatifical object of the ſoul, and to glue and faſten her to objects of vanity, yea of death and miſery. Again, the ſoul in her ſubſtance is a ſpirit, and what kindly or natural pleaſure or profit can a ſpiritual eſſence receive from groſs and fleſhly luſt? The ſoul hath no ſavour in the rank and groſs pleaſures of the fleſh; but

but they are to her as the onions and garlick of Egypt to a dainty and delicate taſte. Surely ſo well may the earth lighten the Sun, and a tempeſt give reſt to the ſea, as luſt can give light, or life, or reſt or happineſs to the ſoul: but darknes and death aud miſery it can and doth give, and ſo under the ſhape of an husband, it is a cruel enemy and a very murtherer of the ſoul. And ſurely he could be no other but a mortal enemy of the ſoul, that made ſuch a marriage between the ſoul and her mortal enemy: And he had need to be as cunning as malicious, to put a ſhew of reaſon upon a match ſo abſurd and unreaſonable.

And if in a ſecond place we behold the ſlavery of the ſoul in this marriage with luſt, the tears that bewailed the virginity of *Jephthaes* daughter, are not ſufficient to bewail this ſlaviſh marriage. The body commands the ſoul, earth, heaven; and duſt, that noble and divine eſſence which was breathed into man, even from Gods own mouth, and had his own image imprinted on it. Neither is it the body of duſt onely that commands the heavenly ſoul, but the body it ſelf being commanded by luſt, doth command the ſoule; ſo is luſt the chief Lord both of body and ſoul; even a certain venom, itch, and fury dwelling in this earth of man. There may be ſome proportion between the duſt which God turned into a body, and that ſoul which God made with his breath, though in a large and remote diſtance and difference. Bnt between the ſoul which God made according to his own image, and this blind and wild luſt which God made not in man, there is no portion, or part of proportion, whereupon any right or power of command may be grounded. Yet in this baſe and wretched marriage, vile and odious luſt ſpurs up the ſoul with his commands, and makes her to trudge up and down in buſineſs of darkneſs, filthineſs and wretchedneſs: The ſoul is ſet on work in things that are no kin to her, no good to her; yea, that are contrary to her being and well-being: For contrary they are to that image of God which is in her, and conſequently contrary to that God whoſe image this is, and to whom this image points and leads her as to her ſoveraign good. And thus have we a third miſchief of this marriage; even miſery annexed to ſlavery. For as the image of God in the ſoul, turns the eye and heart of the ſoul to look unto God her chief happineſs; ſo luſt turns about the eye and heart of the ſoul from her happineſs; and what can her proſpect and object be then, but miſery? And if the eye of the ſoul happen to caſt up ſome glances to heaven and happineſs, yet the heart even the will and affections are hurried away by this luſt to objects and works of vanity and miſery; ſo that the ſoul can only ſay, I ſee the better things, and follow the worſe; I ſee happineſs, and run after miſery. Thus by ſlavery ſhe buyeth miſery, and ſlavery it ſelf being miſery, by miſery ſhe earneth miſery. And indeed, is it not the true miſery of an Egyptian bondage, that the ſoul ſhould be ſtill ſet on work by luſt in a fiery furnace, yea, be beaten and tormented when ſhe doth not work, though her work concern her ſelf nothing, but only to ſtrengthen her own bondage, and to increaſe her own miſery? And indeed therefore is ſhe kept ſo hard

at this work, that ſhe may have no leiſure to think beyond bondage and miſery. Accordingly if the ſoul at any time do but lift up her eyes above her preſent bondage, to that Lord of life, liberty and happineſs, which would once have married her, and ſtill makes new offers unto her, this tyrannous husband like a Taske-maſter, ſtrikes in deep laſhes into her ſide, and tels her ſhe is idle, though ſhe thinks on her neareſt buſineſs, and deareſt happineſs. If it be in the morning, there is a bargain of profit impoſed on her, and this lot of brick muſt be made that day, and about it muſt the ſoul go, being pierced through with thorns of covetouſneſs, by the violent hand of her falſe husband, that ſhe may have no leiſure, reſpiration or reſt. And if at night the ſoul be weary of this dayes work, and would fain go to bed with the body, the night is luſts day, as it is the Owls, (for both are blind) and then there is a wife whoſe husband is from home, and the poor ſoul being a ſpirit muſt traffick in this errand for the fleſh, to make a warie, but a wicked meeting between her own lewd husband, and another mans wife: and while ſhe plots it, ſhe doth a work of ſlavery; and when ſhe hath done it, ſhe ſhall have no other but the wages of miſery. But endleſs were it to ſet forth the whole ſtory of this Egyptian bondage: Let the carnal man read over the ſtory of his own life, and he may ſee the one in the other. And all being ſummed together, amounts to this; that the marriage between the ſoul and luſt is monſtrous, as between a woman and a beaſt; ſlaviſh, as between a woman and a tyrant; miſchievous and mortal, as between a woman and a ſerpent!

And I wiſh all this were ſufficient to perſwade the ſoul to give conſent to the divorce and death of this uſurping and bloody husband, without whoſe death there can be no marriage between her and happineſs: for though all reaſon and right do joyn for his removal, yet power and poſſeſſion, and union, work mightily for him. The friends of the Bridegroom cry aloud, *Put off the old man corrupt through deceivable luſts, and put on the new, created in righteouſneſs and holineſs.* And *if yee live after the fleſh ye ſhall die, but if ye mortify the deeds of the fleſh by the ſpirit, ye ſhall live.* And, *Abſtain from fleſhly luſts which fight againſt the ſoul.* The authority, love, and reaſons of theſe voyces deſerve to be heard, perſwading the ſoul to no other but a ſeparation from a deadly enemy, who can give her no dower but death eternall. And I wiſh that thus yet the ſoul may be perſwaded.

Ephes. 4. *Rom.* 8. 13. 1 *Pet.* 2. 11.

And when the ſoul is come even to the point of perſwaſion, even then will luſt come weeping after the ſoul, like the falſe husband of *Michael*: he will raiſe up in her remembrance the images of groſs and filthy pleaſures, to awake the old unhappy love, and to cauſe a cruel and unmerciful pitty. For a cruel pitty it is, when the ſoul pities her own murtherer, and not her own murder, but rather put on a merciful cruelty, being merciful to thy ſelf, by killing him that would kill thee. It is better he ſhould endure one death, who is not worthy to live, than that a ſoul ſhould be ever dying which

ſhould

ſhould live for ever. If thou kill not luſt now, he muſt ſhortly die with the death of the body, and this ſhort life of his will coſt thee everlaſting death: but if thou kill him preſently, who muſt die ſhortly, by this ſmall odds of death, thou preſerveſt to thy ſelf everlaſting life. wherefore that which ſhall ſhortly be neceſſary, make it preſently voluntary, and ſo ſhalt thou turn neceſsity into a ſacrifice, (even a free-will-offering,) and by his death thou ſhalt change thy own death into life eternal. And know that they are but falſe tears which luſt doth ſhed, and his cryes are lyes: for there is no ſuch happineſs in his union, as his tears would tell thee, but thy happineſs is then moſt, when thou art gotten free from luſt; even when luſt is dead, and the ſoul new married to her Saviour. For the firſt ſoul was happy before ſhe was married to luſt, and miſerable only after that accurſed marriage. To be without luſt is a true Paradiſe; for man had not this luſt when he was firſt placed in Paradiſe, neither could Paradiſe endure man, when this luſt was placed in him. Therefore the true way to return to Paradiſe, (or the ſtate of happineſs, whereof it was a type) is to put off this luſt wherewith began our miſery. And luſt being put off from the ſoul by death, and ſhe new married to the Lord of life, then will ſhe ſay that ſhe was never happy till then, and that her former imaginary happineſs, was but painted and glittering miſery. She will look on dead luſt as on a loathſome carkaſs; and ſhe will loath the remembrance of her former, not loves, but adulteries; ſhe will be like one awaked from a fooliſh dream, or an inchanted love; and ſhe will wonder that ſhe hath ſo long been bewitched with vanity, folly, ſin and miſery. But withal, in her new marriage, having taſted how ſweet her Lord is, ſhe will wonder and lament, that ſhe hath ſo long lacked this ſweetneſs. Exceſs of joy will be to her a cauſe of ſorrow, for her joy is now ſo great that ſhe is ſorry ſhe was no ſooner partaker of this joy. And in this joyful ſorrow ſhe will kiſs the feet of her Lord, and weep on them while ſhe kiſſeth them. The feet of her Lord are now more precious to her than the head and top of luſt; for therefore ſhe kiſſeth them, becauſe ſhe loveth them, and therefore ſhe weepeth, becauſe ſhe hath loved luſt ſo long a time, and her Lord ſo little. For luſt that once falſly appeared to her as her greateſt joy, now truly appears to her as her greateſt ſorrow; and her now Lord, in whom before ſhe took no delight, now appears to be her chiefeſt and trueſt joy: and both theſe her tears do tell us.

CHAP. III.

The happineſs of the ſoul in her ſecond Marriage.

Nabal being dead, *David* marries his wife: luſts name is *Nabal*, and folly is with him; and folly being dead, the Son of *David*, yea the ſon of God, who is the higheſt wiſedom, marrieth the ſoul. A right kindly and bleſſed marriage, wherein a ſpirit marries with a ſpirit, a derived ſpirit with the original and root of ſpirits; yet with a ſpirit that hath abundance of ſpirit and ſo can continually refreſh and nouriſh her with a new ſupply of ſpirit. For being thus fed and ſupplied with a ſap of her own kind, ſhe grows in being and wel-being; ſhe is more ſpiritual by receiving more juice and fatneſs of the ſpirit, and conſequently more full of divine light, beauty, love, vertue, power, life, joy, and glory. Behold the higheſt knot of bleſſedneſs on earth, and preparation, yea, a pledge of the higheſt happineſs in heaven. And though this inchoate marriage here on earth, compared to the conſummate marriage in heaven, ſeem but like to a betrothing, yet even this betrothing compared to earthly marriages, caſts a ſhadow of darkneſs on them: for all the beauty, all the glory, all the joy in the world are but beams, and rayes, and flaſhes of this King of glory, beauty, and joy. By him were all things made that were made, and therefore the goodneſs of the things that are made by him, muſt be borrowed of him that made them; and then muſt the borrowed goodneſs needs be aſhamed, to be compared with his goodneſs that gave or lent it. Chriſt Jeſus is all lights in one light, all glories in one glory, all beauties in one beauty, all joyes in one joy. When he gave light and glory, and beauty, and joy to the creature, he left the root of light and glory, and beauty, and joy in himſelf. So did he leave infinitely more in himſelf, than he gave out of himſelf; for an internal, and infinite fountain, hath infinitely more in it, than all the ſtreams that ever iſſued from it: and he is a fountain, for largeneſs unlimited, and for ſpring without beginning and ending. The dew of his birth is of the wombe of the morning, even of that morning which hath an everlaſting riſing, and ſhall be free from ſetting, for all eternities. Thus the ſoul being united to him, is united to an eternal root and fountain of bleſſedneſs ſhe is lightned with the primitive light ſhe enjoyeth the primitive beauty, ſhe is adorned with the primitive glory, ſhe taſteth the radicall, and utmoſt, and uppermoſt ſweetneſs. Being made one with him who is God, ſhe hath the taſte of God; and God being taſted, overflowеth, and ſteppeth, and drencheth the ſoul with overcoming and inebriating ſweetneſs. For a high, and large, and mighty joy powred into a low, and meaſured, and weak ſpirit, overcometh her with

with quantity and quality, and ſo carries her away into extaſy and raviſhment: ſhe is too narrow and feeble to contain and bear a joy that is too large and ſtrong for her; and therefore having filled her to the utmoſt capacity, it goes beyond, and runs over. So is tthe bleſſed in that fulneſs which her meaſure containeth; yea ſhe is more than bleſſed; eveb leſſed in a knind of exceſs, by being overcome and overflowed with bleſſedneſs, And if we will conſider the quality of this joy, as well as the quantity, there is no joy to the ſpiritual joy, the joys of the body being baſe in compariſon of it: the ſpiritual joy is pure, piercing, and full of activity, the joy of bodies is groſs, heavy, dul, and earthy. In the bodily wine, it is the ſpirit of the wine, that rejoyceth the ſpirits of the body. But a wine that is all ſpirit, and ſpirit in the height and top of ſpiritualneſs, and newly drawn and ſucked from the prime and chiefeſt ſpirit, how doth that rejoyce? how doth that raviſh the ſpirits that drink it, when mans higheſt part doth taſte the higheſt Good? Man hath no higher part whereby to taſte and receive happineſs, neither is there any higher happineſs to be taſted and received. Therefore the ſoul that taſteth this wine at her ſpiritual marriage, ſaith as the Maſter of the Feaſt at the earthly marriage; Lord, *Thou haſt kept the beſt wine until the laſt.* And this being beſt, the ſoul gives it the beſt place in her judgement and affection, ſhe forgets that which is behind, and indeavours to that which is before; ſhe will not reſt in the low and back-ward joys of the body, but ſtrives toward the high and forward joys of the ſpirit: and having attained them, ſhe reſts in them, as in the beſt joyes, yet ſo reſts in them, in this life of growth, that ſhe deſires to grow by them preſently to a greater capacity of them, and finally to a full, large and everlaſting fruition of them, in a nearer acceſs unto the very ſpring and fountain of joyes.

But when all is ſaid of this marriage-happineſs, one taſt of it will tell thee more, then all that is or can be ſaid. The true knowledge of the ſweetneſs of God is gotten by taſting, and therefore taſte firſt, and then ſee how ſweet and gracious the Lord is. The taſte of it will truly tell him that taſteth it, how ſweet it is; but he that knoweth this ſweetneſs by taſting, cannot deliver over the full and perfect image of this ſweetneſs to him that hath not taſted it. For this ſweetneſs ſurmounts all kuown ſweetneſs of the creatures & by that which is known muſt that which is unknown be made known. But if that which is known be leſs and lower then that which is unknown that which is known may teach and tell us what the unknown is not, but not what it is; So the joy of love and union in an earthly marriage; cannot expreſs a heavenly joy that is ſpiritually pure, and purely active. Only theſe and the like compariſons may ſerve for ſtairs, whereby to aſcend even above theſe compariſons, and to ſet our foot on ſomething beyond them. For if the ſoul reſts on theſe, ſhe reſts ſhort of the knowledge of the ſweetneſs which is beyond theſe ſhe is ſtill in the ſweetneſs of the Creature, and hath not attained the ſweetneſs of the Creator. Therefore when ſhe hath gone as far as ſhe may in the ſweetneſs of the creature, let her advance one ſtep more into that ſpiritual

ritual union, wherein is to be taſted, and ſeen by taſting, the ſweetneſs of the Creator; and then ſhall ſhe ſee more by taſting, then all the creatures could ſhew her by reſembling: ſhe hath met with that joy, which only can truely teach it ſelf, and therefore it is called unſpeakable. 1 *Pet.*1.8. And whereas before it was taſted, the being of it was doubted, and much more the manner and ſhape of it was unknown, now it is both known to be, and the ſhape and manner of it is alſo known. And being known, all other ſweetneſſes which before were alone known and eſteemed, are now deſpiſed, and as it were unknown. For this is that bleſſed eſtate of ſpiritual love and union, whereof the ſpouſe of Chriſt truly ſaith; *Cant.*8.7. *If a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.* And indeed the ſpouſe having Chriſts love, ſhe hath that which is better than all things: and having Chriſt with his love, how can ſhe with him but have all things alſo? *Rom.*8.32. *Heb.*1. 1 *Cor.*3.22. Chriſt is the heir of all things, and the ſoul having married this heir, is a joynt-heir annexed with Chriſt. She hath him by whom the worlds were made, and therefore ſhe hath alſo the worlds made by him: yet he that made the worlds, being infinitely better than the worlds made by him, ſhe deſpiſeth the worlds in reſpect of him that made them; ſhe quencheth her thirſt in the fountain onely, and ſhe accounts it a folly, and a loſs to leave the fountain, and to run after the ſtreams. Therefore ſetting her mouth to this fountain, ſhe is filled with the waters of life, with the oyl of gladneſs, with the newwine of the kingdom of God, with the joy of the holy Ghoſt, even a joy unſpeakable and glorious. In Chriſt Jeſus ſhe hath all ſufficiency, all ſafety, all ſupply: ſhe receives from Chriſt that ſpiritual oyntment, which gives her ſpiritual light power, goodneſs, love, and life; yea it adorneth the ſoul with the moſt excellent beauty, even the likeneſs and image of God himſelf. And being thus lovely, the bridegroom kiſſeth and embraceth her with ſpiritual viſitations, he tels her his counſels, and his eyes are ever toward her, even when he ſeems to be turned from her: For ſhe is ſet as a ſignet upon his heart and much water cannot quench his love: and ſhe alſo looketh on him, and is changed from glory to glory as the Moon when with more open, face ſhe beholdeth the Sun. But of the particular benefits and advantages of this bleſſed Marriage, more hereafter.

Thus happy and thus growing in happineſs, ſhe walks on in this life of marriage inchoate, untill ſhe come to the eternal life of marriage conſummate. She is happy now in her union with happineſs, and ſhe ſhall be happy hereafter in a full fruition of happineſs. She is happy now in the earneſts and pieces of that happineſs which ſhall be full hereafter; yea daily more and more happy here, by a daily enlarging of thoſe earneſts and pieces: and ſhe ſhall be the more happy hereafter, by how much more theſe earneſts and pieces of happineſs have bene here enlarged. And thus ſhall ſhe walk by happineſs, unto happineſs, and by the increaſe of happineſs to the increaſe of happineſs, ſince the more happy ſhe is in time, the greater ſhall her happineſs be in eternity.

CHAP.

CHAP. IV.

The heavenly marriage is happy not only in the pleaſures, but in the labours of love.

A Wiſe Husband though moſt loving, is not alwaies embracing: he doth love ever, but doth not ever embrace; For there is a time to embrace, and a time to be far from embracing. There is the ſervice and labour of love as well as the pleaſure of love: and accordingly as we read once that *Iſaac* ſported with *Rebeccah*, ſo we read alſo that ſhe made ſavoury meat ſuch as her husband loved. No boubt ſhe had pleaſed him before by the like ſervice, that ſhe had pleaſed him ſo certainly now; at leaſt ſhe was no better then *Sarah*, who did her husband the ſervice of making cakes for the entertainment of his gueſts. So doth the myſtical wife alſo, ſhe thinks ſomtimes how ſhe may pleaſe her husband by ſervice and not only how ſhe may take pleaſure in him, and of him. For the ſouls husband will not only pleaſe, but be pleaſed; he will not only give love but take it, and the love which he takes ſhall be ſometimes in the labours of love. He is her Lord, and therefore he expects ſervice from her, that ſhe may not call him Lord in words only, but in deeds, even in doing his will. Neither is this ſervice a meer ſervice, or a thing only of toyl and trouble; but it is an eaſie yoak, and a light burthen: yea it is full of profit and advantage for it bringeth and increaſeth reſt and happineſs to the ſoul. For indeed love ever ſeeks the good of the beloved, and accordingly Chriſt Jeſus, who is love, ſets the ſoul on work for her own good. *Eccleſ.* 3. *Mat.* 11. 29.

For the ſoul hath many gains annexed to her work, ſhe gains before ſhe works, ſhe gains in her work, and ſhe gains after her work. She gains before the work; for this is one main cauſe, why thoſe weighty joys, ſweet embracements, and raviſhing conſolations are given her, that ſhe may chearfully run the race, and perform the ſervice ſet before her. When Angels bring meat to *Elijah*, it is becauſe he hath a great journy to go; ſo that he is beholding to his great journy for his Angels food. The outward *Iſrael* is fed with the bread of heaven, to maintain him in his walk unto *Canaan*, and the inward *Iſrael* is fed with the true bread that cometh down from heaven, to enable him in his works and walks through this pilgrimage to heaven. Neither doth this courſe hold onely in the ſervice of doing, but in the ſervice of ſuffering; in the paſſive, as in the active obedience. Chriſt Jeſus ſhews his Diſciples on the Mount a pattern of his heavenly glory, and then to Chriſt thus gloriouſly transfigured, *Moſes* and *Elias* do ſpeak of the ſuffering which he ſhould accompliſh at *Jeruſalem.*

Heb. 12. *ſalem.* So to the Head himſelf, the glory ſet before him is an encouragement to the enduring of the Croſs, and deſpiſing the ſhame, And if it be ſo to the head, it ſhould be ſuch alſo to the body. And ſuch it is indeed to the true members of that body, for they receive not the grace of God in vain, but can do, and will do all things Phil. 3.13. through Chriſt that ſtrengthneth them. For as they find *that they are ſtrengthned with all might*, according to Gods glorious power, ſo they know the end for which they are thus ſtrengthned, even *unto all patience and long-ſuffering with joyfulneſs.* Wherefore let us think that Col. 1.11. the parcels of glory, joy and ſtrength which we now receive in the viſitations of Chriſt Jeſus, are a kind of wages paid aforehand to encourage us more chearfully and confidently to the work of doing and ſuffering, And accordingly having received them, let us not dream of reſt, but of labour; not of ſetting up Tabernacles, but of ſervice and ſufferings. And let us not doubt, but if the Angels food be a preparation and call to a long and laborious journy, of doing or ſuffering; the ſame food will alſo ſtrengthen and enable us to perform the journy unto which it calls; ſo that in the ſtrength thereof we ſhall be able to walk even to the Mount of God.

Yet neither is all the comfort, encouragement, and gain given to the ſoul before her work, but even in her work ſhe gaineth In the ſervice of her husband is continual gain, and that not of ſtrength only but of pleaſure and delight. For the ſoul having taſted Chriſt in an heavenly communion, ſo loves him, that to pleaſe him is a pleaſure and delight to her ſelf: Yea there is ſuch a law of love ſhed into her by that communion, that his commandments are ſo far from being greivous to her, that there is no pleaſure in her taſte comparable to them. No ſweet things, no precious things in her judgement may be compared to the ſweetneſs and preciouſneſs of commandments. Therefore it is the true voyce of the Spouſe, and therein not ſo much her mouth, as heart ſpeaketh, *They are more to be deſired than gold, yea than much fine gold, ſweeter alſo than hony, and the hony combe.* Behold how the ſoul married unto Chriſt delights in the law of her husband; and no wonder if ſhe love his law, when ſhe loves him; neither if her heart be to his law, when his law is written in her heart. Beſides, the law of his lips is a law of grace, and a law of grace is a lovely law. So ſhe loves his law, becauſe his law is lovely; ſhe loves it becauſe it is his law whom ſhe loves; ſhe loves it becauſe the love of his law is written in her heart. And as ſhe loves his law, ſo ſhe loves to fulfil it; for her love will not be quiet, until it ſee her words turned into her deeds. And this ſhe doth not negligently, nor heavily, but like a lover, pleaſantly and chearfully. Look but to a carnal lover, and ſee how he effects the title of a ſervant, and is more than glad, (even proud) to receive and fulfil the commands of his beloved. Give then ſpiritual love to a ſoul and ſhe will rejoyce alſo to perform the ſpiritual commands of her beloved. If a man know not this; it is becauſe he loves not but let him love and then he will both know and do it. For the nature and law of love

love in the lover, naturally moveth to the fulfilling of the Law of the beloved. And as the Sun in whom a law or covenant of motion is written, rejoyceth like a gyant to run the race and motion of that covenant, ſo the ſoul in whom this Law of love is written, rejoyceth to run the race and motion of this law. Obedience is the kindly fruit of a loving ſoul, and a loving ſoul bringeth forth this fruit as kindly, as a good tree bringeth forth good fruit. *Pſal. 19. 5.* *Ier. 31. 33, 35, 36.*

And as this law of love is active, and laborious, ſo is it ſtrong and mighty. Even death it ſelf cannot overcome love, for love is ſtronger than death. Yea love enjoyeth dangers, and death it ſelf; and takes them for advantages; as by which the excellency and vehemence of love may be really expreſſed. Accordingly, the neareſt and deareſt friends of the Bridegroom rejoyce that they are counted worthy to ſuffer for his ſake. The fire of divine love ſo inflameth them, that much water of perſecution cannot quench it; yea ſuch is the nature of this fire, that it feedeth on thoſe waters, and groweth more fervent by that which would quench it. For the fire of love upon oppoſition kindleth another fire of an holy rage; which is full of anger and ſcorn, that life or death, or any other creature ſhould offer to ſeparate the ſoul from her loved Chriſt Jeſus. And as the Bridegroom himſelf rejected a great Apoſtle with the title of Satan, when he diſſwaded him from expreſſing his love to his ſpouſe by dying for her, ſo the ſpouſe her ſelf is angry, when ſhe is diſſwaded from expreſſing her love to her beſt-beloved in the ſufferings of love. One while being threatned with a fiery furnace, ſhe ſaith, *O King we are not careful to anſwer thee in this matter, but be it known to thee, we will not ſerve thy gods, nor worſhip thy golden image.* And another while at other threats, *We cannot but ſpeak the things that we have ſeen and heard.* And again, when danger was denounced, and friends diſſwaded: *I am ready not to be bound only, but alſo to die for the name of the Lord Jeſus.* Thus may be ſeen, not only what pleaſures, but what power and might do accompany and bleſs the labours and ſufferings of love: love delights in doing and ſuffering; yea it is angry when it may not be ſuffered to ſuffer: And as oppoſition riſeth againſt it, ſo it riſeth againſt oppoſition, yea it riſeth by it, until it riſe above it. *Cant. 8. 6.* *Rom. 12. 19.* *Acts 5.* *Dan. 3.* *Acts 4. 17, 18.* *Acts 21. 13.*

But beſides the uſual pleaſure which love takes in ſuffering for the beloved, there are unuſual and extraordinary comforts allotted to the ſufferings of love. When the Bride ſuffereth moſt for her love to the Bridegroom, the Bridegrooms love muſt needs be moſt increaſed to the Bride; and conſequently the fruits and benefits of his love. Therefore there being an hundred-fold gain promiſed in this life to the ſufferings of love, the more thoſe ſufferings are, the more hundred-fold is that gain which is promiſed to them. Beſides, the Bridegroom ſeeth that the Bride hath then moſt need of comfort, help, and ſupply, when for his ſake ſhe is in moſt diſtreſs: and therefore he that is a preſent help in trouble, cannot but be a greater help, in a time of greater trouble; for he fitteth the meaſure of his help, to the meaſure of her trouble. Hence it ariſeth, that there is a peculiar height and abundance *Mat.* 19. 29.

of conſolations, which none can attain unto, but thoſe that have a ſpecial height and abundance of tribulations. For this proportion the Apoſtle acknowledgeth, when he ſaith, *As the tribulations do abound, ſo do the conſolations.* Thus is there continual gain in the ſufferings of love, and great gain in great ſufferings: thus is the ſoul made a conqueror and gainer in all labours, and loſſes, and croſſes, through him that loveth her. What ſhe loſeth in the creature, ſhe hath repayed with great advantage in the Creator: what ſhe loſeth in braſs, ſhe hath repayed in gold, not barely value for value, but weight for weight: yea the weight of the worſe is far exceeded by the weight of the better; for it is but a light affliction, and it is an exceeding weight of glory, and part of this weighty glory the ſoul now receiveth aforehand as earneſts of the whole; and having received them, ſhe doth now rejoyce, (even through manifold tentations of croſſes and loſſes) with a joy unſpeakable and glorious. Her finite, meaſured, and utterable tribulations are overweighed with joyes unſpeakable; and that they are ſo, we ſee it in the effect of them; becauſe the ſoul deſpiſeth the ſufferings for the joyes: yea the ſufferings are ſo overcome by the joyes, that the ſufferings do not turn her joyes into ſadneſs, but the joyes turn the ſadneſs of the ſufferings into joy, for ſhe rejoyceth in her ſufferings.

2 Cor. 1. 5.
2 Cor. 4. 11.
1 Pet. 1.
Phil. 2. 17.

Laſtly, the ſoul is a great gainer after the work; for the greateſt gain of the ſoul is at the end of all her labours: there is a time coming when ſhe ſhall reſt from her labours; but when ſhe reſts from them, they ſhall not reſt from following her, for follow her they ſhall into heaven, and bleſs her with eternal joyes. Yea the more ſhe hath laboured and ſuffered, the more ſhall ſhe be bleſſed and glorified. The more afflictions, the more weight of glory, for the harveſt will anſwer the ſowing: the preſent ſowing in tears ſhall be followed with a proportionable harveſt of joy: ſo that he which ſoweth ſparingly, ſhall reap ſparingly; and he that ſoweth plentifully, ſhall reap plentifully.

1 Theſ. 1. 6, &c.
Rev. 14. 13.
2 Cor. 9. 6.

Upon the conſideration of theſe three-fold gains annexed to the labours and ſufferings of love, here ariſeth a juſt reproof of thoſe contemplative men, who by neglecting, or rather excluding theſe labours and ſufferings, do neglect, and ſhut out theſe gains. They would preſently be at reſt, and preſently would have nothing but reſt and enjoying; but it is utterly a fault and a loſs to ſeparate myſtical Divinity from practical; for howſoever they may be diſtinguiſhed, they may not be ſeparated; each having his turns, and each giving hand to other, and ſtrengthening one another. *The joy of the Lord is our ſtrength,* and it ſtrengthens us for ſomething to be done or ſuffered: and again theſe labours and ſufferings do increaſe the joy, for as the tribulations do increaſe, ſo do the conſolations. True it is that the mind of man would preſently be at his works end, and having received joyes, ſpend the whole time in gazing on them, taſting of them, or in recalling the taſtes and images of them: but too much enjoying, is a loſs of enjoying: for it looſeth all thoſe gains (formerly mentioned) annexed to doing and ſuffering. For if a man

Nehem. 8. 10.

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will only buſie himſelf in taſting preſent joy, how can he expect thoſe joyes that are ſent to prepare unto labours? or thoſe that accompany labours? or finally, (which is of moſt weight) thoſe infinite, and unmeaſurable, and exceeding joyes which in the life to come are to follow afflictions and labours? Will God give joy to enable us unto ſervices, when he ſeeth, he cannot have the ſervices, for which he gave the joyes? Can we look for an abundance of conſolations, when we exclude the abundance of tribulations, to which theſe conſolations are annexed? Or can we look for that exceeding weight of glory, which ſhall follow light and momentany afflictions, and yet utterly refuſe that light affliction which worketh this glory? Surely whoſoever thou art that thus doeſt, thy loſs hereby is manifold, but eſpecially greateſt in turning thy ſeed-time into harveſt, and in eating up thy ſeed: thou makeſt the time of ſowing to be the time of reaping: yea thou eateſt up thy ſeed, which being ſown, would have given thee any enſuing harveſt. True it is that joyes are given thee here, and they are given thee to be enjoyed, but even this enjoying is but a ſowing: for thereby are ſown in thee new ſupplies of faith, hope, and love, and of all ſpiritual ſtrength, even the ſeeds of future active and paſſive ſervices. Thou art by theſe joyes mightily encouraged, fortified, and enabled to an unwearied induſtry in the labours of the Lord, ſince by this which is paid thee in hand thou ſeeſt, and feeleſt, and taſteſt, that thy labour is not in vain in the Lord. Thou doſt not receive thy earneſt-penny to be ſtill gazing on it, much leſs to bound thy thoughts with it, or to think thy ſelf rich enough in it, but thereby to be drawn on to a cheerful running in the race, that leadeth to the infinite treaſure which is in heaven, whereof this penny is an earneſt.

Wherefore if any man will ſet up his reſt in preſent joys, and ſpeak of building Tabernacles in them, let him know what was ſaid of him that ſaid ſo, and ſee whether the ſame agrees not alſo to another that ſaith the ſame, *He wiſt not what he ſaid.* Luke 9. 33.

Surely this is not our reſt, neither have we here a continuing City, but we ſeek one to come: our Sabbath here is but one day in ſeven, but the eternal Sabbath cometh not, until we be paſt the works of the ſix daies. There remaineth a reſt to the children of God, and that which remaineth is not preſently. Therefore ſeeing that reſt remaineth; let us labour to enter into that reſt: let us enter into this reſt, by labour, not by reſt: or if by reſt, by that reſt, which encourageth, and enableth us to labour. Having eaten with *Elias*, let us walk with *Elias*, having taken the earneſt, let us do the work, having eaten Manna, let us walk on to *Canaan*. Let us not grow reſtive by that which was given to make us active; neither let us look to tie theſe joyes together in this life of action; which are therefore intermitted, that there may be times for action, as well as for enjoying. Therefore if Jeſus do ſometimes vaniſh out of ſight and withdraw himſelf into heaven, imagine you heard the Angel ſaying unto you, *Why ſtand ye gazing into heaven? The ſame Jeſus which is taken up from you* Heb. 4. 9. Ver. 6. 11. Acts 1.

into heaven, ſhall ſo come as ye have ſeen him go into heaven. He hath times of going, and times of returning. He hath viſited thee, and is gone out of ſight, expecting the fruit of his former viſitations. As thou haſt ſeen him going, ſo thou ſhalt ſee him coming, when thy work is well done, he will come and comfort, and encourage thee to the work that is to be done. But ſtill remember that his beſt coming is his laſt coming: then will he come to thee, and cauſe thee to come to him, and this coming together ſhall be without any more going aſunder. Then ſhalt thou reſt, and only reſt, for even thy actions which now are labours ſhall then be reſt. And then ſhall it be no grief of heart to thee, that thou haſt had here interpoſitions of labours between thy reſts, ſince theſe labours here ſhall there be turned to the joyes of a reſt eternal. Neither ſhall it be a grief of heart to thee then, that thou haſt had ſome abatements here of a temporal reſt, when thoſe abatements have been occaſions of increaſed degrees in a reſt and glory everlaſting. Thou ſhalt have thy joyes increaſed according to the increaſe of thy labours, for thy works ſhall follow thee, and if they follow thee in abundance, they ſhall be followed with abundance of joyes. If thy labours have made thy five talents to be ten, thy Lord ſhall make thee Ruler over ten Cities, and then ſhalt thou find it beſt to enjoy moſt in the place of moſt enjoying. And ſurely that muſt needs be the place of moſt, and beſt enjoying, where both ſoul and body are enlarged and clarified to the greateſt capacity of enjoying; and where this greateſt capacity doth meet with the greateſt perfection and fulneſs of joy. And this fulneſs of joy is at that right hand, where the Bridegroom ſitteth preparing a place for his Bride: And into that place of fulneſs of joy ſhall this husband receive his wife having paſſed through the labours and ſufferings of love, and there they ſhall be changed to her into large, full and everlaſting joyes.

CHAP. V.

The Spouſes eſtate in deſertions though ſeemingly miſerable, is indeed profitable.

THE Spouſe of Chriſt is now willing to labour, and to ſuffer for her husband, yea contented that ſometimes joyes be intermitted for labours and ſufferings, which hereafter ſhall be exchanged into full and eternal joyes: But this ſhe is both willing and able to do through her Chriſt that ſtrengthens her, and ſhe is contented to do it ſo that he be ever with her, though not ſtill ſmiling and embracing, yet ſtill ſupporting and ſtrengthening her; But ſhe hears, and ſhe ſaies, ſhe feels, that ſometimes he withdraws himſelf, and then her heart is full of woe, even of *Woe to her that is alone.* She hath left all things for him, for that ſhe knew to be the price of him, and ſhe thought him well worth it; but now he for whom ſhe hath left all things, hath

Eccleſ. 4. 1.

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left her, and ſo ſhe is left of him and all things. Yea he ſeems not only to leave her, but to ſend terrours to her, even terrours without, and terrours within. Within, the remnants of the old husband ſtir up the loathed images of the old, not love but luſt; and though the head of this ſerpent be broken, yet the end of it will ſtill be moving. And while ſhe ſees nothing but theſe ugly ſhapes in the dark night of deſertions, ſhe is affrighted at them and at her own eſtate, for now ſhe thinks this to be her true and only eſtate, becauſe ſhe ſees no other but this. And without, the old enemy of ſouls, and firſt curſed marriage-maker between the ſoul and ſin, renews his old buſineſs, and would yet again make a bad match between the dying old man, and a living ſoul. And when he cannot bring the ſoul to conſent, he will perſwade her ſhe hath conſented, and ſtrive to make her believe that ſhe hath done it, even becauſe he cannot prevail to make her to do it. He would have had her to periſh by giving her conſent to ſin, and ſeeing he cannot do that, he will ſtrive to deſtroy her, by this deſperate thought, that ſhe is nothing but ſin, and nothing elſe ſhall be, ſeeing ſhe is forſaken of him, who only takes away both the guilt and reign of ſin. And thus being filled with bitterneſs if ſhe look out to men for comfort, there ſhe finds many miſerable comforters that wound and ſmite her, and if ſhe meet with that one of a thouſand, that ſpeaks right words, and tells her true comforts, yet while the inward Comforter is wanting that ſhould turn the words into deeds, they remain bare words, and are like the white of an egg, that hath no taſte in it. For the ſoul ſaies ſtill, *Call me not Naomi, but Marah:* for my Lord hath dealt bitterly with me. *Job 6. 6.* *Ruth 1. 20.* Yet ſtill ſhe looks out for her husband, but ſees him not: ſhe calls to remembrance his former loves, that ſo ſhe may enjoy him in the repreſentations of her former enjoyings. But then a world of fleſhly and fearful thoughts ruſh in upon her, and with a cloud cover that ſight of him which memorie would give her: and if ſhe yield not to them, ſhe is vexed with importunity; and if ſhe yield to them, ſhe is vext with guilt and ſelf-accuſation: the Tempter buffets her with ſharp and thorny temptations, to drive her to yield; and when ſhe yields, he buffets her with fearful accuſations: Now what can be added to her miſery? Her beſt friend is gone from her, and her worſt enemies are round about her; yea, her beſt friends ſeem to have ſurrendred her into the hands of her worſt enemies; for ſhe feels a mighty force of her enemies, but no ſtrength of her beloved. Therefore her heart fails her, and ſhe thinks that ſhe hath wholly loſt both her ſelf and Him. *I opened* (ſaith ſhe) *to my beloved, but my beloved had withdrawn himſelf, and was gone: I ſought, but I could not find him, I called him, but he gave no anſwer. The watchmen that went about the City, found me, they ſmote me, they wounded me.* *Cant. 1.*

But yet Be of good comfort, thou weary, wounded, and diſtreſſed ſoul, thy husband is a God that comforteth the abject, that makes light to ſhine out of darkneſs, that gives refreſhing to the weary and heavy laden, that brings life out of death. Thy Lord hath called thee as a woman forſaken, and grieved in ſpirit, and as a wife of youth, when *Iſa. 45. 6, 7.*

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thou waſt refuſed, ſaith thy God. For a ſmall moment hath he forſaken thee, but with great mercies will he gather thee, The mercies of God, even when they ſeem to fail thee, then do they gather thee; yea, they gather thee by their ſeeming to fail thee. Thy husband is God, and God is love, and love doth ever good to the beloved. Yea, thou loveſt him, and he hath told thee that all things ſhall turn to good to them that love him: therefore even theſe deſertions, though never ſo dreadful and diſcomfortable, the alnightineſs of Gods love ſhall make uſeful and advantagable.

Rom. 8. 28.

This is ſo true, that many of theſe uſes and advantages may particularly be named; And I doubt not but thy husband himſelf will teach them to thee experimentally; yet becauſe while the cloud of deſertion is upon thy ſoul, ſhe can hardly ſee by her own light, another that hath light for the time, (though perchance clouded himſelf as much or more another time) may tell her what he ſees by his light. And indeed when the ſoul is in the dark, and her own light ſhines not, ſhe may do well to get a guide, and to take heed to borrowed light, until the day dawn, and the day-ſtar ariſe in her own heart.

A firſt advantage, then, that may come to the ſoul by the deſertions of her husband, is by deſertions to prevent deſertions, for by loſing him, ſhe may learn not to loſe him, and by the miſeries of her former ill keeping him, learn hereafter to keep him better. Perchance thou waſt too careleſs in holding him when thou hadſt him, or in admitting him when he came to viſit thee, and to bring theſe thy faults to remembrance, that by remembring them thou maiſt amend them, he is now gone from thee. Remember whether thou didſt not hear ſuch a voice as this: *Open to me my ſiſter, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.* Remember alſo whether this was not thy anſwer, *I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them?* Thou hadſt taken up ſome reſt in the fleſh, & hadſt put thy ſelf into a method of eaſe, and then it was a marring of thy method, and a fouling of thy feet, to ſtep into any action or paſſion for thy beloved. He that was thy true happineſs, was grown very cheap to thee, and thou waſt content to part from him rather than to give the price of a little pains for him: And art thou not well worthy to loſe him, whom thou thoughteſt ſo little worth the keeping? But now thou art put to learn the value of him by abſence, whom thou didſt ſo much undervalue being preſent. And when by abſence thou haſt learned this leſſon, thou haſt gained more by abſence than thou wouldeſt have done by preſence; for thou haſt gained the true valuation of thy Lord by abſence, which through thy fault and frailty thou forgatteſt in his preſence: and ſo by this firſt gain thou ſhalt come to a ſecond; for by abſence thou ſhalt gain his preſence. For abſence having taught thee truly to value him, & accordingly to deſire and thirſt after him, and to give him due entertainment, when he comes hereafter & offers his love unto thee; then ſhalt thou by this benefit of abſence, come to enjoy his preſence. Thy fulneſs brought thee to hunger, & thy hunger now brings thee to fulneſs: for he filleth

Cant. 5. 2.

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the hungry with good things, and the full he ſends empty away. He will fill thee not only with good things, but with goodneſs it ſelf; for he will fill thee with himſelf, and he is goodneſs; yea thou ſhalt yet have a farther gain by this abſence, for when he comes again, thou wilt hold him faſter, and keep him ſurer, and ſo enjoy him neater and longer. Now thou wilt embrace him, and cleave to him, and wind thy ſelf about him, and when thine eye ſleepeth, thy heart ſhall wake, that thou maiſt ſtill keep his preſence, whoſe abſence was ſo bitter unto thee. Thou wilt bring him into the chamber of thy ſoul, and bind him with the cords of love, thou wilt claſp thy affections about him, and hold him faſt, that he may no more eſcape from thee: And being thus bound by the cords of love, and love loving to be bound by love, he willingly abides in the bands which he loveth: for both love and faith are mighty with the Almighty, and make the ſpouſe an *Iſrael*, even a prevailer with God. She that loveth Chriſt much, may embrace him much, and kiſs him much, and hold him much; and if any man do trouble her, he himſelf will ſay, *Why trouble ye the woman?* And thus thrives the Spouſe by her loſſes, while by loſing her husband for a time, ſhe loves him better, and being returned, enjoyes him the more, and holds him ſtronger and longer.

Gen. 32. 28. *Luke 7. 37.* *Mat. 26. 10.*

But ſecondly, there is yet a farther uſe and benefit of deſertions. For it may be thou haſt gone beyond neglect of thy beloved, and haſt proceeded unto ſome offenſive croſs, and contrary carriage toward him; thou haſt entertained ſome thought, purpoſe or act, which he cannot endure, and then it is beſt both for him and thee, that he hide himſelf from thee. If thou come once to entertain his enemies, and to lodge them in one room with him, how canſt thou expect but that he ſhould leave that room, ſince there is no agreement between light and darkneſs, between Chriſt & Belial? And ſurely he ſhou'd neither regard himſelf nor thee, if he ſhould give thee his loves, when thou entertaineſt his enemies. For ſince thy husband is thy happineſs, the enemies of thy husband are the enemies of thy happineſs, & ſo both his and thine enemies. Therefore is it good that thy friend ſhould a while go aſide, when that thou grieveſt him, and hurteſt thy ſelf by the entertainment of his and thine enemies. And while thus he is hid from thee, and thou art left to thoſe enemies whom thon haſt entertained inſtead of him, thou maiſt learn what odds there is between a friend and an enemy; and what a folly it was to grieve him that loved thee, by loving them that hate thee, Thou haſt perchance had a touch with thy old husband the fleſh, and jealouſie, (which is the rage of a man, much more of him that is a jealous God) is angry with thy whoriſhneſs, and puts a day of wrath upon thee, wherein he ſeems not to ſpare thee. Therefore thy conſcience is let looſe upon thee, and it tears thee to pieces, it breaks thy bones, and grinds thee to powder. Satan alſo who tempted thee, hath leave to ſet upon thee, and to tear thee with vexations, whom he had ſeduced by tentations. And now art thou left as it were wholly in hell, who wouldeſt entertain a piece of hell into thy heaven. And indeed it is both a juſt and merciful

Prov. 6. 34.

merciful diſpenſation to tyre thee with thine own waies, to make the fleſh to come out at thy noſtrils, to make thee weary of thine enemies, and to make thee long and look, grone, and cry for thy friend whom thou haſt grieved, and driven out of thy ſight. Therefore is heaven ſhut up, and become as braſs unto thee, and hell hath enlarged her mouth to ſwallow thee; yea, thou art like *Jona* in the belly of hell; thou art like *Nebuchadnezzar* cut down by the commandment of the holy One, and driven away from men to the beaſts of the field; thou art like *Sampſon*, when his locks were cut off, the good Spirit leaves thee, and the evil Spirits like Philiſtims are upon thee.

But hath God forgotten to be merciful? and hath he ſhut up his tender mercies in an everlaſting diſpleaſure? Will he break the bruiſed reed, and deliver up the ſoul of his Turtle into the hands of her enemies? Nay, we ſhall not die, O Lord; *Thou haſt ordained them for judgement, and O mighty God thou haſt eſtabliſhed them for correction.* Heb. 1. 12.

The enemies of the ſoul are ſuffered to ſcourge her for loving her enemies: ſo to beat that love out of her, and to beat her in that old love from which in ſome great degree ſhe was fallen. Thus is ſhe beaten by her enemies, from her enemies, and the ſtripes ſent her from her friend, bring her back to him that ſent them. She had grieved the ſpirit of her beloved, and by the grief of her own ſpirit, ſhe now learns what the grief of a grieved ſpirit is, and thereby learns to grieve him no more. Hereupon ſhe reſolves to caſt out whatſoever hath offended him, and to put on that ſingleneſs and purity of ſoul which makes her one for one, and one fitted by holineſs, for that one who is holy. She will be his alone, whoſe alone ſhe is: and from henceforth ſhe will ſcorn and hate any ſin, that will offer to be a rival with her well-beloved; and eſpecially that ſin, whoſe rivalty hath lately coſt her ſo dear, as the loſs of his familiarity. And the ſoul being thus waſhed and trimmed by Repentance, holy Reſolutions, and renewing her Covenant, the Bridegroom of the ſoul appeareth to her again, and giveth her his loves. And now is ſhe like a Garden watered after a ſcorching heat; the heat being overcome by moiſture, makes her more flouriſhing, and more fruitful: the belly of Hell having vomited up the ſoul of a Saint, (becauſe it could digeſt her) ſhe then runs much more readily in the waies of Gods Commandments. The ſtump of the Tree (for it was not pulled up by the roots) ſpringeth and flouriſheth again, being watered with the dew of Heaven, and is more glorious than before, by a greater acknowledgement and glorifying of the Lord of glory. The hair (for it was only polled) groweth again, and ſo doth the ſtrength of the ſpirit, and greater exploits are done againſt the enemies of the ſoul, then ever before. For the ſoul having been long kept faſting, feeds more heartily on the Bread of Life; and this being the true Bread that ſtrengthens the heart of man, the more feeding on it, the more ſtrength of heart. A long dryneſs of ſpirit hath made her very thirſty; and the more thirſty ſhe is, the more doth ſhe drink of the Waters of life; and the more ſhe drinks of Life, the more lively

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and active ſhe is. The late breach of love increaſeth her love; and by love, her union with her Lord and Husband; and the increaſe of that union is the increaſe of holineſs and happineſs.

There is yet a third profit by ſpiritual deſertions; and it is the preventing of Pride, which uſually ariſeth upon ſpiritual revelations, or any other excellencies of the Spirit. It is a precious and a glorious thing, to know the counſels of Heaven, and the ſecrets of that Kingdom; and theſe Myſteries doth the Husband of the ſoul often reveal unto her in the bed of Love. There is a ſecret murmure of things inutterable, and then the ſoul wonders at the deep Wiſdom and unſpeakable Truths which are diſcovered to her: Yea, anon ſhe wonders at her ſelf, and her own happineſs, becauſe they are diſcovered to her. But then the fleſh, which is apt to ſwell upon the apprehenſion of any honor, or eminence, ſteps in too often, and puts his ſwelling into the ſoul, and then the thoughts of the ſoul are changed: For whereas before ſhe was a ſpirit that did magnifie the Lord, and rejoyced in God her Saviour, becauſe to her lowlineſs he ſhewed high and great things; now ſhe rejoyceth in her ſelf, becauſe of that which ſhe hath received, even as if ſhe had not received it. She grows proud againſt the giver, even by his own gifts, and boaſts of a ſelf-ſufficiency, even againſt him from whom her ſufficiency came, and without whom ſhe hath no ſufficiency. Accordingly as ſhe changeth her thoughts, ſo ſhe changeth her voyce: for now ſhe ſpeaks in the language of *Babel*; *I ſit as a Queen*: and of *Laodicea*; *I am rich, and have need of nothing*. But indeed, this riches is the true way to poverty, and nothing. For the ſoul being once rich in her own opinion, turns her eys from her Husband, that only gives her true riches, and ſo looks from riches unto poverty. And again, her Husband ſeeing her rich in her own opinion, ſtrips her, and ſends her naked and empty away. But what a folly and madneſs is it in the ſoul (though indeed very agreeable to the blind fleſh that maddeth her) to think highly of the ſecrets and myſteries revealed to her, and withall to ſtop the current of ſuch revelations? For thus ſhe doth, by turning away the face, and turning the back unto the Revealer. But on the other ſide, it is a great mercy and favor in the Revealer, to ſtop his current of revelations, yea, to ſend ſome ſpiritual affliction and deſertion inſtead of them, to prevent or amend this turning away of the ſoul from her Husband the giver, becauſe of his gifts: For thus, by a ſhort abſence of both, ſhe may recover both the ſooner, and keep them the longer: but if ſhe ſhould have that which ſhe will abuſe, the having of it would caſt her into the danger of a greater and a longer loſs. If the Moon being full, ſhould grow proud in her fulneſs, and out of that pride neglect the Sun, not caring though the Earth did ever keep him out of ſight; were not this a way, by the pride of her light, to bring her to an everlaſting darkneſs? And were it not far better for her, that the Sun by ſome ſhort Eccliſpe and interpoſiton of the Earth, did ſhew her own darkneſs being without his light, that ſo ſhe may the more ſteadily and continually be lightned by a ſtedfaſt and continual looking on him, from whom her light cometh? And thus indeed doth the Husband and Sun of the ſoul. Having ſent light, he ſends alſo ſome turn of darkneſs, that by a ſhort darkneſs he may prevent a longer, and that by darkneſs he may ſend a greater light. Having viſited the ſoul with his graces, he gives a medi-

2 *Cor.* 3. 5.

Rev. 17.

Rev. 3.

cine and preſervative againſt pride, the poyſon of grace; and ſo a reſtorative to humility the fore-runner of grace. Humility is the bed wherein the Bride-
66. groom lyes down and reſts with the ſoul: *With whom ſhall I reſt*, ſaith he, *but with the humble and contrite ſoul?* Wherefore let the ſoule account it a benefit, when this bed is made by ſome ſpiritual affliction; for the King of grace and glory is ſhortly coming to lodge with her in ſome gracious viſitation; he that giveth grace to the humble, will viſit her with abundance of conſolations: he will give her his loves, and his loves ſhall again tell her his Counſels: And then ſhalt thou account thy ſelf a gainer, if affliction and deſertion have been ſo great as to bring forth a great humiliation; for a great humiliation ſhal be followed with a greatly gracious and glorious viſitation.

Fourthly, theſe deſertions are profitable to try the truth of our love; and the triall of our love ſhews us the faults of it, and by ſhewing them calls upon us to amend them. The husband of the ſoul will ſee whether his Spouſe love him with the love of a Wife or of an Harlot. The love of an harlot loveth a man only for his gifts, and ſo in truth loveth not the man, but the gifts. And though this be ſecretly true, when by outward faſhion ſhe ſeems to love him, yet it is manifeſtly true, when the gifts ceaſe; for then her love to the man alſo ceaſeth. But the true wife loveth her husband even for himſelf, and by himſelf, ſhe loves him without gifts, yea, ſhe loveth his gifts for his ſake, for ſhe would not take the ſame gifs from another man. Yea, the true love of a wife goes ſome degrees farther; for ſhe doth not only love her husband when he gives no gifts, neither doth ſhe only love his gifts for his ſake; but ſhe loves him when he is abſent from her; even when ſhe is without both his preſence and his gifts: for even then the memory of him is precious to her, ſhe calls to remembrance his perfections, his vertues, and his loves. And yet the true love of a wife goes farther, for ſhe loves her husband even when he chides her, and is angry with her, though in that caſe an husband ſeems to be more abſent being at home, than an husband pleaſed being from home. All theſe doth the true ſpiritual love of the Spouſe perform unto Chriſt, and Chriſt delights to ſee them performed. Chriſt Jeſus loves his wife with a true love, for he hath laid down his true blood and his true life for her. *And greater love hath no man, than he that laid down his life*
15.13. *for his beloved.* Now Chriſt thus truly loving his wife, he expects a return of true and unfained love from his wife: And that it may be tried to be true, or amended and made true if it be not ſo, theſe trials are ſent to her in theſe deſertions.

And indeed in moſt of theſe degrees of love are we often faulty, the fleſh having often too great a part and influence in our love. For the fleſh is mainly for things preſent and palpable, and like *Thomas*, is wholly for ſeeing and feeling. And hence it is that our love dotes ſo much on the gifts of Chriſt Jeſus, that it cools even to Chriſt Jeſus himſelf, without his gifts. We are all for Chriſts light, and knowledge, for his kiſſes and imbracements, for his honey and his wine, for his ſweetneſs and raviſhings: and without theſe, Chriſt is a dry and a loathed husband, as *Manna* to the fleſhly Iſraelites was a dry and loathed food. But when it is ſo with us, how far are we ſhort of thoſe higher degrees of love, even of that love that loveth Chriſt being abſent and hid out of ſight, or that loveth him being preſent in

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that utmoſt abſence of anger, chaſtiſement, and ſeeming enmity. How far ſhort are we of that *Canaanitiſh woman*, that kiſſed his rods, and made love out of thoſe reproaches, whereby Chriſt ſeemed to drive her away? but ſince it is ſo, is it not high time for Chriſt to remove his gifts to whom our hearts are removed from Chriſt, that ſo our hearts may again be removed to Chriſt from them? It is a right proper cure of this adulterous love, to remove thoſe things with which love did adulterate, that ſo the right object of our beſt loue may be ſought and found, and conſtantly propoſed. And ſurely this cure is profitable to our ſouls as it is pleaſing alſo to the husband of ſouls, for by it Chriſt hath more intereſt in the ſoul, and the ſoul in Chriſt. And if this be the fruit of deſertions, then art thou a gainer by deſertions.

But that thou maiſt be ſure to gain by them, be ſure to learn that which they teach thee: they teach thee that Chriſt is better than his gifts, and that Chriſts love is better than the gifts of his love. Therefore learn eſpecially to faſten thy love on Chriſt, and next on his love, and think thy ſelf happy enough in having them, though thou haſt nothing but them: yea, know alſo that thou haſt them, even when thou haſt them not; they are thine when thou ſeeſt or feeleſt not that thy are thine. He and his love ſee thee, when thou ſeeſt them not; yea, they love thee, when thou feeleſt them not: and he and his love are better than the ſeeing and feeling of him and his love; and it is better for thee that they are thine, then that they do appear to be thine. Yea, it is good for thee ſometimes, that they do not appear to be thine, that thou maiſt love them better then their appearing to be thine; and this love do thou learn even from their not appearing.

Yea, farther, Chriſt and his love are thine, even when he chideth and chaſtiſeth thee, for it is his very love that chideth and chaſtiſeth thee. And he doth it to purge thy blemiſhes, to try and exerciſe thy thy vertues, and among others this excellent love which loveth him chaſtening. Therefore though he kill thee, do thou truſt in him, and love him, for *He that loveth thee ſo, that he gave his own life for thee*, may well be truſted with thy life. For his own life was infinitely better then thy life: and he that gave ſo precious a life for thy good, will not take ſo mean a life from thee, but for thy good. Hence it is, that even by *loſing thy life thou ſhalt find it*, and thou ſhalt find it with him for whom thou loſeſt it, for thou ſhalt find it *hid with Chriſt in God*. Col. 3. 3. And when Chriſt, which is thy Life, ſhall appear, then ſhall this hid life appear with him, but not ſuch a frail and baſe life as that which thou gaveſt for him; but a glorious, immortal, and incorruptible life, ſhall that be which he will give unto thee. Therefore, at all times, and in all eſtates, even in darkeſt deſertions and greateſt ſufferings, truſt him whoſe love turns all things to good, unto his beloved, even death unto life. For be thou aſſured, that this Almighty Husband, out of this eater will bring meat, and out of this ſtrong one will bring forth ſweetneſs. He himſelf broke the gates and bars of death, and carried them away, and ſo made a way open for us to

eternal life. He quickned himſelf when he died an univerſal death, even when all our deaths were included in his Death. And as we all died in his Death, ſo in his quickning and riſing do we all riſe again: as the univerſall death of the Head is given particularly to all the Members, ſo ſhall the univerſal Reſurrection of the Head be alſo particularly communicated to the members. Much more eaſily in the deſertions of this life, which are a kind of ſwounings and ſeeming deaths, will he give thee life again, when thou haſt learned by them that, which thou wouldeſt not learn without them. When thou loveſt Chriſt alone, when thou loveſt him hiding himſelf, and chaſtiſing thee; then he that ſaid to the woman; *O woman, great is thy faith, be it unto thee even as thou wilt:* He will ſay to the Spouſe, O woman, great is thy love, be it unto thee as thou wilt. Thou willeſt him moſt, be it unto thee even as thou wilt. For, when thou willeſt him moſt, thou ſhalt have him whom thou willeſt moſt; he will come unto thee, yea, he will come much unto thee, and thy latter end ſhall be more then thy beginning. By wanting him, thou ſhalt have him more than thou hadſt before thou wanteſt him, becauſe by wanting him thou doſt love him more then thou didſt when thou hadſt him.

Fifthly, theſe Deſertions are profitable to the ſoul, by teaching her patience, and by making patience to bring forth her kindly fruits waiting and attendance. The Husband of the Soul is a King of Glory, and he will ſometimes expect the honor, and ſervice of patient attendance. He is a free Agent, and his Spirit *bloweth when,* as well as *where it liſteth.* And to a free Agent there is due a waiting patience: He that gives freely, gives when himſelf will give; and not ſtill, when the receiver will have. In this caſe, he will anſwer his Spouſe as he did his Mother; *Woman, my hour is not yet come,* There are times and tides, wherein the Spirit moveth: as it is ſaid of *Sampſon; the Spirit of the Lord moved him at times in the campe of Dan: The Angel of the Lord,* not always, but *at a certain ſeaſon went down and moved the waters.* Now theſe times and ſeaſons are in his own hands, and it is not in the ſouls power to know and appoint them. Therefore, *as the eys of the handmaid are to the hands of his Miſtreſs,* ſo muſt the eys of the Spouſe be to her Lord, untill he regard her. Her part is patience and attendance, and the *patient abiding of the righteous ſhall not periſh for ever.* When the ſoul hath ſubmitted her will unto his will, the Lords hour will ſhortly come, wherein the water ſhall be turned into wine, the water of cold deſertions into the warming and comforting wine of joyful viſitations. When thy Lord hath the honor and ſervice due to a moſt free and wiſe Giver, then ſhalt thou have the crown of thy patience and attendance. For God hath given his Word, that thoſe *which honor him he will honor:* and again, *Wait on the Lord, and commit thy way to him, and he ſhall bring it to paſs.* A bleſſed waiting which honoureth the Lord, and bleſſeth his handmaid: and a bleſſed abſence that procures this waiting which draweth his preſence, accompanied with bleſſedneſs.

John 3.8.

Iob. 2.4.

Iudg. 13.25.

John 5.4.

Pſal. 123.2.

Pſal. 37.34.

1 *Sam.* 2.30.

Pſal. 37.

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But take heed that thy patience be not the effect of dulneſs or neglect, nor a cauſe of idleneſs: be not patient in the abſence of thine husband, becauſe thou careſt not for his preſence: deſire his preſence above all earthly joys, and the ſhining of his countenance above all corn and wine. But let thy patience be meerly grounded in ſubmiſ- *Pſal.46.7.*
ſion to his Will, and let his Will be the cauſe that thy will is content to want that which above all the world it deſireth. And this deſire thou maiſt expreſs in prayers, praying to drink the Cup of ſalvation, as Chriſt prayed not to drink the Cup of his Paſſion; but with Chriſts reſervation, even with a will ſubmitted to the Will of God: Not when I will, but when thou wilt. Thou maiſt ſay unto him, *My ſoul thirſteth for God, even for the living God.* And thou maiſt *Pſal.42.2.*
ſigh out this longing unto thy Saviour, *When wilt thou come unto me?* And thou maiſt look for him more than they that watch for the *and 102.2.*
morning, even more than they that watch for the morning. For *and 130.6.*
bleſſed ſhalt thou be, if when he comes he find thee watching; that ſo when he knocks thou maiſt readily open, and he may readily enter; and that by thy ſlackneſs he do not turn away to the flocks of thy companions

And in the ſecond place, take heed that thou give not thy ſelf over to a deſperate idleneſs, to doing nothing, becauſe thou canſt not do as thou wouldeſt. This were a double offence, both becauſe it is *Heb.12.12.*
impatience, and becauſe it is idleneſs. This is to cut off the hands becauſe they are feeble, and becauſe the feet halt, to turn them out of the way. But it were far better to ſtrengthen thy weak hands; and that thou maiſt do by exerciſe, though it be but weak exerciſe: and it were better for thee to halt in the right way, then to run or reſt in a falſe way. Wherefore if thou canſt not do the higher works do the lower; for doing is thy way, though thou go but ſoftly in it, but idleneſs is a falſe way. And when thy Maſter, Lord, and Huſband cometh, and findeth thee doing according to that which thou *2 Cor.8.12.*
haſt, thou ſhalt be bleſſed in thy deed by him, who accepteth our work, if it come from a willing mind, according to that which we have, and not according to that which we have not. If thou art faithful in little, he will make thee ruler over much; thy Maſters joy ſhall ſhortly enter into thee, and thou ſhalt ſhortly enter into thy Maſters joy. But contrarily look for no gain from idleneſs, but the gain of loſs and puniſhment. Thou maiſt loſe him the longer, the leſs thou doeſt to pleaſe him; yea, he may come unto thee with a rod when thou expecteſt him to come with the Spirit of meekneſs and con- *Heb.12. 11.*
ſolation. To the workers he comes with a Penny, even with a reward, favour, and a good eye; but to the Idlers he comes with a frown, and a check; *Why ſtand ye all the day idle?* Rather do that which may win him to come, and may pleaſe him being come; than by doing nothing, keep him from coming, or make him angry when he cometh. And if thou ask what thou ſhalt do? Thy moſt ordinary work, is thy work of thy ordinary calling; yet maiſt thou give times and turns to thoſe works that more immediatly concern thy heavenly calling

calling even ſuch as immediatly call for thy heavenly Lord to come into thy ſoul: ſigh and pray, and read and hear, and by heavenly Meditations let thy ſoul be trim'd as a Bride that looks for her husband; yea, with thy earthly labours, maiſt thou mix theſe heavenly thoughts: thou maiſt work and ſigh, work and wiſh, work and pray in ſhort ejaculations: and thus working, and thus waiting, working in profitable duties, and waiting with ſubmiſſive patience; he that loveth both thy works and thy patience, will come unto thee, and ſay, *I know thy patience and thy works*: yea, he will come with ſuch an increaſe of grace, that he will alſo ſay, *Thy laſt ſhall be more then thy firſt.* Rev. 2. 19.

Finally, theſe deſertions are advantageable to the ſoul, while they draw her eye and affections from this place of interrupted joyes, to the place of inceſſant and everlaſting joys. The Bridegroom here doth but look in upon the ſoul at a crany, and the ſoul ſeeth him but by glimpſes, but there ſhall ſhe behold him face to face: and this beholding, as it is full, ſo it ſhall alſo be perpetual. The ſoul is here walled up in a houſe of clay, and the traffick between her and her husband is but by ſome chink which the Spirit hath bored. But this clay which is now in it ſelf nothing but darkneſs and keeps out light ſhall hereafter be made all glorious and lightſome: yea, whereas the ſoul is now much carnal, then the body ſhall be made ſpiritual: and if the body be ſpiritual and lightſome, how pure and ſpiritual ſhall the ſoul be which is now a ſpirit? Surely then ſhall we be as it were all eye, even all clarity and purity, and ſo moſt capable of light and glory: and according to the capacity of our receiving, ſhall the light and glory, and joy of our Husband enter into us, and fill us: And of this fulneſs of joy and glory there is no end, no interruption. Wherefore, our Husband wiſely and profitably draws us by theſe deſertions, from earneſts unto full fruition; from boken pieces, to whole and entire joys. If the ſoul might ſtill have theſe glimpſes, ſhe would perchance be contented with them: And this were no other, then to be contented with perpetual ſtar-light, even a light fitted for this life of vanity; which is but a night, being compared to the bright day of eternity. Yet lying in the bed of Love, ſhe would be content to look on her Beloved by this leſſer light, and would not deſire the perfect day, wherein the Sun of glory might ariſe unto her; and by a large and glorious light, make her largely and gloriouſly to ſee him, who is the fountain of that ſo large light, by which ſhe ſeeth him: Wherefore, this leſſer light is profitably taken from her, to ſtir her up to the ſeeking of the greater; and her beloved doth chaſtiſe her by deſertions, to beat her away from reſting in leſſer, and interrupted joys, and to beat her unto the ſeeking of fuller loves, mightier joyes, and everlaſting fruitions. And indeed, the earneſts ſhould have taught her this leſſon; but becauſe they did not, theſe interruptions are ſometimes ſent to teach it her. The earneſts ſhould have taught her to look out for the full exhibition of that whereof they are earneſts; but becauſe the ſoul, in ſtead of looking 1 Cor. 15. 44.

looking by them, beyond them, faſtens and ſtayes her eye on them, they are taken from that eye which was unduly ſtayed on them, that ſo by wanting them, it may look beyond them, which it ſhould have done, but did not by them. And now the ſoul ſeeing that theſe earneſts are not only drops and parcels of an infinite fulneſs, but withall, drops and parcels that are to be enjoyed with diſtances, and interruptions, ſhe is ſpurred up to the ſeeking of fulneſs, and to the ſeeking of it in an uninterrupted and perpetual fruition. And whereas before ſhe was heard to ſay, Maſter, it is good to be here, and here let us build us Tabernacles, not knowing what ſhe ſaith; now ſhe ſpeaks in the true voice of the Spouſe: *Make haſte my beloved and be thou like to a Roe, and a yong Hart upon the mountains of Spices*: And in the language of the Bride; *come, come Lord Ieſus, come quickly.* Cant. 8. 14. Revel. 22.

CHAP. VI.

The uſes and advantages which the ſoul may make of the viſitations of her Husband.

SAmpſon comes not empty-handed, when he goes down to *Timnath*, to viſit his wife. Chriſt Jeſus, who is bleſſedneſs, doth not come down to viſit his Wife, without abundance of bleſſings. His *Name is an oyntment poured forth*; and his actions are anſwerable to his Name. As he was *anoynted with the oyle of gladneſs above his fellows*, ſo doth he give of his Oyntments to the Bride which is joyned in communion and fellowſhip with him: *For of his fulneſs doth ſhe receive, even grace for grace.* The precious Oyntment drops from this Head unto his Body, the Church, and thereby ſhe is made all glorious within: glorious ſhe is now within, by grace, and ſhe ſhall hereafter be glorious both within and without, with perfect glory.

Among the benefits of this glorious Grace wherewith the Church is inwardly beautified, when the Bridegroom viſits her with his ſpiritual Oyntments, this is a great one, that the heavenly Oyl giveth light to the Soul: the Soul is a Lamp, and with this Oyl is this Lamp of the wiſe Virgins trim'd, and becomes a burning and a ſhining Light. They have that Light from the Bridegroom, by which they look out for the Bridegroom. The eye-ſalve is gotten from Chriſt, by which the Eys of the Church being anoynted, do ſee him, and all things that concern him. Spiritual things are ſpiritually to be diſcerned; and Chriſt and his Spouſe are one Spirit; and by that Spirit whereby ſhe is one with Chriſt, doth ſhe diſcern ſpiritual things. The Husband of the Church is the wiſdom of his Father; and when wiſdom goes into a ſoul, he giveth wiſdom to the ſoul. The Spirit, by which he enters into us, taketh of his, and giveth it to us. Therefore as he is wiſdom

1 Cor. 1. 13. wiſdom in himſelf, ſo is he alſo made wiſdom to us. Chriſt is light, and when light and the ſoul are knit together by that union with light, there is a Communion of light. The wine of the Spirit is herein quite contrary to the bodily wine. The bodily wine when it inebriates, darkens the underſtanding, and being groſſer than the ſoul, caſts a miſt upon the ſoul. But the ſpiritual wine, being purer than the ſoul, enlightens and clarifies her, and even then when it brings her to an extaſie, it doth it not by the diminution, but by the exceſs of light.

Wherefore let the ſoul make ſpecial uſe of this precious light which ſhineth within her, in the acceſſes of her husband, let her mark and learn, and record the diſcoveries of that light; for a ſpirit ſo enlightned will diſcover more then ſeven men upon a watch-Tower. There are ſome myſteries and ſecrets which thy husband will whiſper unto thee by his ſpirit in the bed of love, and then let him that hath an ear, hear what his ſpirit ſaith. But if he do not ſpeak to thee, do thou ſpeak to him: know of him thoſe things that are needful for thee to know, and bring to his light thoſe things thou wouldeſt have truly ſeen and diſcerned. Go into this Sanctuary, and there receive Oracles and Anſwers; for there ſhalt thou find reſolutions of thoſe things
Pſal. 73. 17. that were before too high and too hard for thee: and when thou haſt truly ſeen them, believe them to be that which by this light thou ſeeſt them to be, and reſolve never to believe the fleſh hereafter, when it ſhall put any other ſhapes upon them. For darkneſs puts falſe and imaginary ſhapes upon things, but it is light that makes all things truly manifeſt.

For example, when this light ſhines in upon the ſoul, look out for thy happineſs; and that thou maiſt find it, ſet all things before this light, which are briefly theſe; The Creator and the creature, God and the world: and having done this, thou maiſt plainly ſee, where is true, ſolid, and permanent felicity: and where is vanity, tranſitorineſs, and miſery: And when thou haſt ſeen it, know it to be the very truth which thou haſt ſeen; and that which is once truth, is truth for ever. If thou wanteſt the skil of truly meaſuring time and eternity, ſo that a ſhort life ſeems to thee like eternity, and eternity leſs then a ſhort life, when this light ſhines in thy ſoul; bring the life of man and eternity together in one view before it, and thou ſhalt
Pſal. 90. 12. quickly learn the Art of numbring the few days of thy life, and withall, thou ſhalt learn that the dayes of eternity cannot be numbred. There is not ſo much proportion or likeneſs between them, as there is between the very loweſt and leaſt point of the earth, and the circle of the uttermoſt ſphear. And what thou haſt now ſeen to be true, believe to be true, even when this light is ſo obſcured, that thou ſeeſt not the truth of it. If thou doubt which is better, the proſperity of the wicked, or the adverſity of the godly, bring them before this light, even into the Sanctuary and Tem-
Pſal. 73. ple of thy ſoul, wherein the Holy Ghoſt dwelleth and ſhineth; and there ſhalt thou ſee that proſperity ending in a never-

ending

ending miſery, and that adverſity ending in a never-ending felicity. Beſides, thou ſhalt ſee the proſperitie to be but a light-vanity, yet followed with a weighty miſery; and thou ſhalt ſee adverſity to be but a light affliction, yet followed with a weighty glory. And having ſeen this, thou maiſt eaſily judge which is the better, and as they appear now to thy judgement, ſuch let thy memory preſent them to thee for ever. If thou art doubtful of thy way, and thy path ſeems to be covered with darkneſs, ſearch thy way by this light, for it ſhall be to thee inſtead of a voice, ſaying, *This is the way, walk in it.* When after ſome dark nights the ſoul is viſited (through the loving kindneſs of her beloved) with theſe day-ſprings and mornings of grace, then let her ſay, *Cauſe me to ſee and know the way wherein I ſhall walk*: and then, *The good Spirit will lead thee into the Land of uprightneſs.* If the word written be dark to thee, bring it to this light, and if it be fit for thy meaſure, and the glory of thy Lord, this Light ſhall reveal it: For the *Spirit doth reveal the hid things of God.* If the infidelity of men without thee, or of thine own fleſh within thee, caſt a miſt of doubts on the Goſpel of Chriſt Jeſus, with this light behold this Goſpel, and thou ſhalt ſee in it a plot of divine wiſdom, and a myſterie of high and ſupernatural truth. Yea, thou ſhalt ſee the face of him who is the ſum of the Goſpel, as the face of the only begotten Son of God, full of grace and glory. For God who commanded light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt. It is an antient promiſe, *They ſhall be all taught of God.* And when will God ſooner teach, than when he viſiteth a ſoul with his ſpirit, which communicates both his light, and his love unto her? For both light and love are diſcoverers of ſecrets: light makes manifeſt things hid in darkneſs, and love tels counſels unto the beloved. It is our Saviours own Inference, *I have called you friends, therefore I tell you my counſels.* But remember that the knowledge which thou learneſt from this teacher of hearts, be laid up by thee ſafe, as a precious ſtock or treaſure, and account it thy beſt learning, which thou haſt learned of the beſt Teacher. Having *bought this truth ſell it not: keep it, and it ſhall keep thee: When thou goeſt, thy ſteps ſhall not be ſtraitned, and when thou runneſt, thou ſhalt not ſtumble: Therefore take faſt hold on this inſtruction, let her not go, keep her, for ſhe is thy life.*

2 *Cor.* 4. 17.

Pſal. 143. 8, 10.

1 *Cor.* 2. 10.

Iohn 1. 14.

2 *Cor.* 4. 6.

Iſa. 54. 13.

Iohn 15. 15.

Prov. 23. 23. & 4. 12.

Secondly, theſe ſeaſons of love, are ſeaſons of prayer. If thou want any thing, now ask it, for in theſe heats of love, thy husband will deny thee nothing. Theſe be the times when the ſpirit moveth the waters; therefore now caſt in thy petition, and whatſoever grief it hath in it, thou ſhalt be cured of it. Now the King holds out his golden Scepter, therefore let the Queen come in boldly with her requeſt, though it be for a Kingdom. Yea, this King likes it beſt, if thou do firſt ſeek a Kingdom: wherefore whatſoever thou askeſt, be ſure to ask this Kingdom, yea to ask it firſt, and the righteouſneſs inſeparably annexed to it. It were a madneſs in thee to offend him by asking a leſs gift, when thou maiſt pleaſe him by asking a greater,

Mat. 6. 33.

eſpecially, ſince if thou ask and obtain the greater, the leſſer by promiſe is annexed to the greater. And accordingly thou maiſt come down in thy Petitions from the greater, to the leſſer: and having deſired the main Petitions, that the King of glory may be glorified, by the coming of his Kingdom of grace, with the righteouſneſs thereof; then after maiſt thou petition for daily bread to be given thee. Yea, know that thou art now in a high degree, the Temple of the Holy-Ghoſt, and *whatſoever prayer or ſupplication ſhall be made in this Temple by a man that ſhall know the plague and grief of his own heart, He that dwelleth in heaven will hear the prayer* made on earth, he will forgive and do according to that prayer. The ſpirit of prayer and ſupplication is in this Temple, and he is moſt powerful in theſe ſeaſons of love; and he who gives this ſpirit of prayer, will hear the prayer of the ſpirit which himſelf giveth. For he gave this ſpirit of purpoſe, to make thoſe prayers in us, which himſelf might approve and grant. We know not how to pray as we ought, for we are carnal, and fleſh will not ask ſo, as it may be pleaſing to a ſpirit. A ſpirit loves a ſpiritual prayer; and therefore he gives the ſpirit, that he may have that ſpiritual prayer which he loves. So when he heareth his Spouſe, he heareth himſelf; and how can any one deny his own prayers: Chriſt and his Spouſe are now (and that in a height of eminence) one ſpirit. And if a man who is fleſh, do not hate his own fleſh, but cheriſheth it; ſurely much more aſſuredly the Lord who is a ſpirit, cannot hate his own ſpirit, but loveth and cheriſheth, and conſequently heareth it.

1 King. 8. 38. 2 Chron. 7. 14, 15. Zach. 12. 10. Rom. 8. 26.

Thirdly, when the ſoul is viſited by the Spirit of the Bridegroom, then ſet upon ſome good, yea, upon ſome great work. *The Spirit which we receive, is a Spirit of Power*; and when the Spirit floweth much into us, in theſe tides of Grace, we receive much Power. Now, great Power can do a great work; and it were both a loſs, and a ſhame to thee, with a great Power to do a little work, when thou mayſt do a great one. Therefore, if there be a work which was before too great and too hard for thee, yet now ſet upon it; for when thy ſtrength is greater, thou maiſt do that work which thou couldſt not do when thy ſtrength was leſs. Our Saviour ſaith to *Peter*; *Thou canſt not follow me yet, but thou ſhalt follow me hereafter*: Thou canſt not follow me yet, until thy ſtrength be greater, by a greater portion of the Spirit: But when thou art more ſtrengthened by the Spirit, then thou ſhalt follow me. And accordingly, he that before Chriſts Reſurrection denyed Chriſt at the voice of a Maid, after his Reſurrection confeſſed him in the face of a Council: And no wonder; for it is then ſaid of *Peter*, *that he was filled with the Holy-Ghoſt*. Neither is it true of *Peter* alone, that a great meaſure of the Spirit enables to a great work, but in others alſo. When the Spirit of the Lord comes mightily upon *Sampſon*, he doth mighty works; for he breaketh Cords as Flax, and ſlayes a thouſand with the bone of an Aſſe. And *Paul* being filled with the Holy-Ghoſt, worketh a miracle, by which at once he confounded *Elymas*, and converted the Deputy. Though two Talents gain but two, yet five can gain five: Therefore, mark when the Spirit comes mightily

1 Tim. 1. 7. John 13. 36. Acts 4. 8. Judg. 15. 16. Acts 13. 6.

mightily upon thee, and then attempt ſome mighty work. As the Sea-man watcheth the natural Wind and Tide, ſo do thou watch the wind and tide of the Spirit. The Spirit bloweth when he liſteth, and when he liſteth to blow, then ſet forth on ſome noble action: when the Tide of the Spirit floweth, then put thy hand to the Oar; for then if thou row ſtrongly, thou mayeſt advance mightily. The Soul lying in fleſh and blood, is like a Boat on ground, all the rowing in the world will not move it; but let the Tide come and ſet him afloat, the ſame Tide that enables him to move, will alſo mightily advance the motion, which is firſt enabled. Wherefore, if there be any vertue, or any work of excellence not yet well done, think upon it in theſe Times and Tides of Grace: now ſet upon them, that ſo thou mayeſt go from vertue to vertue, until thou be skilful and active in all vertues: and having attained the full number of them, then ſtrive to the fulneſs and perfection of degrees. On the contrary, if thou have ſome mighty enemy, that hath been too hard for thee, even ſome raging and waſting concupiſcence, fear, diſtruſt, or other tentation, now ſet upon him mightily, for now canſt thou beſt ſee the way to conquer him, and now haſt thou moſt might to effect this conqueſt, and to do what thou ſeeſt. Having taſted this honey, thine eyes ſhall be opened; and thy ſtrength revived; wherefore make thou now a more mighty ſlaughter of the enemies of God, and thy ſoul: And let thy fighting be againſt all theſe enemies, though chiefly againſt the chiefeſt. There are ſome little Foxes that have ſtrong holds, and theſe will aſk ſome ſtrength to be digged out and taken. Remember, that thy warfare is againſt the whole Nation of the *Canaanites*, thou mayeſt not ſuffer a little one to live. Thou muſt ſtrive againſt all ſin, and ſtrive for all righteouſneſs; for the fruit of the Spirit, is *all goodneſs, righteouſneſs and truth*. It is the ſaying of a Saint; *I can do all things through Chriſt that ſtrengthens me*. If therefore Chriſt ſtrengthen thee, ſtrive thou to do all things alſo.

1 *Sam.* 29. 30. *Eph.* 5. 9. *Phil.* 4. 13.

Neither haſt thou in theſe times, only a greater ſtrength to encourage thee to great works, but alſo a great joy. And indeed, *the joy of the Lord is our ſtrength*: The joy that is in us, is a piece and pattern of the joy ſet before us; and by this piece of joy within us, beholding the joy ſet before us, we may deſpiſe the ſhame, and endure the Croſs, and run with patience the race ſet before us. As ſure as we have this pawn, ſo ſure ſhall we have the performance: and therefore we may labour comfortably in the works of doing and ſuffering, becauſe *our labour is not in vain in the Lord*. The joy which we have, excites us to labour, becauſe as this joy is followed with labour, ſo ſhall the labour be followed with an overweighing joy: and the greater the labours are to which this joy of the ſpirit encourageth, the greater ſhall thoſe joyes be which follow theſe labours; for he that ſoweth plentifully to the ſpirit in labours, ſhall reap plentifully of the ſpirit in the joyes of life everlaſting. Though no life everlaſting can be longer than another, yet one life everlaſting may be more joyful than another; and this greater joy ſhall follow thoſe that dying in the Lord do reſt from

Neh. 8. 10. *Heb.* 12.

greater labours. And as the joy precedent, and the joy ſubſequent, do encourage us to the labours of holineſs, ſo doth alſo the joy concomitant. The ſpirit thriveth, grows fat, proſpereth and rejoyceth in the doing of good works, even like the mighty man in the running of his race. As the natural man pleaſeth himſelf in eating and drinking, ſo doth the ſpiritual man delight himſelf in well-doing; and it is meat and drink to an heavenly Son, to do the will of his heavenly Father. When a thing worketh naturally, it worketh pleaſantly, and it is natural to the godly nature to work godlineſs. Therefore by all theſe waies,

2 Pet. 1. Pſal. 89. 15. *Bleſſed is the people that knows the joyful ſound, they ſhall walk in the light of thy countenance, O Lord.* They that know the joyful ſound, are bleſſed, and they are walkers: The joyful ſound is a precedent bleſſedneſs, and a preſent bleſſedneſs it is, to walk in the light of Gods countenance, and the future is to walk by that light unto the countenance it ſelf, which is perfect bleſſedneſs. The joyful ſound, and the light of Gods countenance, do not allow any to take up their reſt here, but they call on them to walk, even to walk cheerfully in good duties, by theſe ſtreams of bleſſedneſs, unto the ocean and fulneſs of bleſſedneſs. Wherefore let us make this uſe of the precedent, preſent, and following joyes, even to walk and run that race of piety which is here prevented with that ſound, accompanied with gladneſs and the light of Gods countenance, and ſhall be followed with the never ending ſight of that countenance, which is the fountain of that light, which to behold is true felicity.

Fourthly, in theſe times of plenty, lay up a ſtock of confidence and comfort for times of ſcarcity. It hath been told thee before, and thou ſhalt find it true, that the Bridegroom ſometimes hideth his face, and holds back his oyntments, and the ſpirit which bloweth when he liſteth, bloweth not, when he liſteth not. Therefore go unto the Piſmire, and learn of him in the ſummer of conſolation, to provide for

John 20. 27, 28. the winter of deſertion. If with *Thomas* thou haſt ſeen and felt Jeſus to be Jeſus in his near and palpable approaches and viſitations; and haſt then truly called him, *My Lord, and my God*; lay up this truth for the times of deſertion, and believe that truth to be then true, when thou feeleſt not the truth of it: and that though thou art changed, yet

Heb. 13. 8. *Jeſus Chriſt is yeſterday, to day, and the ſame for ever.* And for the better help of thy memory, and aſſurance of thy ſoul, ſet down upon record theſe teſtimonies and tokens of love, and ſeals of union which Jeſus gave to thy ſoul, when he viſited her in the bed of love. In an ill matter

Gen. 38. 25. *Tamar* kept a ſeal and a ſtaff, for the ſafeguard of her life: in a good matter do thou much rather keep theſe ſeals for the ſafety of thy ſoul. And if thine enemy, who is both a tempter and an accuſer, and in theſe times of deſertion doth commonly tempt by accuſing, do call thy ſoul into queſtion for her life, accuſing her to be an adulteреſs of the fleſh, and not a ſpouſe of Chriſt Jeſus, bring forth thy ſeals and tokens which lye by thee, and tell him, that whoſe theſe are, his thou art; thy wel-beloved is thine, and thou art thy wel-beloved's: Tell him, *That thou*

2 Pet. 1. 16. *haſt not followed cunningly deviſed fables, but haſt been an eye-witneſs of Chriſt*

Chriſt Jeſus and his love. And *what thou haſt ſeen and heard and felt, that declare and ſhew* to the face of thy accuſer: tell Him, *the ſpirit of Jeſus hath left a teſtimony with thy ſpirit, that thou haſt been one ſpirit with Jeſus* in an heavenly marriage; and then ſay alſo, *Wherefore we are no more two, but one ſpirit*: let no tempter nor temptation put aſunder what God hath put together. Thus in laying up the ſeals of union, thou layeſt up a ſtock of confidence; and thou maiſt ſee Saint *Paul* making the ſame proviſion, and the ſame uſe of it; *God hath given us the earneſt of the ſpirit, therefore are we alwaies confident.*

1 *John* 1.
Rev. 8. 16.
Gal. 4. 6, 7.
2 *Cor.* 5. 5, 6.

Neither do thou only from theſe Memorials gather confidence, but comfort. True it is, that confidence it ſelf will bring comfort, for hope is the juyce of confidence, and this juyce is an eſpecial comfort and cordial to the ſoul. But beſides this comfort, which ariſeth from the apprehenſion of the things to come, thou maiſt take comfort in that which is paſt, and therewith refreſh thy ſoul in time of drought and wearineſs. By theſe memorials and pledges, call to remembrance his loves, his ſweetneſs, his kiſſes, his oyntments: Renew the Images, and keep them freſh in thy ſoul, and theſe ſhall comfort thee, when the things themſelves are abſent. It will be a pleaſure to thee, to taſte over his loves again and again, by renewed remembrances of them. It will be a pleaſure to thee to repeat the pleaſure thy ſoul hath enjoyed, and to ſay, *His love was pleaſanter then wine, and I did eat under his ſhadow with great delight, and his fruit was ſweet to my taſte.* Thou haſt taſted, and by taſting ſeen that thy Lord was gracious, and now ſee and by ſeeing taſte how gracious thy Lord was. For as taſting brought forth ſeeing at the firſt, ſo now a revived ſeeing will alſo bring forth a revived taſting; each mutually begetting other. Yea, many times when thou doeſt this only by remembrance and repreſentation of that which is paſt, thou ſhalt bring into thee the ſubſtance of that whoſe ſhadow thou recalleſt: And ſo while *Jeſus* and his ſweetneſs are repreſented to thee, as they have been heretofore ſeen and taſted, they will even now preſent themſelves afreſh to be taſted and ſeen by thee. While the Diſciples going to *Emaus*, talked of Jeſus, as of one that was abſent, Jeſus became preſent unto them, and then their hearts burned with an heavenly fire. And ſo while thou talkeſt with thy ſoul of Jeſus, of his beauty, of his graces, of his ſweetneſs, he will preſent himſelf to thee; and thou who wouldeſt have accounted it a great comfort to ſit under the ſhadows of his remembrance, ſhalt now enjoy his real preſence, and eat of his moſt pleaſant fruits; for when he comes, he comes with abundance of conſolations. Thy remembrance of him, brings him into thee whom thou doeſt remember: and then thou needeſt not to borrow comforts out of the ſtock of thy former remembrances; for thou haſt the Comforter himſelf to give thee new comforts, and ſo maiſt add them to the ſtock of thy memorials and remembrances, for future encouragements and conſolations.

Cant. 1. 2.
Luke 24. 15, 19.

Laſtly, let the pieces and earneſts of heavenly joyes ſtir up thy deſires and affections, to the fruition of the fulneſs of joyes: let theſe drops

drops of Gods ſweetneſs enflame thy ſoul with a thirſt and longing to enjoy God the fountain of this ſweetneſs. Let theſe kiſſes of Chriſt Jeſus kindle in thee ſuch a fervent love of Chriſt, that thy ſoul may pant to be united to him in a perfect and conſummate marriage. And out of the heat of theſe longings and enflamed deſires, ſend up the aſpirations and breathings of thy burning ſoul in vehement wiſhes, and groaning complaints: *My ſoul thirſteth for God, when ſhall I come and appear before God? My tears have been my meat day and night*, while the fleſh ſaith to the ſpirit, Where is thy God? *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all.* Surely Chriſt is beſt of all, and therefore is it beſt of all to be with Chriſt. Thou haſt tryed in the drops of his ſweetneſs which thou haſt taſted, that he is beſt of all, for the taſte of Chriſt in them, hath diſtaſted all the taſte of the Creatures. Thou haſt taſted and ſeen that the goodneſs creating, is better than the goodneſs created; and therefore Chriſt is beſt of all. Theſe drops of the Creator are better than all the viſible creatures: and he that is the fountain is better than the drops that diſtill from the fountain; and ſo is he better than that which is better than the creature, and therefore is beſt of all: and if he be beſt, ſurely it is beſt for thee to be with him; the enjoying of the beſt is the beſt enjoying. Therefore call unto him, *O ſend out thy light and thy truth, let them lead me, let them bring me unto thy holy hill*: let thy good ſpirit lead me and bring me to thy bleſſed preſence, that as I have ſeen thee in theſe modells, and mirrours, and earneſts, ſo I may behold thee face to face. And though thy pilgrimage be prolonged, and being preſent in the body, thou art abſent from the Lord, yet deſire rather to be abſent from the body, and preſent with the Lord. Accordingly let thy affections be ever rowing in theſe ſtreams of the Deity to the Deity it ſelf; by theſe patterns of rich Oar, having diſcovered a far richer mine, do not ſtand gazing on the patterns, nor think thy ſelf rich enough in them, but by them be ſtirred up to get and poſſeſs the full riches of the Mine. Indeed the pattern ſhews thee the richneſs of the Mine, it being a part of that riches which the Mine will give thee. But remember it is but a piece, and a piece cannot be equal to the whole; for the whole hath an infinite fulneſs of ſuch pieces in it. And hereby there is ſuch odds between a piece and the whole, that a piece is more valuable for being an earneſt of the whole, than for his own value. It is more to be prized for that which it promiſeth, than for that which it exhibiteth. Therefore value it highly for the worth which it hath in it ſelf, but value it infinitely more highly, for that exceſſively exceeding weight of glory which it promiſeth. Look upon it for the goodneſs that is in it, but much more on the goodneſs without it, which the goodneſs within it promiſeth. So by looking on it, look from it, even beyond and above it; for though theſe earneſts firſt do call thy affections to them, yet being conſidered, as earneſts, then do they remove thy affections to that whereof they are earneſts: our reſt is not in them, but in him that gave theſe earneſts, who gave them for this end, that they might direct our faith and hope to him who is our reſt. Wherefore as God ſpake

Pſal. 42. 2.

Phil. 1. 23.

Pſal. 43. 3.

2 Cor. 5. 8.

to

to *Iſrael* by *Moſes*, ſo ſpeaketh he to the true *Iſrael* by theſe earneſts. *Exod.* 14. 15.
Go forward. Why ſtand ye ſtill gazing and reſting on theſe earneſts, when even the earneſts themſelves call on you to go forward? The earneſts call on you to go forward from earneſts to full performances, from grace to glory, from faith to viſion, from the drops of the Deity, to the Deity it ſelf, the only true reſt and Sabbath of the ſoul. And when God ſaith, *Go forward, if any man draw back, his ſoul ſhall have no pleaſure in him.* But of all drawing back, let us moſt of all beware of drawing back from God to the world. This were yet a farther degree of going back from God; for whereas the drawing back from God to the earneſts is one degree, this going back from the earneſt to the world, is a ſecond and a moſt fearful degree: This is a true returning from *Canaan* to *Egypt*: but let us remember what the Apoſtle ſaith of the right poſſeſſors of theſe earneſts: *We are not of them who draw back unto perdition, but of them that believe to the ſaving of the ſoul.* If we believe, we do look forward, and go forward, for faith looks not on things ſeen, but on things not ſeen, and ſuch are the things before us; yet becauſe the ſtrong taſte of the onions of *Egypt* (even of fleſhly luſt) doth ſtick ſtill in our teeth, and often would make *Manna* to ſeem but a drie meat; it is not amiſs, that this word *Go forward*, be often ſounded in the ears of the heavenly Pilgrims. Theſe earneſts are *Manna*; and this *Manna* is not ſuch a drie meat as the fleſh would make it, for it ſerves to carry us unto the Land of eternal felicity: it both calls upon us to go to our husband, who is our happineſs; and it enables us to go that journey whereunto it calleth us. Therefore let us hearken to the voice of it when it calleth, becauſe the ſame that calleth us, doth alſo enable us. We have received the earneſt of the Spirit, therefore are we alwaies bold, and willing to be with the Lord, whoſe earneſt we have received. We would put off theſe bodies of duſt and luſt, that our ſouls may put on Chriſt in a full and fruitive union. Yet neither would we wholly be uncloathed of our bodies, but put them off, to put off their baſeneſs and ſinfulneſs, and to put them on again glorious and holy. And then ſhall it be a fit garment for the ſoul in the day of her gladneſs, and capable with her of the conſummate Marriage with the King of glory. And for this Marriage doth the Spirit and the Bride ſay, *Come*: the Bride ſaith it by the Spirit, and the Spirit ſaith it in the Bride. This is the voice of the Bride, and not of her tongue only, but of her ſpirit; and not of her ſpirit only, but of the Spirit in her ſpirit. If then thou have the ſame Spirit of Love, becauſe thou loveſt, do thou alſo ſpeak and ſay, *Come Lord Jeſus, come quickly.*

Heb. 10 38.

Heb. 10. 39.

Num. 11. 6.
Joſh. 5. 12.

2 *Cor.* 5.

CHAP

CHAP. VII.

The ſigns and marks of the true and right viſitations of the heavenly Bridegroom.

IT is neceſſary to ſhew what theſe viſitations are, to convince that they are, and ſo to undeceive thoſe that think they are not. It is alſo neceſſary to free thoſe from error, who believing that they are, yet do miſtake thoſe that are not, for thoſe that are. Such viſitations there are, for they are ſeen and felt by men ſeeing and waking; and ſeeing and waking not only with the bodily eyes, but with two better eyes; the one humane reaſon, and the other far exceeding that, divine and heavenly light. Spiritual light beholds theſe ſpiritual gifts, and ſhews them to the underſtanding; which being convinced by that which it ſees, believes them it ſelf, and would alſo deliver over the ſight, and the belief of them to others. But the thoughts of man are narrower then theſe joyes, and words are narrower than thoughts. But, which is worſt of all, the heart of an earthly man is narrower than the narrow words of a ſpiritual man, for the carnal man perceiveth not ſpiritual things, though they be held up before his fleſhly eyes: yet in the mouth of two or three eye-witneſſes, a word ſhould ſtand; and ſtand it doth, though blind men ſee it not ſtanding before them, and therefore ſtumble at it. But who knows, whether an *Epoatah* may come down from heaven; that while a ſpiritual object is propoſed, a ſpiritual ſight may be infuſed? Howſoever, the words of heavenly wiſdom are not ſpoken in vain to the children of wiſdom; and eſpecially thoſe who are yet but children, and not perfect in the art of diſcerning good and evil, muſt not be left to the dangers of errour and miſtaking. The black Angel ſometimes changeth himſelf into an Angel of light, and then may he alſo make ſome ſhews of lightſom viſitations. There is alſo a ſanguine and natural lightſomneſs, and a bright beam of aduſtion that ſometimes ſhines in the mind, and theſe alſo may be miſtaken to be divine. But the ſpirit is not fleſh, much leſs is he that evil ſpirit, which is contrary to him. And becauſe the ſpirit is that which theſe are not, the viſitations are ſuch as thoſe imaginations are not which come from theſe. And that this difference may the better be diſcerned, let us behold the true characters of a ſpiritual viſitation, which the ſoul ſeeth when the husband of ſouls doth viſit her.

A firſt mark and ſign of his preſence, is Light; a Light not fitted for the eye, but the ſoul; even a Light ſpiritual, and ſhining ſpirit and truth into the ſoul and ſpirit: for the Lord is a Spirit, and when he comes into the ſoul, he comes with abundance of that ſpirit whith leadeth into all truth. He is the light of the world, even of the great world

of

of mankind, and therefore when he comes into the little world of one man, how great is his light? And when this light ſhineth brightly, then the ſoul by it doth ſee ſpiritual things as truly and aſſuredly, as the corporal eye doth corporal things. For there is an agreement between a ſpiritual eye, and ſpiritual objects, as there is between the bodily eye, and bodily objects. By this light, things formerly not known are ſeen and diſcovered, and ſpiritual things known before only by a carnal, which is a falſe knowledge, are ſpiritually, and ſo truly diſcerned; for the light is that which maketh manifeſt, and this light being ſpiritual maketh ſpiritual things ſo manifeſt, that it gives a full aſſurance of underſtanding, and makes us know that we know them. Even thoſe things which before ſeemed fables and fooliſhneſs to the carnal eye to this ſpiritual ſight and light appear plainly to be deep myſteries, and moſt wiſe truths. Eſpecially the great Bridegroom of ſouls, who to the Jews is a ſtumbling block, and to Grecians fooliſhneſs, to this light appears clearly to be the wiſedom of God, and power of God. For the light begotten acknowledgeth the light begetting, and Chriſt is ſeen in the ſoul by his own beams. He is ſeen there as a Head and Husband to the Church, as a root of life; as an All-ſufficient Saviour, fit and able to reſtore a decayed and loſt creation, to diſperſe and tread down a combined aſſociation of adverſary and mighty ſpirits, and to unite and recapitulate the ſcattered members of a myſtical body both in heaven and earth; each to other, and all to the Deity. He is beheld as the faireſt of men, the ſouls wel-beloved, an infuſer of that bleſſed ſap of ſpiritual life, by which the ſoul is purified here, and made capable of the beatifical viſion in an eternal life hereafter. And as this derived light ſheweth us the primitive light which begat it, and being ſpiritual, ſhews us that Lord who is the ſpirit from whom it proceeded; ſo doth it alſo diſcover to us divers other ſpiritual truths, and is a kind of Oracle that gives divine anſwers and reſolutions.

Now that we may certainly know this light to be a truth, and not an imagination; and withal to be truly ſpiritual and heavenly, and not carnal, and earthly, much leſs infuſed by a counterfeit Angel of light; let us firſt obſerve that this light of the ſpirit, doth agree with the light of the Word: The ſame ſpirit of God which ſhineth now in our ſouls in theſe heavenly viſitations, did firſt ſhine in the Word; ſo that the light of the Word, and the light in our ſouls are twins and reſemble each other, and agree like brethren. If therefore there be this agreement, then there is this brother-hood, and if no agreement, then there is no brother-hood. Therefore to the law, to the teſtimony, if thy thoughts ſpeak according to this word, it is becauſe there is no light in them: for indeed if our thoughts be truly enlightened, we ſhall find ſome words in the word of God confirming them; yea many times this light within will call up ſome place of the word without for a witneſs to it, to confirm a truth, which in that place was not formerly perceived. Such is the harmony and power of harmony between the ſpirit and the word, *Iſa.* 8. 20.

when you hit a ſpiritual truth in your ſoul, there will often come a ſound, anſwer and eccho from ſome place in the word agreeable to it. And as the word doth approve this light, ſo doth this light approve the word. It loves to look on it, it ſeeth a heavenly wiſdom in it, yea, it ſeeth ſecrets in it; yea many times it will in ſome ſhort ſentence, yea in ſome ſingle word, find out a Mine of heavenly Doctrine, and as at a little cranie diſcover a world of divine truths. And ſo the light of the ſpirit doth approve it ſelf, not only by being approved of the word, but by approving and improving it.

This is a ſufficient tryal and touch-ſtone of this heavenly light, though if need were, I might add the willing reſignation of reaſon even of the natural light of the ſoul to the ſoveraingty of this divine and heavenly light. The underſtanding is not fettered and bound by a violent hand, but it yeelds it ſelf up freely to be ſubdued and captivated by a light that ſurpaſſeth the light which it ſelf hath. The reaſonable light of man continueth in man, even when this ſupernatural light ſhineth, it knows what other men know, and knows what it ſelf knew and thought before this light came to it; but this light being come, it yields willingly to it, and ſurrenders both it ſelf and the man whom it formerly guided. This homage of reaſon ſhews a ſoveraignty in that ſpiritual light to which reaſon doth this homage. The going out of the light of a Candle, (not by quenching, but not ſhining) acknowledgeth a greater and more excellent light to be preſent. And indeed reaſon even with reaſon gives way, that a greater light ſhould rather guide then a leſſer; yea, with reaſon it gives way, that it ſelf being a leſſer light, ſhould be encreaſed and enlarged by a higher and greater, that ſo it may diſcern higher and greater things. And this increaſe it experimentally finds; for by this new and greater light, the ſoul ſees the ſuprem light which begat it; ſhe ſees him to be her ſoveraign good; ſhe ſees the way to him and is directed to union with him, and to the full fruition of him. And becauſe ſhe ſees theſe excellent things now, which ſhe ſaw not before, ſhe juſtly and wiſely reſigns her ſelf to that light by which ſhe ſees thoſe excellent things that ſhe ſaw not before, and to that ſight by which ſhe ſeeth in a more excellent manner of ſeeing.

A ſecond Character and marke of a divine viſitation, is joy, even a joy of a different kind and character from other joys; For this joy ariſeth not originally from naturall principles, neither faſteneth it ſelf on natural objects, but is ſupernatural in the root of it, and fixeth it ſelf on ſupernatural objects. It is no ſanguine joy, neither made of humor and complexion, for it ariſeth often in the midſt of ſadneſs within, and croſſes without. The ſpiritual man therefore thus truly deſcribeth the manner of them, *In the midſt of the ſorrows of my heart, thy comforts have refreſhed me.* Even when the outward man decayeth, and dyeth away, the inward man reneweth and rejoyceth: When the Diſciples are talking doubtfully and are ſorrowful then *Jeſus* appears to them, and warms their hearts with an heavenly

Pſal. 94.19.
2 Cor. 4.16.
Luke 24.15.17.

fire.

fire. When the wine of natural joy is ſpent, and there is nothing left but the waters of affliction, then doth Chriſt turn this water into wine. *Thou haſt turned* (ſaith *David*) *my mourning into dancing thou haſt put off my ſack-cloth, and girded me with gladneſs.* Here is a river *Pſa.* 30.11. that maketh glad the Citty of God, there is the new wine of the Kingdom, that makes the heart merry; there is a heavenly oyl that maketh that face pleaſant and joyful, which is the image of God; theſe flow forth from the throne in heaven, from the true vine, from the right olive, and that it may appear that they do ſo, they are commonly ſent into thirſty, weary, mourning, and almoſt deſpairing ſouls; *Mat.* 5.3, 4, 6. that the excellency of them may appear to be of God, and not of man when the ſoul is parched with dryneſs, the Sap of joy cannot naturally come out of dryneſs, even *Moſes* himſelf ſaith, *Shall I fetch you water out of this Rock?* when there is no wine, and there ap- *Numb.* 20.10. pears nothing but water, even tears and ſorrows it muſt be a divine hand that turns this water into wine. When the ſoul is oppreſſed with ſpiritual wants, and ſees nothing but grief within, and terrors without, it muſt be the work of God to make this oyl to run, until the veſſels be full. Therefore Saint *Paul* rightly infers, that it is the right hand of the moſt High, even in an high degree, which makes this change. Yea, there is in it more then a change, even a harmony and agreement between contraries: *Much affliction and joy in the Ho-* 1 *Theſ.* 1.6. *ly Ghoſt.* And ſo Saint *Peter*, *Ye greatly rejoyce, though yee are in heavi-* 1 *Pet.* 1.6. *neſs*: Wherefore ſince to the Saints there ariſeth a light in the midſt of darkeneſs, who could make this light but he only who is the *Pſal.* 112.4. light of the World, and by whom firſt the light came to ſhine out of darkneſs?

And as this joy is divine and heavenly, flowing from a divine and 2 *Cor.* 2. 6. heavenly fountain; ſo is it alſo divine and heavenly, becauſe it faſteneth on divine and heavenly objects. Things that love, are like: the natural joy delights in natural objects, and a ſpiritual joy in ſpiritual objects. Accordingly; while the natural joy looks out for *Pſal.* 4. Corn and Wine, the ſpiritual joy looks out for the countenance of God. God is a Spirit, and he delights in ſpirit, becauſe it is like him: and the joy of the ſpirit delights in God, yea, delights in him moſt, becauſe he is the ſupreameſt ſpirit, and conſequently higheſt in this likeneſs. And becauſe the union of our ſpirits with this Spirit is only in Chriſt, with whom the ſoul becoming one ſpirit, hath union with the higheſt ſpirit; therefore the ſoul having found Chriſt, rejoyceth in him above all things; with a joy unſpeakable and glorious. She rejoyceth ſo in him, that ſhe will ſell all natural things, to buy the ſpiritual happineſs that is to be found in him. And thus both by the abſence, and by the contempt of natural things, *Phil.* 3. 8. this joy may be known to be ſupernatual. For as it doth not faint nor fail when natural things are abſent, if Jeſus be preſent, ſo doth it not fix or feed on them being preſent, if Jeſus alſo be preſent with them. Yea, if the ſoul may feel Jeſus to be more preſent, becauſe they are more abſent, ſhe injoyeth that abſence by which the preſence of her

beloved is more enjoyed. She delights in the tribulations, whoſe abundance hath cauſed an abundance of conſolations: ſhe ſo much loves Chriſt, that for his ſake ſhe loves things that are to nature moſt hatefull, and rejoyceth in them. And thus while the ſoul rejoyceth in things contrary to nature, for the love of things ſupernatural, this joy cannot be natural, and of the ſame kind that thoſe things are which it deſpiſeth, but muſt needs be ſupernatural, and of the ſame kind that thoſe things are in which it eſpecially delighteth.

Another property of theſe joyes, by which they prove themſelves to be ſpiritual, is this, that they are nutrimental to the very ſoul and ſpirit of man. They feed, they ſatisfy, and in their meaſure fill the ſoul, and give her an inward thriving, and increaſe. Bodily joyes are thick and groſs, and by their groſsneſs ſtick behind in the body, and pierce not to the ſoul; and if any thing come to the ſoul from them, it is commonly but filth, dregs, guilt, vexation or ſhame. She may be more clouded by them, made more dull, earthy and foul, by materiality, or filth caſt upon her: but they enter not into the inward parts of the ſoul, to water the root of her, and to give her true, kindly, and real increaſe. As mudd is to the thirſty bodies, ſo are theſe to thirſty ſouls, they cannot drink them in nor quench their thirſt with them: But the ſpiritual joyes enter in, and enlarge the very ſoul of man, they make her who is a ſpirit, more ſpiritual, for ſhe opens her mouth wide to them, and then ſhe is filled with that ſpiritual and divine ſap which accompanieth them, and wherein they are founded. And then as ſhe hath heard, ſo ſhe hath ſeen and taſted, that an heavenly joy is to the ſoul a reſtaurative medicine: and that when ſhe enjoyeth her Saviour in the contemplations and taſts of his love, then is ſhe filled with marrow and fatneſs.

Prov. 17. 22.

But I haſten to a third Mark of ſpiritual viſitations, and that is holineſs. For when Chriſt viſiteth the Soul, as he doth clarifie her with light, and raviſh her with joy, ſo he doth beautifie her with holineſs. External joyes, and joys of the body have not this vertue, neither can they give it to the Soul: but when Chriſt cometh into the ſoul by his Spirit, the ſame Spirit that doth enlighten and glad her, doth alſo hallow her; yea, as by the light ſhe is directed to holineſs, ſo by the gladneſs ſhe is lifted up, encouraged and actuated unto holineſs. In theſe acceſſes of Chriſt there are heights of union and the increaſes of union bring with them increaſes of uniformity. The Spirit of union is fire, and fire turns that into it ſelf to which it is united: and the fuller and cloſer this union is, the more is this turning. So Chriſt Jeſus, the more he comes into a ſoul by his Spirit, the more ſpiritual doth he make her; yea, the more doth he melt a ſoul into himſelf; the more doth he turn her will into his will, and the more doth he increaſe his own image in her; and we know, that his image is righteouſneſs and true holineſs. He brings with him thoſe oyntments for which the Virgins love him, and thoſe oyntments alſo make them more lovely. Hence are they inwardly more glorious, and hence outwardly they ſmel more ſweet in

Eph. 4. 24.

their

their converſation. The Kings daughter is all glorious within, and her garments ſmel of Myrrhe, Aloes, and Caſſia. In theſe touches of Chriſt, if in any other, there comes forth vertue from him: The Spirit of the lover paſſeth into his beloved, and makes her of one heart and will with him, and this conformity of the will with Chriſt is true holineſs. *Pſal.* 45. *Mar.* 5.30.

The Spirit by which *Chriſt* viſiteth his *Spouſe*, is an holy Spirit and a ſpirit of power; and accordingly when this Spirit is ſhed into the Soul, there is power and holineſs infuſed with him, and by him. And hence it is that they who receive the true oyntments of the Spirit in true viſitations, they paſs beyond a ſpeculative and diſcourſing holineſs, even beyond a form of godlineſs, and advance to the power of it, and to a fruitful expreſſion of this power. *Luke* 1.35. 2 *Tim.*3.7.

Yea, I may ſay that hereunto the very love of Chriſt conſtraineth us. For in theſe viſitations, and by them, the love of Chriſt is ſhed into our hearts. The Spirit of power and holineſs is the Spirit of love: and this love given by the Spirit may be called Holineſs, for it is the fulfilling of the law. They that love Chriſt, are certainly willing to pleaſe him, and to keep his commandments; and they that have the Spirit of love, cannot but love him. *Rom.* 13.10. *Iohn* 14.23.

Yea, they cannot but love him for the union they have with him, and the joys of this union: And loving him, they will deſire to bring forth fruit unto him, and by him, even fruit that may be like him. The pleaſure of love and union in outward marriage, is a kind of hire of fruitfulneſs: and in the ſpiritual marriage, the joy of love and union is the hire of a fruitful holineſs. Wherefore thoſe that truly enjoy Chriſt in theſe ſpiritual acceſſes, both deſire and obtain this ſpiritual fruitfulneſs; for the Spouſe of Chriſt is moſt truly that Vine, which is fruitful by the ſides of the houſe, and whoſe children ſtand like olive plants: yea in old age is ſhe full of fruit. *Rom.*7.4. *Pſal.*128. *Pſal.* 92.

Wherefore if with light and joy, the ſoul do feel, that the Spirit of Chriſt, by ſpiritual heat, power, and love have wrought a powerful and fruitful holineſs in her; let her know that Chriſt Jeſus himſelf hath been with her. Carnal and Corporal things cannot do this, evill Angels neither can nor will do it, good Angels though they rejoyce to ſee it done, yet they do it not: but that Spirit alone both can do it, and doth it, which is the power and right hand of God: and which only writeth the laws of God in the hearts and ſouls of men. He it is alone that giveth the ſoul the new wine of the Kingdom wherewith the ſoul being once refreſhed, ſhe rejoyceth as a Gyant to run the race of holineſs: it is the Spirit of Chriſt alone that ſo annoynteth the ſoul, that ſhe runneth after Chriſt in the ways of righteouſneſs. And as it was ſaid to this Head and Husband of the Church, *Thou haſt loved righteouſneſs, and hated iniquity, therefore God even thy God, hath anoynted thee with the oyl of gladneſs above thy fellows*: So it may be alſo ſaid to the Spouſe, Thou haſt loved righteouſneſs, and hated iniquity, therefore God even thy God hath anoynted the with the oyl of gladneſs above all thoſe *Ezek.*11,19.20.4 2 *Cor.*3.3. *Pſal.*45.

those that were thy fellows by carnal generation. For there is no oyl of gladneſs, that hath with it the love of righteouſneſs, but that wherewith Chriſt Jeſus the Head was principally annoynted, and which dropping from Chriſt the Head to the Members and Spouſe of Chriſt, makes her to excel the reſt in vertue and holineſs. And as there was not any ſuch ſpice, as the Queen of *Sheba* brought unto *Solomon*; ſo there are no ſuch oyntments of grace and gladneſs, as a greater then *Solomon* doth give to his Queen, when He and She are met in the heats of a ſpiritual conjunction, and the acceſſes of a fruitive union.

CHAP. VIII.

A Corollary of counſels and direction, to thoſe that are entred into the ſtate of this bleſſed Marriage.

LEt it be the main endeavvour of a ſoul married to Chriſt, to keep her ſelf ſtill in that point wherein ſhe may keep him; and ſo keep him that ſhe may ſtill ſay, and feel what ſhe ſayes, *My wel-beloved is mine, and I am my wel-beloved:* To this end, let her ſtill caſt and conſider with her ſelf, what thoſe things are which he moſt loves, and make her moſt lovely in his eyes: for the Spirit of this lover, loves to be there where his love is. Therefore if there be any praiſe, any vertue, think on thoſe things, and ſet them as pearls and jewels about thy ſoul to make her glorious and amiable in his ſight. Let the face of the ſoul even the image of the moſt excellent Deity, ſhine brightly in his eyes being annoynted with freſh oyl; and let her be lovely to him by thoſe oyntments which make him lovely to her.

Let her often go out of the body, yea out of the world by heavenly contemplations; and treading on the top of the earth with the bottom of her feet, ſtretch her ſelf up, to look over the world, into that upper world, where her treaſure, her joy, her beloved dwelleth. Let her ſtand in this watch-tower, and look out for her lover, as the watch-man Looks out for the Morning; and then the day-ſpring from on high ſhall viſit her. Turn thy face away from the enchantments of this world, from dreams of earthly profit and preferment, and turn thy face to the wilderneſs: even turn this world into a wilderneſs, and a nothing before thy face; and the Spirit of God ſhall come upon thee, and thou ſhalt ſee the viſion of the Almighty. And when this Son of the ſoul ſhineth upon her, let the eye of the ſoul, make clear and piercing by faith (like the eye of an Eagle) look

Numb. 24.

look on the Son: for this Son looks on the eye that looks on him; yea, he loves the eye of a Faith working unto love, and cryes out that he is wounded by this one of her eyes. It is his own ſpeech to the ſoul, *Seek my face continually*; and it is an anſwer which he loves to receive from the ſoul, *Thy face O Lord will I ſeek.* And thus beholding Chriſt Jeſus with open face, thou ſhalt ſee, and feel things inutterable, thou ſhalt alſo be changed from beauty to beauty, from glory to glory by the ſpirit of this Lord. The more the ſoul ſeeth, and is ſeen of him, the more lovely ſhall ſhe grow, and the more lovely ſhe is, the more will he delight to ſee and to be ſeen of her. *Cant.* 4. 9. *Pſal.* 27. 8. 2 *Cor.* 3. 18.

Again, if with that hearty lover, whoſe heart was according to the heart of his wel-beloved, thou canſt truly ſay, *Mine eyes are always to the Lord*; having procured his coming, thou ſhalt alſo ſtay him from going: Thy heart ſhall watch him; and keep him, and hold him for where he is ſo watched and held from going; he is willing to abide. The ſtory is well known, that though he ſeemed as though he would have gone further, yet when they conſtrayned him, he went in to tarry with them. And though he ſhould after ſome tarrying vaniſh out of ſight, yet if our hearts be thinking and talking of him, he he will eft-ſoons ſtand in the midſt of them, and bring his peace with him. And that thou mayſt keep his love freſh, and fervent to thee, keep thy own love freſh and fervent to him. For love draweth love and fervent love makes love fervent like it ſelf. Love is like burning coals, and burning coals will kindle coals that are not burning. Therefore kindle thy love, and make it to flame by thinking on his beauty on his ſweetneſs on his goodneſs. Kindle it by renewing the old taſts of him, which thou haſt formerly taſted. Kindle thy love, by reviving the images of loves paſt: put thy ſelf into the ſame thoughts wherein thou waſt, when thou didſt enjoy him. And ſo if thy mind be fitted, and put into a ſtate of enjoying, it is likely that he will come into a mind ſo fitted, and thou ſhalt enjoy him. And if he come not yet into thee, ſtir up thy ſpiritual concupiſcence, and therewith let the ſoul luſt mightily for him, and let her luſts and deſires aſcend up to him in ſtrong cryes and invocations, and then by his Spirit he will deſcend unto thee. *Pſal.* 25. 15. *Luk.* 24. 28. &c. *Luk.* 11. 13.

Be careful that there be a perpetual conſent of thy will unto his will, and a perpetual iſſuing of thoughts and actions from this conſent and conformity. In the houſe of this husband there muſt be but one will, and that is the husbands. The wifes will muſt be melted into the will of the husband, and her will muſt not live, but her husbands will muſt live in her. And then this husband will delight to be much at home, where he may be Maſter; and he will delight often to give the unity of fruition, when there is an unity of will and affection: but where the wifes will doth croſs the will of the husband, there is he wearied away, and that houſe is to him as a place of continual dropping, offenſive, and indeed unfit to entertain that Lord who is the King of glory. A King loves to be in his Kingdom where he commandeth

mandeth, and is obeyed; and therefore if thou wilt have this King to viſit and dwell with thee, let him command and raign in thee: for he hath told thee himſelf, *If any man love me, and keep my commandments, I will love him, and will appear plainly to him.*

Wherefore if the ſoul deſire to pleaſe her ſelf by the fruition of his preſence, let her eſpecially and mainly ſtrive to pleaſe him; for by pleaſing him, ſhe ſhall be pleaſed by him, whoſe pleaſure is infinitely greater then that which ariſeth out of her pleaſing of her ſelf. Let her give away her own will for his will, and in ſo doing ſhe ſhall be a double gainer: for ſhe changeth a worſe will for a better and withal gains him whoſe the better will is, and who is infinitely better than her ſelf. Wherefore ſtrive to pleaſe him, and to give him his will, yea ſtrive to give it much and mainly; for the more thou giveſt it, the more thou receiveſt into thee a moſt excellent will, and a moſt excellent Husband. Thus ſhalt thou pleaſe thy ſelf moſt, by pleaſing him, and not thy ſelf. What husband is there, who ſeeing his Wife to neglect her ſelf for him, but he will love and cheriſh that wife the more, the more ſhe neglects her ſelf for him? And then by how much his love and cheriſhing is more advantageable and pleaſing than her own, ſo much is her gain advanced, by loving and pleaſing him more than her ſelf.

And becauſe there is ſome beauty and good in the creature, (though indeed ſubject to vanity, and blaſted with a curſe) and there is a law of the members reigning in the worſt, and not wholly rooted out of the beſt, which loves to look on the creature, and by looking luſts after it; let the ſoul married to Chriſt be very wary how ſhe turns her eye, and fixeth it on the creature. For if her eye go much after it, and ſettle long upon it, her love is likely to come after her eye. She may look on it, and behold the goodneſs of it, but in beholding the goodneſs of it, ſhe muſt again look from it, to that tranſcendent, original and infinite goodneſs of her husband, of whom this goodneſs was borrowed, *For by him all things were made, that were made.* John 1. 3. Again ſhe may look on it to ſee the vanity of it, that by ſeeing the vanity of it, ſhe may look from it to her Lord and Husband, in whom is ſtability and perpetual felicity. And Yet again ſhe may look on it, to ſee the curſe that is caſt upon it, and in the terribleneſs of that curſe, ſhe may ſee the horror of ſin, that looking from it again to her Lord and Saviour, ſhe may ſee the excellency of his love, and ineſtimable value of his perſon, who hath taken away the curſe and the ſin from his beloved Spouſe, and gives her a bleſſed uſe of the creature, and full bleſſedneſs in eternal fruition of the Creator. Thus looking to the creature, by looking to it, ſhe looks from it, ſhe reſts not in it, but paſſeth by it to her only true reſt. And indeed by theſe and the like removals, the ſoul ſhould ever be kept looſe from the world. For as when we would not have things to glue and faſten, we do often touch, and turn, and move them; ſo the ſoul being apt to glue & faſten to the world, we muſt by theſe and the like meditations often touch and remove her, that ſo ſhe may be kept continually looſe from

from it. But becauſe the cyment which joyns the ſoul to the world is the fleſh, and ſhe muſt adulterate firſt with this old husband, before ſhe can proſtitute her ſelf to the world; let thy ſoul take ſpecial care to watch and reſiſt the approaches of this fly, but deadly enemy, that cometh in the ſhape of a lover. This is he whom the true husband, whoſe name is Jealous doth perfectly hate, for there is a perfect contrariety between them. Therefore ſo much as thou admitteſt the fleſh, ſo much thou expelleſt thy Lord and Saviour. But ſo much as thou baniſheſt the fleſh, ſo much room doſt thou make for Chriſt to come into thee by his Spirit. Therefore be thou ſo far from loſing thy husband, for this old adulterer, that thou gain him the more by expelling and killing the other. The fleſh is good for nothing but to be ſlain, and therein there is this gain, that the more he dyeth, the more thy love and life loveth thee, and liveth in thee. Therefore whereas the fleſh would make it thy pleaſure to live after the fleſh, do thou make it thy pleaſure to kill the fleſh: let the hunting, purſuing, and killing of the luſts of the fleſh, be thy paſtime and pleaſure, even the hunting and deſtroying of theſe Foxes, that would deſtroy thy Vineyard. And then will the Lord of the Vineyard get up early to his Vineyard: the Vine ſhall flouriſh, and the tender grape appear, and there ſhall he give thee his loves. *Exod.* 34. 14. *Gal.* 5. 17. *Cant.* 2. 18. *Cant.* 7. 12.

But if through thy own remiſſneſs, or the fleſhes importunity, the ſoul by concupiſcence hath conceived ſin; make haſt to the *fountains ſet open for Judah and Jeruſalem to waſh, and to be clean.* Waſh thy ſelf in tears and blood; the ſpirit of penitence, contrition, and converſion waſheth white, and the blood of the Lamb waſheth whiter than ſnow. And by the cleanſing ſpirit, is given to thee the cleanſing blood. That falſe husband whom thou haſt pleaſed, he hath defiled thee; and thy true husband whom thou haſt offended, he it is that muſt waſh thee; therefore he came by water and blood, to waſh thy guilt with his blood, and thy filth by his Spirit, that thus being waſhed, thou maiſt be without ſpot and blemiſh, and again lovely in his eyes, and acceptable in the eyes of his Father. And being thus made fair by his waſhing, he will yet again embrace thee, and put thy evil out of his remembrance, by his own over-coming goodneſs. But then let his goodneſs over-coming thy evil, teach thee to over come thy own evil with goodneſs. Hate and reſiſt all ſin, and eſpecially that ſin by which thou haſt moſt offended ſo loving a husband, and hate and reſiſt that falſe husband who tempted thee to this ſin. Love thy true husband the more, the more thou haſt offended him, and the more he hath forgiven thee. And the more thou loveſt him, the more ſtrive not to offend him. And if thus after thy ſin, thou art the farther from ſin, more fair in holineſs, and fuller of love to thy heavenly husband, thou ſhalt hear from his mouth the voice of joy and gladneſs, and ſhalt feel from his mouth a kiſs of peace in thy ſoul. And this ſpiritual kiſs ſhall drop a ſpiritual oyntment, the very pledge and ſeal of pardon and peace, even a teſtimony of his Spirit ſpeaking to thy ſpirit, *thy ſins are forgiven thee.* *Zech.* 13. 1. *Pſal.* 51. 7. *Rev.* 7. 17. *Iſa.* 1. 16, 18. *Luke* 7. 47. *Pſal.* 51. 8. *Rom.* 5. 1. 5, 11. *Heb.* 10. 19, 22.

And having regained him, make thy ſelf more one with him, and increaſe thy communion with him. Touch him hard with thy faith, ſuck him ſtrongly with thy love, that more vertue may come out of him, to cure the iſſue of ſin yet abiding in the remnant of the fleſh, and to make thee more one and uniform with him. For as a bough, the more he ſucks from the tree, the larger is his union with the tree, and the more is his likeneſs to the tree; ſo the more a ſoul draws from Chriſt, the more is ſhe one with him, and the more is ſhe like him. And again, the more ſhe is like him, the more will he delight to be one with her; and thus ſhall ſhe go on in an endleſs circle of happineſs. The higheſt and happieſt, and ſweeteſt harmony is, when the ſoul is in an unizon with her Saviour and Husband: every touch and ſound of the ſoul thus tuned to Chriſt Jeſus, reſoundeth in him, toucheth and moveth him. And as with the ſound of outward Muſick, the ſpirit of
2 *King.* 3. 15. God came upon the Prophet; ſo with the ſound of this inward muſick (be it in holy contemplations, ardencies, deſires, invocations, reſolutions) the Spirit of Chriſt Jeſus cometh more powerfully
Eph. 4. 15, 16. and plentifully into the ſoul. And when he comes, do thou draw from him that ſpiritual ſap and nouriſhment, by which thou maiſt grow up to to the ſtature appointed thee. By the ſupply of this head grow up to this head in a due proportion, even to the fulneſs of that part which thou holdeſt in his body. And let not the head be the head of a man, yea of the faireſt and goodlieſt of men, and thou a ſtarved, dwarfiſh, crooked or miſhapen hand or foot, but both in meaſure and ſhape ſtrive to be a member proportionable to ſo comely an Head.

And that thou maiſt thus grow, let not ſwelling, but growth be the
1 *Pet.* 2. end of thy ſucking. *Deſire the ſincere milk*, and honey and wine of the Deity, *that thou maiſt grow thereby* in ſolid ſubſtance, not in frothy and puffy imaginations. Grow thou in the real excellency of a divine Nature, and not in the empty ſwellings of a fleſhly pride. For the fleſh hath ſometimes a deſire of ſpiritual excellencies, but it is for a fleſhly end, even to puff it ſelf up by them. But ſeek not theſe pearls, to caſt them to theſe Swine, nor this Bread of heaven to give it to ſuch doggs. Rather buffet this fleſh, and beat it down, leſt a meſſenger of Satan be ſent to buffet thee for not buffeting it; and ſo when thou look-eſt for a good ſpirit to exalt thee, an evil ſpirit be ſent to beat and humble thee. Chriſt comes into thee, not to feed, but to kill the fleſh; wherefore thy end and his are contrary, if thou deſire his coming to feed that, which he comes to kill. If then thou wouldeſt have him come indeed into thee, joyn with him in the propoſal of one and the ſame end, even the exaltation of the Spirit, and the death of the fleſh: allow not fleſhly ſwelling to be an end: no not a ſubſequent of thy meeting with *Chriſt* but kill it, if after this meeting it ariſe in thee. The fleſh hath no part nor portion in this ſervice, but to be ſlain by it; therefore let not this left hand of the fleſh, know, what the right hand of the ſpirit doth in thee, but be thou wholly ſpiritual in a ſpiritual buſineſs, and by it grow more ſpiritual, and, not more, but, leſs carnal.

Again,

Again, deſire not theſe ſweetneſſes of ſpiritual union, only becauſe they are ſweet; for in this the fleſh alſo may have his part, both in deſire and fruition. Be not like the children of *Iſrael* in the wilderneſs, who deſired meat for their luſt: for of ſuch a deſire there is an ill beginning, and an ill end may be expected, ſince luſt is both the beginning and end of it. But *bleſſed is the land, when her Princes eat for ſtrength, and not for riot*, and bleſſed is the Church when her nobles eat this ſpiritual food for ſpiritual ſtrength, and not for luſt and luxury. It is a kind of luxury to make taſte, and not ſtrength, the main end of eating: but let the ſweetneſs of the taſte be uſed as an encouragement unto eating for ſtrength. Out of the ſtrong one comes this ſweetneſs, that by this ſweetneſs thou maiſt be made partaker of his ſtrength. Wherefore having found this honey, eat with *Ionathan*, that thou maiſt be ſtrengthened in ſervices to be done, and againſt enemies to be reſiſted. Eat, that thou maiſt ſtrengthen thy faith, and that the eyes of the inner man being enlightned, thou mayſt the more clearly diſcern the riches of glory, given to thee in Chriſt Jeſus. Strengthen thy faith alſo, that thou maiſt more fully and cloſely cleave unto him with thy will, whom thou haſt ſeen with thy underſtanding to be the treaſure of perfect felicity. Yea, let not thy faith leave growing from ſtrength to ſtrength, until it bring thee beyond faith, unto viſion. Eat, that thou mayſt ſtrengthen thy hope; and that thou maiſt hope the more perfectly to receive the full fruition of that ſweetneſs, and bleſſedneſs, whereof here by this eating thou haſt received the fore-taſtes and pledges. Eat, that thou maiſt ſtrengthen thy love, and that thou maiſt love him with a love above all loves, whom thou haſt ſeen and taſted to be fairer and ſweeter than all that can be loved. And by ſtrengthening thy love to him, ſtrengthen alſo thy love to his Will, and to his Law, the Copy of his Will. The ſweetneſs which thou taſteſt muſt needs love the Law, for they are twins; this ſweetneſs being ſhed into our ſouls, and the Law written in our hearts by one and the ſame Spirit. And as the ſweetneſs brings with it a love of the Law, making it ſweet to us, (even ſweeter than honey, and the honey-combe) ſo doth the Law lead us to the fulneſs and fountain of this ſweetneſs. Be thou alſo ſtrengthened by this ſweetneſs, more ſtrongly to reſiſt the enemies of thy ſoul, and of thy Lord and Saviour. Let the ſweetneſs of the Spirit turn the ſweetneſs of the fleſh into bitterneſs, and the ſweetneſs of the world into contempt; and let it make thee to ſpit out againſt the taſte of all tentations, which the evil ſpirit ſhall offer thee: For how ſweet ſoever the ſame tentations may now ſeem in thy mouth, they ſhall at laſt be turned into an everlaſting bitterneſs and gnaſhing of teeth. But the ſweetneſs of thy Husband groweth like a River, until it come and bring thee to a boundleſs Ocean of perpetual ſweetneſs. Briefly, let this ſweetneſs now taſted by thee, fill thy heart, and ſoul, and life, with ſweetneſs. Let thy garments ſmell of *Myrrh*, *Caſſia*, and *Frankincenſe*; let thy converſation yield forth the ſweet fruits of Righteouſneſs, ſweet Figgs, and ſweet Grapes,

Numb. 11. 4.

Eccleſ. 10. 17.

Pſal. 19. 10. *Gal.* 6. 11. *Rev.* 22. 64.

Jud. 9. 11. *that chear God and man.* Having received ſweetneſs from Chriſt, ſweeten others alſo; and being ſtrengthened by this ſweetneſs, ſtrengthen thy brethren.

Be not diſcouraged, if he come not ſo often to thee, nor ſtay ſo long with thee as thou deſireſt. The baits of a traveller are ſhort, and his
1 *King.* 19. journey long. The meals of *Elijah* were but two, but his journey was fortie daies. This kind of food hath in it an eternal nouriſhment, and therefore it may ſtrengthen long, though but ſhortly taken. Beſides, if thou hadſt this meat ſo long and ſo fully as thou deſireſt, it may be thou wouldeſt not ſo long and ſo fully deſire and love it, as now thou doſt. There is a loathing upon fulneſs and reſtiveneſs upon ſpiritual
Deut. 32. 15. fatneſs, as upon the bodily. Therefore *Jeſhurun* being fat, kicketh againſt him that made her fat, and *Iſrael* being fully and daily fed with *Manna*, falls to loathing it. But thy Husband, who is wiſdom in perfection, and knows thee better than thou knoweſt thy ſelf; prevents this dangerous fulneſs and fatneſs, and carries his kindneſs in ſo temperate a moderation, between glutting and ſtarving, that the ſoul be neither too fat nor too lean. And indeed, as ſhe is then moſt comely in the eye of her husband: ſo is ſhe then moſt healthy, active, and fit for the ſervices of her husband. Wherefore let her be content with theſe turns of coming and going, with ſhort meals, and long journeys. If the meals be ſufficient to bring us to our journeys end, even to Gods holy Mountain, we may well be contented. For theſe journeys and labours, that here ſeem to be long, in regard of the reſts that come between them, ſhall bring us at laſt to an eternal which hath no interpoſition of labours. And then it ſhall be no ſorrow of heart to us, that through ſhort reſts, and long labours, we have arrived to that ſtate of happineſs which hath in it no labour, but is all reſt.

Again, be not diſcouraged, if he come not ſtill when thou thinkeſt that thou haſt prepared thy ſoul; and made the bed of love for him.
1 *Cor.* 4. 4. Thou maiſt perchance be ſhort of that fitneſs which thou thinkeſt, for he is a God of pure eyes, and thou even when thou knoweſt nothing by thy ſelf, art not free from impurity. He will have thee yet more fitted for his coming, by a narrower ſearch of thy own blemiſhes and unfitneſs; yea, he will have thee fitter for his coming, by being compoſed and decent without his coming. He will have thee fitted and trimmed by faith, as well as by love, and teach thee to believe his love, when thou feeleſt it not, as well as when thou feeleſt it. And indeed that is moſt like faith, which believes what it feels not; but how canſt thou ſhew this vertue, if ſtill thou haſt feeling? He expects perchance that the old ſtock of aſſurances in viſitations and ſenſible approaches, ſhould have laſted longer with thee, and thou ſhouldſt not ſo ſoon have need of new tokens of love on his part, and new feelings on thine own. The former taſts & tokens of his lov, ſhould have longer told thee, that he ſtil loves thee, though thou do not ſtil receive tokens from him, and taſts of his love. True it is, that he ſeldom fails to meet a ſoul, duely trimmed and prepared for him. Nevertheleſs he is ſtill free,

and

and perchance will have it ſometimes to appear ſo. And if he do thus at ſome times when we are prepared, then at other times he comes being unexpected; and ſo by a compenſation gives us that which we asked, though only with a difference of time. And indeed his diſpenſations are wiſer then our deſires, and it is fitteſt that times and ſeaſons ſhould be in his hands, and not ours, eſpecially for his own gifts. For we indeed do not alwaies open our mouths in due ſeaſon; but he alwaies openeth his hand, and filleth us with his bleſſings in due ſeaſon: and accordingly though the ſpouſe ſometimes ſeek him, and find him not, yet another time he is found of her that ſeeks him not; for when ſhe is ſleeping, he comes knocking; and ſaith, *Open to me my ſiſter, my love, my dove, my undefiled.* Wherefore let us look mainly to our own part, to have our lamps trimmed with faith, and love; and let us truſt him with his own part; the choice of the times and ſeaſons of his coming. *Pſal.* 145. 16. *Cant.* 5 2.

Yea, again and again, be not diſcouraged, though hitherto thou haſt not felt the ſpiritual kiſſes of *Chriſt Jeſus*, the extaſies of his wine, nor the raviſhments of his union. It may be the hour of thy Lord and Saviour is not yet come, nor the day wherein he ſhall ſay, *This day ſhalt thou be with me in Paradiſe.* This day was the laſt day to him, to whom it was firſt ſaid, and it may be one of thy latter daies, wherein it ſhall be ſaid to thee, This day will I be with thee, and make a Paradiſe within thee. Yet let not theſe daies be late daies, much leſs laſt daies by thy delaies, howſoever late they may be in his diſpenſations. *Remember him in thy youth*, and firſt daies, and be thou as a ſervant ever ready and hearkening when his Lord will come and knock, that when he knocks thou maiſt open, and he may come in and dwell with thee for ever. It is juſt that the giver ſhould chuſe his own time for his own gifts; and it is juſt, that if thou refuſe his time, he ſhould refuſe thine; and then will he be like one that turns aſide to the flocks of thy companions. *Luke* 23. 43. *Eccleſ.* 12. 1. *Rev.* 3. 20.

And yet leſs, let thoſe be diſcouraged, who have ſmall, and but ſmall taſts of theſe ſpiritual joyes. He that made us, knows our frame, and what is the fitteſt proportion both for our age and meaſure. There are babes in Chriſt, and we ſeldom give wine to children, beacuſe it is too high for them. Chriſt gave his doctrine ſo as they were able to hear it, and ſo gives he the joy of his Spirit, as we are able to bear it; as by the ſtrength of the ſame ſpirit the joy may be converted into ſpiritual advantage, and not perverted by the fleſh into carnal voluptuouſneſs, ſecurity, or ſwelling. The ſoul muſt be faithful in little, before ſhe be an owner of much; and therefore there is commonly ſome time of trial and acquaintance between Chriſt and the ſoul, before he will truſt her with great familiarity, and give her the great and high degrees of his hidden joyes. *Mar.* 4. 33.

Beſides it muſt be known and conſidered, that Chriſt Jeſus hath ſome parts, whoſe meaſure even at their full growth is ſo ſmal, as the infancy of other parts. A finger in his full growth, is not ſo bigg as the legg of an Infant. And ſuch little parts may have leſs feeling of theſe

joyes, becauſe of their littleneſs: and yet they may be as lively as the greater, for a finger liveth as well as an arm. And indeed let ſuch eſpecially look that their life be found in them, and that they ſhall know by the actions of life. If faith and love be active in them, then are they lively and living. For it is no other but the life of Chriſt in them, which makes faith and love to be lively and operative in them, and then let them not fear, for they are paſſed from death to life. On theſe fruits therefore let them eſpecially look, for though they have not here many ſweetneſſes and joyes, yet if they have many fruits of Faith and Love, they ſhall hereafter have a greater meaſure of joyes in heaven, than thoſe who have had here greater joyes than they, and have not improved them (as they ſhould have done) to a fruitfulneſs greater than theirs whoſe joyes were leſſer.

Gal. 2. 20. & 5. 6.
1 *John* 3. 14.

Yet farther, if this matter be duely weighed, we ſhall ſee in Gods diſpenſations a greater wiſdom and equity; for commonly thoſe that have the greateſt conſolations, have alſo the greateſt tribulations.

And the one are ſo ballanced with the other, that the ſoul is kept in an evenneſs, the tribulations not making her to ſink, by reaſon of the counterpoiſing conſolations, nor the conſolations overmuch weighing her down into pride, (for pride though ſeeming to look upward is an infernal thing) becauſe of the counter-ballancing tribulations. Wherefore if thou envy another mans conſolations, why doſt thou not alſo envy his tribulations? If thou wiſh to be rapt with *Paul* into the third heaven, wiſh alſo to be in labours often, in watchings often, in perils by Sea, in perils by Land, and under that load of ſufferings which he fulfilled for Chriſt. But withall, take heed what thou wiſheſt, leſt thy own wiſhes being granted do ſink thee. If thou know not thine own ſtrength, God knows it, and what thy veſſel is able to bear both of the one and other. And be thou contented, if with leſs tribulations he give thee leſs conſolations; this leſſer meaſure of both being fitted for a leſſer veſſel, and yet the ſame proportion between both, in the leſſer that is in the greater.

1 *Cor.* 2. 11. & 2 *Cor.* 11. 23.

CHAP.

CHAP. IX.

A Song of Loves.

THOU haſt touched my ſoul with thy ſpirit, O moſt beloved, and vertue is gone out of thee into me, and draweth me to thee. Thy ſpirit is a loadſtone of love, and where it toucheth ſpirits, it leaveth love, and this love makes a ſoul to move to her beloved that touched her. So by thee doth ſhe run after thee, O thou fountain and reſt of loves: thy oyntments draw her to the anoynter, her loves begin and end in thee. O let my ſoul ever run this circle of love; let her ever be taſting of thy loves, and ever love thee by taſting them! Let the ſavour of thy oyntments, whoſe very breath is love, be ever in her noſtrils, that ſhe may ever love thee for that ſavour, and by it. Give me the flagons of the new wine of the Kingdom, which may lift up my ſoul above her ſelf in her loves, and give her better loves than her own, wherewith to love him that is far better than her ſelf. Yea, let her drink plentifully, that ſhe may be mounted up in a divine extaſie above her carnal and earthly ſtation; that ſhe may forget the low and baſe griefs, and cares, and diſtractions of carnal and worldly love, and by an heavenly exceſs be tranſported into an heavenly love to embrace her beloved, who is the Lord from heaven, with a love that is like him.

O my beloved, thou art moſt lovely; even when I love thee not, yet then art thou moſt lovely: and when my ſoul covered with fleſh, ſees not thy beauty, yet then art thou moſt beautiful, and moſt worthy to be beloved! But then thy lovelineſs is loſt to me, becauſe love loves not, what it ſees not. Therefore ever anoint mine eyes with thine eye-ſalve, that my ſoul may ever ſee thy lovelineſs, and ſeeing it to be moſt lovely, love it with her beſt loves, and deſpiſe a world of beauties in compariſon of thine, and a world of loves in compariſon of thoſe loves wherewith ſhe loveth thee.

Let my love reſt in nothing ſhort of thee, neither let it be content meerly to reſt in thee, but kindle it, enflame it, enlarge it, that it may reſt largely in thee. Enlarge the crany which thy ſpirit hath bored through the fleſh into my ſpirit, that I may largely ſee thee, and ſo largely love thee. Enlarge the arteries and conduit-pipes by which thou the head and fountain of loves, floweſt into thy members, that being abundantly quickned and watered with the ſpirit of love, I may abundantly love thee. And do not only come much, but often into me, and let my ſpirit often be one ſpirit with thee in communicative and fruitive unions. For ſuch often unions with thy ſpirit will make my ſpirit more ſpiritual; and the more ſpiritual ſhe is, the more will ſhe love him who is a ſpirit.

Again, the more ſpiritual ſhe is, the more will he who is a ſpirit love her;

her; and the more he loves her, the more will he viſit her with his Spirit: and the more he viſits her, the more lovely, and beloved ſhall ſhe be. Wherefore by often viſitations, put thy own image and beauty more and more on my ſoul, and then love thy own beauty in my ſoul, and my ſoul for thy own beauty which thou haſt put on her, and let my ſoul love thee infinitely, for being infinitely more beautiful, than that beauty which thou haſt put on my ſoul, and therefore infinitely more lovely than that which thou loveſt in my ſoul. Wilt thou my Lord, love the image? and ſhall not the image much more love the pattern? O thou moſt lovely, my love to thee ſhould be far greater, than thy love to me, becauſe my object of love in thee, is infinitely greater than thine in me. But I being a poor and narrow creature, have not love enough to love thee ſufficiently an infinite Creator; and indeed there is no love but thy own ſufficient to love thee, whoſe love only is equal to thy lovelineſs. Thy being is lovelineſs it ſelf, and thy being is love it ſelf, for God is love. Com therefore into me, O thou that art love, and love thy ſelf in me! Come into me, and by thy own moſt excellent love, fitly love thy own moſt excellent lovelineſs. And while thou loveſt thy ſelf in my ſoul, let my ſoul according to her meaſure, taſte and ſee, and love that love. Let her with all her might (though that might be far too weak for this work) conſent and approve that love of thine, and on the torrent of thy love, let her moſt active, ſtrongeſt, and largeſt affections ſwim to thee, O thou Ocean and unbounded fulneſs, both of lovelineſs and love! And thus though ſhe cannot make her own love ſufficient to love thee, yet let her make thy all-ſufficient love her own, by receiving ſome of it into her, according to her capacity; by aſſenting to it, by approving and magnifying it, and by a deſire to reſemble it, as much as a poor meaſured creature, may reſemble that which is unmeaſurable. It is thy own word, O thou lover of ſouls, that where there is a willing mind, thou accepteſt that which a ſoul hath, and not that which ſhe hath not.

But Lord, though that love which I have, attain not to that meaſure which is unmeaſurable, yet Lord let it be a full meaſure which thou poureſt into me, and let there be nothing void in my heart, and vnfilled with thy love. Yea, let thy ſpirit of love come ſo fully into my ſoul, that it ſtretch and enlarge her meaſure, and make her to grow from the meaſure in which ſhe is, unto the meaſure in which ſhe ſhould be; even to that ſtature which is appointed her in thy body. And thus by fulneſs in a leſs meaſure, let her grow to a fulneſs in a greater meaſure, growing ſtill in meaſure, and growing ſtill in that which filleth her meaſure. Yea, let the meaſure ſometimes be not only full, but running over; even running over to a ſpiritual drunkenneſs, but not unto drowning; for theſe extaſies and exceſſes of love, ſhall ſomewhat advance my ability of loving thee. For when my underſtanding, will, and affections, are all overflown, overcome, and amazed, then ſhall my wonder gaze on thee, and my very faintings ſhall be enflamed toward thee, and melt me into thee.

Neither doth my ſoul deſire the pleaſure of this love, and joyes of thy

thy union meerly for pleaſure: But I deſire that the joy and ſap of thy ſpirit powred into mine, when they two are one ſpirit, may be generative and fruitful. Far be it from my ſoul to love thee like an harlot, and not like a wife; let me deſire union with thee becauſe I love thee, and becauſe I love thee, let me deſire to bring forth fruit unto thee. Yea, I will not ceaſe to cry unto thee, *Give me children or elſe I die.* For thou canſt not reply unto me; *Am I in Gods ſtead to give the fruit of the womb?* For verily thou art that God who giveth the fruit of the womb, both ſpiritual and corporal. Give me therefore Children by this union with thee, even fruits of thy ſpirit which may reſemble thee, and be pledges to me of thy union with me. And when I have brought them forth, let me give the praiſe unto thee; for thou only makeſt the barren to bear; and to be a fruitful mother of children. *Gen.* 30. *Rom.* 7. 4. *John* 15. 5. *Pſalm* 113. 9.

And when thou haſt made me fruitful by coming to me, come more often to me becauſe thou haſt made me fruitful. It was the voice of a natural wife long ago: *Now will my Husband dwell with me, becauſe I have born him ſix Sons.* Let it be ſaid now alſo of a ſpiritual wife. Now will my Husband dwell with me, becauſe his dwelling with me hath made me fruitful. Make my ſoul a fruitful paradiſe, bearing very good fruit of love, divine and humane, and then come often into thy Garden, to behold and gather the fruits of it. *Gen.* 30. 20. *John* 14. 23. *Cant.* 4. 16.

And that I may bring forth fruits wholly thine, and not anothers beſide thee, burn and conſume whatſoever would grow one with my ſoul beſide thee. Thou art a burning and conſuming fire, and the ſpirit by which thou art one with my ſpirit, baptizeth with fire; O let the fire of thy Spirit, ſo wholly turn my ſoul into ſpiritual fire, that the droſs of the fleſh and the world being wholly conſumed, ſhe may be only ſpiritual, and ſo bring forth fruits only to the ſpirit.

Thus, and thus, ſaith my ſoul to her beloved, but when ſhe ſaith thus, her beloved is not far from her, for by him ſhe ſpeaks to him: when he is near, his oyntments yield their ſavour, and the ſavour of his oyntments draweth ſouls to run after him. There hath been of late a fruitive union, and ſuch fruitive unions do individuate and enflame the love of the ſoul to him, whom ſhe hath enjoyed in that union.

But alas, the husband of the ſoul, is ſometimes like that husband which *is not at home, but is gone a long journey.* He is gone ſo far from me, as if he were not mine; yea ſo far ſometimes, as if he were not at all. The ſummer is gone from my ſoul, and the winter is come; and the true Olive ſo draweth in his fatneſs, that my ſoul, though a branch, yet doubteth whether there be a root that beareth her. The oyntments of light and love, are not ſeen or felt, and how can ſhe love the lovelineſs that ſhe ſees not? and if ſhe ſaw it, how can ſhe love it without love? In ſuch a darkneſs, the greateſt lovelineſs affects not the eye, and in ſuch a deadneſs, there is no love wherewith to love the greateſt lovelineſs. The ſoul doth not now taſte how ſweet her Lord is, and therefore his ſweetneſs is to her as a thing forgotten, or a thing miſtaken, or at beſt, as a thing which was, and is not, and will be no more. The often unions that are paſſed are wholly paſt, and the very images and repreſentations of them, are near wholly vaniſhed. *Prov.* 7. 19.

And

And now my soul that will ever be a lover of something, and a seeker of good in one object or other, being left to the flesh by the enchantment of the flesh, runneth to the creature to seek good in it. For as the Spirit runneth to Christ, so doth the flesh to the creature. But alas the dove of Christ thus flown from the Ark in her thoughts and affections, findeth no rest; for she is gone from her rest, and how can she find rest by going from rest? Put forth thy hand, O thou lover of souls, and take her in unto thee; yea, first make her to return to thee,
Psal. 119.176. by finding her when she seeks thee not. Seek her, O Saviour, when she goes astray from thee like a lost sheep; for even when she thus goes astray, she hath not utterly forgotten thee, thy loves, nor thy Laws. One look of thine will awake her love, and make her weep bitterly,
Luke 22.61,62. that she loved thee so little, whom to love sufficiently, her best and mightiest loves are most insufficient. Prevent her seeking with thy seeking, and be thou present with her in thy providence and preserving
2 Cor. 10. 13. power, even when thou seemest to be far off in the taste of thy sweet-
1 Pet. 1. 5, 6. ness, and fruition of thy loves. Love her, even when thou dost not give her thy loves; yea love her by not giving them. Do her good even by the subtraction of thy goodness; shew her that her safety is not in her own hands, shew her that her goodness is not her own, shew her that she is nothing in her self, but that which is worse than nothing; and that thou, and thy grace make her wholly to be that which she is. Then shall she be more humble by seeing her own vileness in thy absence, and thou shalt be more lovely and precious to her, whose presence gives her all worth and excellence. When she hath regained thee, she will hold thee more hardly, and keep thee more fastly, and love thee more vehemently. She will value thy love above treasures; yea she will love thee more than thy loves, and she will provide a stock of loves in the summer, against the winters, if they perchance shall return again.

For in these loves she will behold the pledges of a love eternal; in these joyes of thy presence, she will behold the earnests of eternal joyes in an eternal presence; and for the sure hope of these eternal joyes, she will patiently endure the sorrows of these temporal absences. Yet let these temporal absences be as thorns in the sides of my soul, to stir her up to the desire of that eternal presence. And be not lacking overlong, O thou life, and love, and guide of my soul, but ever and anon
Cant. 2. 5. visit her with thy presence, stay her with thy flagons, comfort her with Apples, for she is sick of love when she wanteth her beloved. When thou
Mat. 15. 32. wast here on earth, thou hadst compassion on the multitude that had nothing to eat, and wouldest not send them away fasting, lest they should
Heb. 4. 14, 16. faint by the way. O sweet Saviour, thou art no less merciful in heaven, than thou wert on earth, and an hungry soul is a fitter object of mercy, than an hungry body; and my hungry soul hath a farther way to go than their bodies, for she must go from earth unto heaven. O refresh her, and that right soon with thy mercies, with the joyes of thy presence, with the bread of heaven, and water of life, which thy spirit plentifully giveth to my spirit, when thou comest unto her. Be thou

her

her guide even to the life which is beyond death, and grant that through theſe changes of temporal preſences, and abſences, ſhe may run in one even and unchanged path of love and holineſs, until ſhe come unto that eternal preſence, where is the fulneſs of joy without ebbs, and perpetuity of joy without interruptions. There ſhall ſhe ſee her beloved clearly and plainly, even face to face; and there ſhall ſhe enjoy her beloved ſo fully, as ſhe ſeeth him clearly; yea, ſhe ſhall enjoy him with all her might of enjoying. Her being ſhall be the meaſure of her enjoying; for as much as ſhe is, ſo much ſhall ſhe enjoy: ſhe ſhall be in a perpetual union with her beloved, and in a perpetual fruition by union; and ſo in a perpetual rank, extent and uttermoſt of joy. The fountain of joy ſhall flow continually into the mouth of the ſoul; the new wine of the Kingdom ſhall ſtill overcome her, & ſet her up in a continual trance, and extaſie of joy. Her life ſhall be rejoycing, & her life ſhall be eternal, and ſo ſhall be her rejoycing. Her life ſhall be love & this love ſhall give an overcoming ſweetneſs to the enjoying of him whom ſhe loveth; and the ſweetneſs of her enjoying ſhall enflame her love to him, by whom ſhe enjoyes this ſweetneſs: and thus ſhall ſhe run an everlaſting courſe between the pleaſure of love, and the ſweetneſs of enjoying.

Therfore thus ſaith my ſoul to her heloved: Come away my beloved, and be as a Roe on the tops of the mountains. My life is hid with thee my love; Appear quickly thou which art my life, that I may quickly appear with thee in the glory and happineſs of a conſummate marriage. Make me fair with thy Spirit, and put the golden veſture and the needle-work of thy manifold graces upon me, and bring me ſpeedily into the preſence of the great King. Let the day of gladneſs quickly come, wherein both ſoul and body, even my whole ſelf may eternally enjoy thee. For thy ſpirit being now in both, makes both to thirſt for thee; and my fleſh fainteth as well as my ſoul, and each panteth after thee. Neither will they ſtill be put off, with theſe taſts and earneſts, but their love and longing is rather enflamed by them to the fruition of thee. The very voice of theſe earneſts is, *come*; yea, they ſcarce know any other language, but, *come*; therefore again and again, they ſay, *come*; Yea, after they have ſaid, *come*; as if that were not enough, they ſay, *Come quickly*. Now thou who knoweſt the meaning of the ſpirit, give an anſwer to the ſpeaking ſighs and groans of the ſpirit. Thou who haſt enflamed the heart of thy Spouſe, to ſpeak unto thee in this ſilent, yet loud language of ardent deſires, ſpeak again to the heart of thy Spouſe, and anſwer the deſires which thou haſt made to ſpeak unto thee. *Pſal. 63. 1. Rom. 8. 23.*

But hearken; for he ſpeaketh: Thoſe lips ſpeak which are full of grace; and ſuch lips cannot but ſpeak grace and peace to his ſpouſe, to his beloved. Hearken therefore and hear what he ſaith; *Behold I come quickly*. O! Honey, and ſweetneſs it ſelf to the ſoul that loveth her beloved comes quickly; her conſummate marriage comes quickly, her full joy and perfect happineſs comes quickly. And now what can the ſoul ſay more to her Lord? Onely as before ſhe ſtill ſaid, *Come*, ſo now will ſhe ſtill ſay, *Amen*; and *Even ſo come Lord Jeſus*; *Amen, and Amen*. *Rev. 22. 20.*

FINIS.

Mosley

TREATISES AND MEDITATIONS

Dedicated to the Saints, and to the Excellent throughout the three Nations.

By F. Rous Esq;

Aug. in Psal. { 33. / 34. } Ver. 3.

Veritas habet amatores suos. Sed quid dicit Amator Ipsius? Magnificate Dominum mecum. Nolo solus magnificare Dominum, nolo solus amare, nolo solus amplecti.

LONDON,
Printed by *Robert White*, and are to be sold by *J. Wright* at the *Kings-Head* in the *Old-Bayly*, 1657.

UMI

TO

HIS MUCH HONOVRED FATHER

Sr. ANTHONY ROUS *of* HALTON *in Cornwal* KNIGHT.

SIR,

IF the Author and the work be conſidered, it is no hard matter to finde, to whom the Author ſhould firſt of all offer his work. A Son cannot preſent his labours more fitly then to a Father, eſpecially when they bring with them ſo excellent a thing as Bleſſedneſs. And although I know you have been an ancient Traveller in the path of Felicity, ſo that the commendation of your poſterity ſhall be to follow your ſteps, yet I am aſſured it cannot but be a comfort to you, to ſee ſome increaſe from above, where your careful Education hath planted and watered below; in which you have far exceeded the uſual providence of Fathers, that ordinarily looks no farther then the body, pride, and earth.

I confeſs the outward ſhews of this world had ſo far tranſported me, that I was very unlikely to have made this kinde of matter the main buſineſs of my Time, but I took ſhip to go to *Tarſus*, even to forrain Countries, and in mine own began to ſtudy of the Law, until a ſtorm from heaven chaſed me away to the ſtudy of Eternity, wherein I have found ſo much comfort and aſsiſtance from above, that the encouragement thereof is to me in ſtead of a voice ſpeaking in mine ear; *This is the way, walk in it*: And in this way I deſire to walk as ſtedfaſtly, as bodily infirmity, and the neceſſary diſtractions of this life will permit, until my time ſhal be no more, that ſo I may paſs immediately from the contemplation of Felicity, uno the fruition. This Felicity I likewiſe wiſh unto you with moſt humble and hearty prayer, and that this work following may give ſome (though ſmall) advaneement to it, that ſo you may reap a little where you have ſown much.

From my houſe in
Laurake, April 29.

Your Son in all duty
and obſervance,

FRANCIS ROUS.

A MANVDVCTION Into the following WORKS.

THat ſome of theſe Works were made in former Times or Generations, if ſucceſsive Reigns of Kings may be termed Generations, it will not be denyed. But withal it may be affirmed, That Works written in former Times and fitted to them, yet in theſe times may have their manifold uſes.

A firſt may be, by giving to theſe times a kind of Chronicle, and Character of times paſt, which repreſentation doth commonly afford light, and delight to times ſucceeding.

A ſecond, to teach by Example: That as in all Ages, Sins and Errors have grown up, ſo Teſtimony hath and ought to be born againſt them; and that as the Myſterie of Iniquity is continually carried on by the Dragon, and his Inſtruments, ſo the Myſterie of Godlineſs ſhould much more be held out and maintained (even until Truth come unto Victory) by the Servants of Chriſt Jeſus.

A third, That if any ſins and errors, the ſpiritual diſeaſes of thoſe Times be now cured; Let glory be given to the great and ſoveraign Phyſitian, who cureth Nations, as well as particular perſons; But if any remain yet uncured, it is an advantage: That here are Remedies ready made, which want nothing but Application.

A fourth, that ſeeing here the ſins of former times, and joyntly the Judgements which then followed them, and which more lately have grown in Magnitude and Multitude; it may be as a voice from heaven to men on earth, to fly from thoſe ſins which have been followed with ſuch Judgements.

Beſides theſe; other works here follow of preſent and general uſe. Among them there is one that looks like a Controverſie, a Word not very pleaſant to the Author, who is in Love with Love, but herein agreeable, that it is a Controverſie for Love, and for enlarging it to the true, juſt and full bounds. And it is to be wiſhed, that this work were not over-neceſſary in theſe Times.

He

He was drawn to it by a perſon of ever-pretious Memory, Mr. Pym, *between whom and the Author were enter-woven many bands of Alliance, Coeducation and intimate Converſation. And there appeared ſome Congruity for his deſire, For the Book oppoſed was written by a* Romiſh *Cavalier, who being then under the diſtinguiſhing Term of the Layity, it ſeemed fit that one under the ſame Notion ſhould give him an Anſwer: But the Epiſcopal Tyranny aſſuming to it ſelf a Monopoly of Divinity, withheld Licencing, until the Aw of the Parliament prevailed upon that Tyranny.*

B. *Laud* made it a quarrel with Sr. H. *Lind*, that he wrote Books of Divinity.

Other works here alſo follow of General and perpetual uſe. For it is at all times Generally uſeful, That the Iudgements of men be brought to Iudge aright concerning the Creature, and concerning the Creator, and that their Affections be rectified by ſuch righteous Iudgements.

It is uſeful to ſee what the Creature can, and what it cannot give; and withal, that what the Creature cannot, the Creator can give.

The Creature can give to the Body a periſhing uſe, but it cannot feed nor quicken the ſoul, it cannot give holineſs, pardon or peace, it cannot give Immortality and endleſs Felicity.

But theſe, and what eye hath not ſeen, nor ear heard, are the gifts of the Creator, whom to ſee and enjoy is mans higheſt and utmoſt happineſs.

It is alſo of continual and general uſe, That ſouls be taught by God himſelf, and that he give a ſpiritual eye, to diſcern ſpiritual truths; which elſe are not ſeen in their right ſpecies, and ſhapes, but appear in ſuch Figures as fleſh and blood put upon them, yea ſuch truths do not pierce and ſink into the ſoul, there being a ſeparating wall of fleſh between them and the ſoul. But this, the teaching of Gods Spirit bores and breaks through, and brings truths kindly and home into the ſoul, and makes a bleſſed union between them; This is the teaching which gives an excellency, and a certainty to Chriſtians above Pagans, and likewiſe puts a difference between Chriſtians and Chriſtians; even Chriſtians meerly taught by Men, and Chriſtians not only taught by Men, but by God himſelf.

It is alſo no leſs uſeful, that ſouls be drawn as well as taught by the Spirit, that Truths be written powerfully, and fixedly in the Soul, and that the light and ſight of Godlineſs be ſeconded by the power of Godlineſs. The Kingdom of God is not ſo much in word, as in power; and the fruits of Godlineſs, by which God is chiefly glorified, do not come from cold and dead Letters, but from the Warmth, Life, Vigour and Power of the Spirit.

Laſtly, it may be of Continual, General and moſt Delightful Uſe and Advantage unto ſouls, to have intimate, large and frequent ſoul-raviſhing meetings, Communions, and Communications with the Bridegroom of ſouls. To receive abundantly his ſap and influence, his Oyntments and Conſolations, his Councels and Directions, to get the bleſſed skill by which ſouls may know how to behave themſelves in the eſtate of this happy Marriage, and through all Changes to improve them all, by Intereſt in this Bridegoom, fetching vertue from him, and being guided by him, until from this inchoate Marriage on earth, they paſs to the Conſummate Marriage in heaven, where the Son ſhall preſent his Spouſe in perfect Beauty to his Father, who ſhall receive her into the glorious Palace of his preſence, where is the fulneſs of Ioy, and where are pleaſures for evermore.

The ART of
HAPPINESS.

Consisting of three parts, Whereof
- *The first searcheth out the happiness of man.*
- *The second, particularly discovers and approves it.*
- *The third, sheweth the means to attain and increase it.*

Summa Philosophia est, quæ exquirit Summum bonum.

Mans chiefest wisdom is, To finde out his chief and soveraign Good.

LONDON,
Printed by *R. W.* and are to be sold by *J. Wright* at the *Kings-Head* in the *Old-Bayly* 1657.

UMI

The Art of Happineſs.

The firſt Part.

Which is a ſearch of MANS HAPPINESS.

CHAP. I.

That the Seeker of Happineſs muſt propoſe an End, and it muſt be the beſt End.

WHoſoever will better and advance himſelf (which is naturally every mans deſire) he muſt find out and propoſe to himſelf an End which is good; and toward this End muſt ſo ſtrive, that he may continually draw neerer to it, until he have attained it; and he muſt grow in the degrees of enjoying, when he hath attained. He that propoſeth no Mark, nor main End to himſelf, can never increaſe himſelf, but is a man loſt, and comes to nothing; ſuch a one is like a ſhip that aymeth at no harbor, and therefore cannot make any voyage of advantage. He that propoſeth an End, yet ſuch a one as is but tranſitorily or narrowly good, he can receive but a tranſitory and narrow advancement. He that propoſeth for an End, a ſeeming good, but a real evil, may by attaining, puff up his imagination, but ſhall ſubſtantially leſſen and ruine himſelf. But he that ſets before him a Mark and End truly and perfectly good,

by attaining it, ſhall make himſelf truly and perfectly happy, and the more happie in degrees, as in more degrees he doth enjoy it. But, amidſt the infinite changes of things ſeemingly good, how ſhall man finde out that one thing which is truly and perfectly good? It is indeed an impreſſion of Mans nature, to ſeek for good; but the corruption of the ſame nature is ſuch, that it makes every thing ſeem good to it ſelf, which it ſelf (though falſly) apprehendeth to be good. And ſo hence it comes, that many men run an unſatisfied courſe, through divers changes of things ſeemingly good, and moſt men chooſe the leſs good for the better good: yea, the moſt evil for the moſt good. But he that will ſeriouſly inquire for true happineſs, muſt in his inquiry lay aſide his body, and the doctrines thereof; and he muſt retire into his innermoſt, and moſt ſecret Cloſet of Light and Reaſon, and there ask of his Soul aſſured truths and reſolutions, concerning his chief and ſoveraign Good. Yea, becauſe the darkneſs of a heavy and ſenſual body, ſince the Fall, ſubject to corruption, hath much dimmed the light of the Soul; ſhe hath need to return to that uppermoſt Light, by which at firſt ſhe was kindled, thence to receive a ſecond inlightning, that by an addition of the higheſt Light, ſhe may finde out her higheſt and chiefeſt happineſs. The ſouls thus rectified, labour, and in ſome meaſure attain to behold things in their truth, as alſo to ſee the difference of things confounded or miſ-ordered by the ignorance of corruption, and to place each thing in his due rank, and conſequently the chief and ſoveraign good, far above all; as indeed to the eye of wiſdom it ſhines in a notable and manifeſt ſupereminence. And as ſhe gives due acknowledgement to this good, being diſcovered, ſo ſhe calls aloud to the will and affections to ſtrive towards it, being known and acknowledged, ſhe adviſeth them to ſet up their reſt upon it, to adventure all for it, and never to leave labouring, until the ſoul and happineſs be joyned together.

CHAP. II.

How that muſt be conditioned which is the end and happineſs of Man.

NOw if with ſuch wiſe Searchers of felicity we ſhall make the like enquirie, examining all things in their weight and worth; we muſt needs meet in one Truth, Truth being but one, even a common Center, in which all rectified underſtandings meet. The more wiſe a man is, the more poſſeſſion hath he of this truth; and therefore whoſoever can challenge to himſelf to be the wiſeſt of Men, he muſt alſo be the largeſt diſcoverer of happineſs, and with him eſpecially ſhall other wiſdoms meet, even of neceſſity.

Now that we firmly ground our diſcovery, let us firſt inquire what conditions that thing muſt have which ſhall be the happineſs of Man.

That

That which ſhall make Man happy, muſt firſt be able to beſtow on Man an abſence of miſery: for Happineſs and Miſery cannot dwell together in one ſubject. Again, it muſt give a man a real poſſeſſion and enjoying of the chiefeſt good, and that in perpetuity and everlaſtingneſs. Man muſt poſſeſs the ſoveraign Good; for he can never be happy by enjoying imperfection; but that only which is perfectly good, can make a man perfectly happy. He muſt alſo enjoy this ſoveraign Good in a perpetuity; elſe the fear of loſing happineſs, muſt needs loſe part of it before it be loſt; and if not ſo, yet he cannot be termed happy, who ſhall have a time when he ſhall be without happineſs. And ſurely, if we finde a ſoveraign Good which is everlaſting, it will beſtow it ſelf on us in its own nature, even everlaſtingly. Laſtly, the beatifical object of Man, muſt be the moſt agreeable object of his moſt excellent part. Now, Mans chiefeſt part is a lightſom, reaſonable, and underſtanding ſpirit. Therefore that from which can iſſue unto Man the greateſt joy, muſt be a moſt wiſe, reaſonable, and lightſom ſpirit; likeneſs, agreeableneſs, and harmony, being the foundations of pleaſure; and conſequently, the moſt excellent Like, pouring into his inferior Like, the moſt conformable, natural, and kindly joyes; from which ariſeth an enjoying, even in perfection, contentment, and reſt. Having thus found out ſome conditions of Mans ſoveraign Good, let us now ſeek out that thing which beareth theſe conditions: to this purpoſe let us ſearch the length and breadth, the heighth and depth of Eſſences and Beings, which if we draw into a ſum, we ſhall finde to be no other then the Creature and the Creator, God and the World. Let us therefore inquire which of theſe is qualified with the abilities of perfect felicity.

CHAP. III.

Whether the World, or part of it, be Mans happineſs. And firſt, of Honour.

IF we would begin with the World, and firſt ask of it, whether it be able to give us happineſs; ſurely, it prevents our asking moſt commonly, and teacheth us by blows, and not by words, that it is our miſery rather then our happineſs: even a great treaſury of imperfections, infirmities, griefs, cares, oppreſſions, wickedneſs, tranſitorineſs, and vanity: There is in it no fit object for the ſoul, no full and ſtable happineſs for the body. The beſt things in it that concern Man, are of a goodneſs mixt or uncontinuing. It is full of confuſion; all things coming alike to all, and not the beſt to the beſt. Folly ſits very often in judgement upon Wiſdom, or which is worſe then Folly, Wickedneſs; and Wiſdom, and Righteouſneſs are as often condemned; yea, Wickedneſs hath the reward of Righteouſneſs. To conclude, all things are full of change; the World ſtill changeth her owners, and one genera-

tion driveth out another. Even theſe with whom the World makes moſt dalliance, the ſame World turns out of favor and being; as many Princes do their Favorites. But if generalities, by reaſon of their hugeneſs, may not eaſily enter into the narrow capacities of men: Let us examine ſome chief particulars and Maſter-pieces of the world, and ſo try whether any part can be better then the whole; or whether any part can be free from that Law under which the whole is concluded. And ſurely, if the beſt parts of the world being examined, be found to be vanity, and their aſhes nothing; the inferior parts muſt, if it were poſſible, be an extreamer kinde of nothing. And though many Volumes handling theſe things, have almoſt prevented theſe latter ages of any new matter, truth in the ſame thing, being ſtill the ſame; yet, becauſe truth is infinite in latitude and largeneſs, and all mankinde is not an equal match to the breadth thereof: Let every man ſearch for more truths: and if he cannot finde them, he may do well yet to ratifie and confirm the old. And firſt, let us look upon Honor, a chief flower of this worlds ſlight and falſe happineſs, and we ſhall finde it hath juſtly been diſcovered to borrow valuation from opinion, and opinion it ſelf is of all other a moſt groundleſs, mutable, vain, and witleſs thing. It is the thought of a dark and blinde multitude, which catcheth at things like mad Dogs, ſuddenly, raſhly, aud unconſiderately; not ſtaying for reaſon, or at moſt, only for a ſhew of reaſon. But if thy honour have a better ground, thy own merit, and the eſtimation of wiſe and good men, I confeſs, it is then a ſweet oyntment which pleaſeth and delighteth the judgement, but doth not fill and ſatisfie it. It is not food ſtrong enough for the ſoul of a wiſe man, nor for the body of a hungry man: the minde of man ſtill reacheth beyond it, and cryes, It is far from being the true reſt of the ſoul. How many ſick men, how many ſad, yea but wiſely ſevere men have looked upon it, and examined it when they had it, and became merry or angry, that they found no more in it? But I need not much trouble my ſelf with examining this kinde of honor; for the World little troubles it ſelf with ſeeking or finding it. But that which chiefly pleaſeth them, is a vizzard of honour, which makes them honourable to the eyes and opinions of men, no wiſer nor better then themſelves. But if fools ride on horſe-back with this kinde of honour, and Princes for wiſdom go on foot without it; what mad good thing is this, which ſets up folly above wiſdom? Of this I need to ſay the leſs; for the very Huntſmen of this honour have bitterly complained on it; they ſay, it leads them into many pits and downfalls, over many myres and dangerous precipices; the minde hath many ſtrong counter-buffes and affronts: the conſcience is forced to make wide ſteps for it, and to leap over many blocks of ſtumbling and offence. Again, they complain that it keeps the heart from reſt and enjoying; being attained, it is digged at by Envy, and makes this often appear, that it hath climbed for ruine. Finally, one degree of honor attained, is but a degree, not a bound of the deſires; and a farther honour deſired and not attained, takes away the ſavour of whatſoever honour is already gotten. Hence it plainly appears, that there is in it

little

little ſubſtance or ſolid ſatisfaction, ſince that pleaſeth moſt, which we have not: that little, and leaſt which we have.

CHAP. IV.

Of pleaſures and riches, that they are not Mans happineſs.

BUt if neglecting honour, we look on pleaſures, to finde happineſs in them; How do pleaſures dye in enjoying? Their end devoureth their beginning: their back ſide is more loathſom then their face is pleaſant. They that are paſt, have not ſatisfied; they that are to come, will be but the ſame, and ſhall not ſatisfie. There is nothing left of the former, neither ſhall there be of the latter, but all are bounded within one and the ſame vanity. Again, pleaſures never ſtand ſtill, but while they be, they be leſſening and going to nothing. Therefore of laughter it may be ſaid, Thou art mad, and of pleaſure, What is it that thou doeſt? And ſurely, if we could obtain a continued courſe of pleaſures, through the race of a whole life, yet this only or chiefly concerns the body: but the ſoul hath no object the whiles to give her any full pleaſure or delight. As the body taſteth not ſpiritual joys, ſo the ſoul taſteth not bodily pleaſures. Yea carnal pleaſures have this venom ordinarily in them, that their heighth groweth, or continueth, by the diminiſhing or ſuppreſſion of the reaſonable ſoul; and commonly the excellent ſoul is uſed but as a ſlave to ſupply the luſts of the body with baſe ſatisfaction, whiles her ſelf goes away without any wages of pleaſure or advantage; yea, ſhe groans under the burden of ſo vile a bondage; then eſpecially ſinking, ſuffering, and retiring, when the body enjoys his chiefeſt pleaſures. But if ſober toward pleaſures, we yet ſtand in reverence of profit, after which the greateſt part of the world runs a whoring; let us turn our eyes from Multitude unto Truth, which uſually by Multitude is moſt forſaken. There is a ſure ſaying, that a competent portion, fit to defend us from hunger and nakedneſs (that is, a meaſure able to ſerve and ſatisfie our natural uſes) hath attained the fulneſs of the ſubſtantial goodneſs thereof. We are travelling through this world to death; if we have enough to bear our neceſſary charges by the way, how is not ſuperfluity rather a burthen then a comfort to a Traveller? Whatſoever is beyond our uſe, we can but behold with our eyes, or put a vain confidence in it, which often hath deceived thoſe that truſted in it; for even that which they have put their truſt in, hath been the ſame thing that hath betrayed them. Therefore it is fit that care and fear (as commonly they do) ſhould accompany Abundance, as well as Pride and Confidence. And if ſo, then what a motley and mingled happineſs ariſeth from a doubtful and careful ſuperfluity? And ſurely, very commonly and very juſtly the owners of this exceſs are called miſerable. For, beſides that it often delivers them up into the hands

hands of miſery, it makes them moſt wretched in themſelves, becauſe moſt wretched to themſelves. There is a beaſtly kindred between the heart of man and money, and this kindred begets ſuch a love, that the heart will go neer to ſtarve it ſelf before it will part from its moſt beloved object. Yea, money begets the love of money, and ſtirs up the affection in ſuch a vehemency towards it, that poſſeſſion doth inflame the deſire, and not ſatisfie it. Now what can give reſt to ſuch a miſerable Soul? when obtaining, which in other things gives ſome (though ſhort) ſatisfaction, yet to this man it gives new appetite, farther motion, and a longer buſineſs? yet this abundance thus brought forth by the Mid-wifery of torment and perplexity, many times flyes away like an Eagle by the following generations, Folly or Luxury; and this certainly is a great vanity and wretchedneſs of Riches, that they are ſo often left to a fooliſh Son, who is leſs kin to a true wiſe man, then an honeſt ſtranger; that ſometimes they are left to a ſon, that is no ſon; and ſometimes left, and there is not a ſecond to enjoy them. Howſoever, left they muſt be, even all things wherein thou haſt ſhewed thy ſelf wiſe and induſtrious, and that to ſome who laboured nöt in them, to ſome whom thou knoweſt not, after two or three generations; and therefore knoweſt not whether they ſhall be wiſe or fooliſh, whether they ſhall perform thy purpoſes and deſires with thy ſubſtance; yea, whether they ſhall turn it into the price of a Whore or a Dog, which both are an abomination in the ſight of Wiſdom. But if Riches might eſcape all this ſucceeding miſery; yet is not the preſent poſſeſſor of them happy. The common miſery of Man lays claim to all, and will not be bought out by Riches. Therefore the rich man ſhall meet with croſſes, and loſſes, in friends or eſtate; he ſhall be ſick in minde, and ſick in body, yea fulneſs it ſelf ſhall make him ſick in both. And if he might eſcape all this, yet Riches, which are the Servants of his body, cannot make his ſoul happy, which is better then the body: for far be it from the ſoul to finde her happineſs in her ſervants ſervant; eſpecially ſuch a fugitive Vagabond and uncertain ſervant. Theſe maſſie and groſs Riches are too courſe an object for a pure and ſpiritual Eſſence; they carry no likeneſs or proportion unto it, and therefore can give the ſoul no addition of her Natural pleaſure or profit, much leſs of her perfect happineſs, wherein ſhe muſt have a part, ſo far greater then the body, as ſhe is more excellent then it.

CHAP.

CHAP. V.

Of Knowledge.

BUt ſome moral Wizzard will tell me, that Knowledge hath ſome high priviledge above miſery, and ſuch a one as can give Happineſs to this (in ſpight of it) unhappy life. Indeed, knowledge is a dim light, which is better then very darkneſs. It hath an excellency, as dawning above night; but though it be better, it is not that chief good which can make us happy. It may indeed be uſed as an inſtrument for the diſcovery of happineſs, though ſeldom it be put to that uſe. But in it ſelf neither in any thing created ſhall it ever be able to diſcover it. Yea rather it ſhall finde in it ſelf and in all things of this world, many imperfections, and failings of thoſe juſt conditions, abſolutely neceſſary to be found in Mans ſoveraign good. Our knowledge is but of a ſhort reach; the things beyond it, are infinitely more then the things on this ſide of it. Therefore when knowledge is come to a ſuppoſed perfection, a ſpecial quality of it is, to know it ſelf to be imperfect: even thoſe things which are within the compaſs of it, it ſearcheth by piecemeal, part after part, as one that reads a great Volume in the dark with a Glow-worm; which ſhews him but letter after letter: ſo a great deal of trouble goes to a very little profit. Hence are our Sciences, but many littles pieced together, while the great body of truth and wiſdom ſtands beyond our ſight; and by the incomprehenſibleneſs thereof accuſeth our knowledge, even to it ſelf, of weakneſs, as the glory of the Sun doth our eyes, by dazling them. And this magnified little knowledge which we have, what extraordinary advantage doth it bring unto Man? Surely, it often beſtows vexation on the owners of it, and by increaſing, increaſeth ſorrow; for to the greateſt knowledge, the vanity and miſery of man doth preſent it ſelf in a moſt full appearance: yea, great knowledges uſually take up afore-hand evils to come, and make them preſent. Hence it is that many learned Philoſophers have vexed their lives with the conſideration of their deaths, which many ignorant and ſturdy Clowns without premeditation have under-taken, with more eaſe, as miſſing the troubles of anticipation; and have diſpatched with leſs buſineſs and wreſtling, as being hood-winked with a blinde contentment, to do as their fathers have done before them. For this cauſe alſo ſome of our greateſt knowers have winked againſt knowledge, and have deſired that ignorance ſhould cozen them of their griefs, to which knowledge would continually and loudly awake them. Surely, when the knowledge of man hath diſcovered throughout this frame of the world, an excellent wiſdom and order, when it ſees that there is an excellent beauty in the face of Goodneſs, yea, ſome excellence in knowledge it ſelf: how muſt not this needs torment the heart of the knower, while the ſame knowledge ſeeth alſo the actions of mankinde to run ſo madly and confuſedly, whiles it ſees Juſtice, or at leaſt Power, treading

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ing upon the face of goodneſs, and exalting wickedneſs, while it ſees an undiſtinguiſhing chance to come unto all; and finally, while knowledge ſeeth knowledge deſpiſed, and yet not able to help it ſelf, nor any of thoſe evils which it ſees? Certainly theſe things are a vexation of minde to the men of knowledge, and make them lothe the works that are wrought under the Sun, even to hate life it ſelf. And as this miſerie comes of knowledge being gotten, ſo even the getting of knowledge is it ſelf a miſery: for uſually it is acquired by two means. The one is a vehement and continual labour of the minde, which takes up one half of the life, to inſtruct the other half; yea, many times knowledge is a funeral garment, all the life in working, and worn but the laſt journey to the grave. A ſecond means, is an extraordinary inſtrument of the ſoul, which is called the dry beam; by which the ſoul ſeeth moſt clearly and ſwiftly, and will diſcourſe out of a preſent apprehenſion, as ſoundly as ſome will do by much ſtudy and premeditation: but we muſt know that in this caſe, the window of the ſoul is uſually enlarged by the flaw of the body, and the body and minde do often ſuffer ſome indiſpoſition, when theſe beams of the ſoul are over-active. Hence may we truly gueſs, that ſuch greatneſs of wit hath commonly to accompany it ſome touch of madneſs or ſickneſs. And now, that we may give a concluſion to the poor knowledge of man, as before it was convinced to be a ſpy for grief, while it beholds the confuſion, miſery, and vanity of this world; ſo may we truly ſay, that it can never be an Intelligencer of happineſs, while it ſurveys the beauty and glory of this world, and ſends us news of them alone. For among the varieties of this worlds beſt and moſt excellent parts, knowledge can never finde any object worthy of the ſoul of man; nothing that may give it the true happineſs of a ſoul, nor any thing that may lift up man above miſery, there to give him a reſt of ſafety and perpetuity; yea, much rather it ſees the ſoul made a drudge to the body, and trudging in the errands of corruption, wickedneſs and vanity; and if ſometimes ſhe delight her ſelf in her own light, that light is but as the ſhooting of a ſtar; for man eſt-ſoons fals down into his old ſtation of groſneſs and miſery. And though ſometimes it gives a man ſome eaſe in leſſer evils and troubles, yet is knowledge it ſelf uſually aſtoniſhed with ſudden encounters, even in little matters, and commonly overborn with mighty tempeſts of greatly-ſenſible evils. Therefore we may conclude, that knowledge rather ſhews man that he is ill, then makes him to be well, and it ſeems that ſome great knowledge hath ſubjected man to an unreſiſtible revolution of miſery, from which all leſſer knowledges can never free him, without the help of the greater.

CHAP.

CHAP. VI.

The univerſal vanity of the World.

BUt if in all this, I had ſaid nothing, but that ſtill in ſpite of all that hath been ſaid, theſe and the like maſter-pieces of the world, would of force beſtow ſome happineſs on Man, yet herein I cannot chooſe but to ſay ſomething; that is, when deadly ſickneſs, either caſual or natural, cometh us: when the grinders are weak, the keepers tremble, and the lookers out by the windows, yea by the windows of the ſoul, grow dark; What can honor, riches, pleaſures or knowledge then confer unto Man thus buried in himſelf, and uncapable of any outward comfort? upon this conſideration, that old Man did wiſely, who refuſed the pleaſures of the Court, being invited to them; becauſe his ear did no longer taſte the ſweetneſs of Muſick, nor his palate did any longer reliſh the ſavourineſs of meat. The gates of Man are ſhut up, by which the trade between the Soul and the World, doth paſs to and fro, and therefore Man cannot traffick any longer with his old cuſtomers of this outward and viſible world. But now the dregs of life are come to the ſpending, wherein thou ſhalt confeſs that there is nothing but labour and ſorrow. And if yet I had in this ſaid nothing, becauſe ſome Philoſophers invented a way to prevent this miſery, by ridding themſelves of themſelves, yet this muſt needs be ſomething; that Death, the thaw of all cold and frozen comforts, diſſolveth both thee and all thy imaginary felicities into nothing, even into that which ſuch felicities do nothing concern. Surely, whatſoever titles thou haſt enjoyed, whatſoever pleaſures thou haſt taſted, whatſoever riches thou haſt poſſeſſed, whatſoever plots or inventions thou haſt contrived or conceived, Death cuts them wholly from thee, or thee from them; there is no more relation between you, neither do they any longer concern thee. Therefore in regard of all outward things, hath there been a juſt out-crie: What remaineth to Man of all his works under the Sun? The duſt of Man hath no feeling nor knowledge of the things of this life; neither thoſe things which have been, nor thoſe which are. Death hath digeſted all mans works and concernments into vanity; whether he hath been poor or rich, wiſe or fooliſh, ſad or merry. Yea, death is moſt terrible to them commonly, who have moſt ſought a happineſs in the things of this life, and ſeems to be revenged on them for this their folly and error. Therefore are the miſerable and wretched moſt familiar with Death, and take moſt pleaſure in it, for which reaſon they may ſeem to be happier then the others. For, if preſent eaſe and pleaſure ſweeten all former grief and bitterneſs, but preſent grief and bitterneſs doth give a diſtaſte to all former pleaſures; then theſe to whom eaſe and pleaſure are preſent in the laſt place, have a recompence and counterpoiſe to their ſorrows: and they to whom grief and vexa-

tion are laſt of all preſent, feel an extinguiſhment of their former pleaſures: and hence it ſeems the miſerable go hence in ſome degree of happineſs, the voluptuous in a great degree of wretchedneſs. Howſoever, be what thou wilt, O worldling, do what thou wilt, thou ſhalt go into emptineſs and vanity, thou and thy thoughts ſhall periſh, and that which remains of thee in the world, ſhall be of an equal condition to that mould wherein it is incloſed; and the world ſhall conſerve thy duſt no more then it doth thy fellow-duſt, which lyeth next unto thee.

CHAP. VII.

What remains of neceſsity to be the happineſs of Man.

NOw, the world being thus ſhut up and bounded with vanity, there remains only that higheſt Eſſence, the Cauſe and Fountain of all things, in whom Man may ſeek his happineſs. Man is enforced to climb up above this world of vanity, to reach his true felicity. His ſoul muſt ſet up the ladder of contemplation, and thereon ſhe muſt aſcend up to her Maker, to ſeek in him a remedy of her miſery, an object of bleſſedneſs, of perpetuity. And ſurely, whither can ſhe more fitly repair, then to the ſource of her being, there to receive a reparation of her ill being, and an eternity of well being? For he that made Man, is in all probability moſt able to amend Man when he is mard, yea, there is none, but he, can do it. Again, God being the Father of Spirits, what can more rejoyce them then their Father and Fountain, by continual ſupplies of life and joy? Now, that God is a moſt bleſſed Spirit, the true beatifical object of Spirits bleſſed, his ſupremity in Excellence, wiſdom, and power, do ſtrongly perſwade: and firſt for excellence, even in our vulgar eſtimation, groſs things are baſe things, and purity is accounted excellency. Glaſs is preferred before Clay, and Chryſtal before Glaſs, and the Diamond before Chryſtal. Among Men, the heavy and earthly minds are moſt contemned; and they that are of the quickeſt and ſharpeſt ſpirits, are held moſt noble and generous: If then we will frame any conception of a tranſcendent and uppermoſt excellency; we muſt alſo conceive a moſt abſolute purity. Therefore if God be moſt excellent, he is alſo moſt pure. Now what is to be thought more pure then a glorious, ſingle, un-compounded Eſſence, ſuch as a Spirit is, and that Spirit moſt, which is the Cauſe, and Fountain, and Father of Spirits? And no leſs doth a ſpiritual Eſſence fit beſt with wiſdom: For wiſdom being a moſt pure and piercing thing, which by the ſharpneſs and ſubtilty thereof can pierce into the moſt hidden and ſecret profundities, what Eſſence fitteth wiſdom better, then a pure, ſubtil, and piercing Eſſence, ſuch as is that of a Spirit? Wiſdom is a light, and we finde the higher any thing

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is ſublimated, and refined, and as it were unbodied, the more capable it is of light. So Earth, which is a lump of darkneſs, by fire lifted up and clarified into the pureneſs of Glaſs, becomes eſpecially capable of light. And ſurely, if we ſearch but a little depth into wiſdom, it will appear to our underſtandings to be the childe, conceivement, and iſſue of a Spirit; even of a clear, pure, and ſingle eſſence, which in their models our own ſouls do repreſent unto us, and teach by pattern. Thirdly, in regard of Power, as the Creator of all things muſt excel all things in power: ſo Power hath his reſidence moſt fitly and eſpecially in a Spirit. Accordingly we ſee in daily experience, that the heavy and maſſie things are moved and commanded by things uncorporeal and unſeen. The huge ſea is moved to and fro in her Tides, by an inviſible and unbodily Power. There is no hand that toucheth it, no arm that holdeth it back, or thruſteth it forward. In living things, even thoſe that live but a growing life, the maſſie part is moved in growing by a power inviſible and unperceivable. In Beaſts, the pureſt and moſt incorporeal part of them is that which moveth, increaſeth, and directeth their groſneſs and greatneſs. The wind is a thing inviſible and of a great thinneſs and ſubtilty: Yet in Earthquakes it tears Rocks aſunder, and removes Mountains; in Tempeſts it brings the ſea upon the Land, and equals Towers with their own foundations. Surely, Power is then moſt pure and abſolute, when it is leaſt clogged with weight; and maſſineſs doth load it, rather then increaſe it. And as it is of it ſelf clear and uncorporeal, ſo it cannot but proceed from a clear and pure Eſſence, things ever proceeding from their like: and what purer then a ſpirit? And to ſhut up all in an experimental concluſion: We finde in our ſelves an excellent eſſence, intelligent, uncorporeal, inviſible, untouchable (which are the expreſſions of a Spirit) whereby many great works are performed, and thereby give evident teſtimonies thereof. If therefore there be ſuch an eſſence in us, we may imagine the Creator to be purer then his work, and therefore he muſt be more ſpiritual than we, or more then ſpiritual, but cannot be leſs. But be that granted which we ſeek, that God is a Spirit, moſt wiſe, moſt powerful, that can both free us from miſery, and give us the true and natural happineſs of Spirits: What availeth it us that God is able to do it, except it be done? There muſt be a communication of this ability unto Man; elſe Man only knows where he might be happy, but knows not that he ſhall be happy. And without this knowledge, the life of Man is but a continual fear and bondage. Wherefore it concerns us to make a new ſurvey of all Nations and all Doctrines of happineſs, inquiring among them, whether any of them can tell us the glad tidings of a communion and entercourſe between God and Man. Let us diligently examine the univerſal Teachers of knowledge, and ask whether there hath been any act of the Creator performed for the reparation of miſerable mankinde, and the deliverance of him from this priſon of wretchedneſs and vanity, into the glorious liberty of bleſſed Spirits. For my part (as

every man is bounded with his own knowledge) I have heard or read of one alone; and that is ſo fully medicinable to Mans miſery, ſo fully ſufficient to give Man perfect felicity; That this is the very doctrine of happineſs, or elſe Man muſt ſtill remain a ſenſual, wretched, and unprofitable creature, which to ſay, were a blaſphemy againſt the wiſdom of Creation. In this Doctrine is God diſcovered to be the repairer of his own faln Creature. And the remedy is every way equal, yea, prevalent to the diſeaſe, ſo that it well becomes the higheſt God to be the Author thereof. And though the manner of it be not fetched from mans vain-glorious imaginations, nor grounded upon Nature (God being able equally to be an immediate Father of Mans reparation, as of his Creation; of grace as of Nature) yet containeth this doctrine no unreaſonable contrarieties, or repugnances, but only things high above common reaſon, ſuch as well befit a Deity, higher by far then his own creature. And notwithſtanding this height, yet they that duly converſe in this doctrine, and by meditation enter into the myſterie thereof, they, I ſay, ſhall finde an excellent harmony and correſpondence between it and Mans preſent eſtate, and between all the parts of it ſelf. For the ſore of man is ſo juſtly covered with an anſwerable plaiſter: That it muſt needs be confeſſed, that he who framed the remedy, muſt be he alone that knoweth the ſecrets of the heart, even the depth and root of our malady. Philoſophy hath endeavored to cure the Gangrene of Mans corruption, by cutting off the very parts corrupted, which muſt be upon the matter, by cutting off Man from himſelf, as indeed ſome have done, by leaving him as a meer trunk without feeling, and without affection. But this doctrine leaveth the parts whole, but mainly oppoſeth the corruption; it leaves man to be as much a man as he was, but only it ſo purgeth him, that he is not ſo much evil, nor ſo much miſerable as he was; yea, that at length he ſhall be neither evil nor miſerable. And this is ſo ſtrongly ſealed into the heart of Man, that it leaves an evident proof of a divine power, accompanying and juſtifying it. For none but the Creator can pierce into the heart of man, and binde his will and affections, even againſt his will and affections, with ſuch powerful and mighty chains, that neither the wit of Man, which hath been fruitfull in inventions of torment, nor the power of Emperors, which hath ruined mighty Kingdoms, could change or alter them.

Concerning this Art of Arts, what I have received, I purpoſe to deliver to others, through his help, who is the Author thereof; and ſurely, this knowledge is only worthy of a man; other knowledges, except they ſerve this, they are but wearineſs and vanity; for man is as miſerable, and ſometimes more, when he hath gotten their perfections, as when he entred into their beginnings. And becauſe it gives a great light to Mans reparation, to know how he came to have need of it, and becauſe it concerns the glory of the Creator, to ſhew that at firſt he created not miſery and corruption:

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Therefore moſt fitly doth this Doctrine begin with the firſt eſtate of man, and the loſs thereof, even a created perfection, and a purchaſed corruption: A learning, which all Philoſophy could never reach. For ſhe is the childe of man, and therefore cannot tell the beginning of her own Father. For man was before ſhe was, yea man was loſt, before ſhe was found, and ſo ſhe which was ſince corruption, cannot tell how that corruption came which was before her; much leſs can ſhe ſpeak of that perfection which was again before this corruption. But the truth is, bad ſhe finds us, and not knowing the cauſe, ſhe can never finde the cure; and therefore as ſhe found us, ſo ſhe leaves us miſerable.

THE

The Art of Happineſs.

The ſecond Part.

Which particularly ſets forth the happineſs of Man, and the reſtoring of it when it was loſt.

CHAP. I.

Of the Creator and the Creation, and the purpoſe of the Creator in the Creation.

THE Creator is the beginning of all things, and therefore muſt he needs be without beginning. For from the things which have their beginning of him, himſelf cannot take beginning, neither can he be his own beginning, for that were to ſay, he was before he was. But God is an eternal Eſſence, that by himſelf upholdeth himſelf, and all things elſe. For all other things have no being of their own, but they borrow their being from him; and in him is their foundation; and for this cauſe may he alone rightly, becauſe alone originally, ſay, *I am*. And as he is the fountain and beginning from which all things flow, ſo is he the end to which all things return; either by their own wills conformed to his will, or by the over-ruling of his power, which ſubdueth the unwilling to his will. And thus muſt it needs be; for the Creator is his own end in his Creation, and doth all things for himſelf.

himſelf. If we allow not a Creator, we confeſs no Author of the things we ſee; but either we make them Eternal, which is to make meaner gods, and to deny the more excellent, or we frame ſome imagination of our own to be their beginning, which ſhall never fit with them ſo well, as a wiſe, powerfull, and eternal Spirit; and laſtly, we rob mans ſoul of a true reſt and happineſs. For if the Spirit of man had not ſome ſoveraign Spirit, to give it eternal bliſs, then were miſerable man ſhut up unto this preſent life, as unto his ſoveraign good, into which a wiſe and good man would never re-enter, if he were once well diſcharged of it. Let us then ſeek a GOD higher then theſe viſible things, and a happineſs higher then theſe miſerable things; and let us not reaſon with the brutiſh Senſualiſts; He is not a God whom we cannot ſee with our eyes; but let us ſay with the Souls enlightned; He is fitteſt to be a God, whoſe pureneſs doth excel the groſs capacity of bodily ſenſes. For the purer the Eſſence is, the more fit to be a God; and the more pure, the more inviſible to a groſs and carnal ſight. Let us therefore believe the Creator to be a moſt clear, lightſom, and glorious ſpirit, and to be ſeen only by ſpirits and bodies ſublimated into a ſpiritual kinde of being.

This glorious and eternal Spirit, manifeſteth himſelf to our apprehenſions in three Perſons, the print and impreſſion of each perſon being found in every creature, and there being an abſolute neceſſity, that every one of the three ſhould concur in all Creation. The firſt, in order of Conſideration, though there be no firſt in order of Time, is the great and infinite Minde or Underſtanding, which begetteth a great Wiſdom, Thought, or Word; even the firſt and radical Light, the Almighty Begetter of the ſecond Light; and this Perſon is called GOD the Father. The ſecond, is the begotten and ſecond Light; even the Wiſdom and Conceivement of the minde or underſtanding; an Image and iſſue thereof, and this perſon is called GOD the Son. The third, is the Vertue and Power, which breatheth or floweth from the Godhead, whereby GOD loveth and enjoyeth himſelf, and puts in execution whatſoever he will have done for himſelf, and this Perſon is called GOD the Holy Ghoſt. Theſe three are one God, and do ſo neceſſarily joyn in every Creation, that without any one of them nothing can be created. For how can there be any Creation, but that the Minde or Father muſt beget a wiſe purpoſe, by Wiſdom his Son: and what he hath purpoſed and projected by the Son, he muſt effect by the power of the Holy Ghoſt?

Accordingly, this God, who is the end of himſelf for himſelf, intended and brought forth a Creation. To himſelf he would have glory, and to his Creature happineſs; yea, this happineſs of the Creature, ſhould be by the glory of the Creator: ſo in the glorifying of God, ſhould Men and Angels be glorified. But on the contrary, they that would not give glory to God, ſhould not have happineſs to themſelves: yet, though unwillingly, ſhall they glorifie him by ſerving his Juſtice in miſery, who would not ſerve his goodneſs in felicity. To effect this in ſix days, God made this great maſs of Creatures, called the

the World, which he fitted for the service of Man, and Man for the service of his GOD. Now, as this great Frame came from this one God, so the infinite disagreeings of several parts reconciled to an Unity, point to some great Unity as the Cause of this reconciliation, which can deserve to be called by no other name, then by a supream and soveraign Name, and such a Name is God. Again, the infinite diversity of Forms, and that large heap of Matter, neither of which were before, and of which it is alike easie to the Creator, to make Matter as Forms, direct our eyes to some great Wisdom and Power, which could both invent and produce them. Yea more neerly, the drops and streams of wisdom poured into the Creatures in their several instincts, and into Man with his soul, plainly confess, that there is some Spring of infinite wisdom from which those Rivolets might flow, and some infinite power which could actuate them into the Creatures. And if so, then necessarily must we also allow some pure and infinite Essence, wherein this infinite Wisdom and Power might dwell, which purity chiefly excelleth in a Spirit, and to such a Spirit can agree no other, but the highest Name of God. Thus the things sealed, bearing the Image of the seal, teach us the seal; even these visible Creatures, bearing the impression of the Deity, represent to us the same Deity, as their Cause and Beginning, and in their dumb language they preach unto us their original.

The world thus trimmed up with the variety of innumerable things, both for use and ornament, as a royal Palace for some great Prince, man (though now a contemptible and wretched thing) was then thought a fit Owner and Commander of so glorious a Creation. And this not without order; for though by his body, he was of kin to the Earth, yet his soul was of kin to the Deity: being a Spirit breathed into man by the Father of Spirits. So Glory and Humility were married together in man at his first Creation, the issues whereof should still be continued: even apprehensions of an excellent soul, to keep us from sinking into the baseness of sensuality and earthyness; and considerations of a clay body, to stay us from mounting up in pride, and ascending into the place of the most High.

And now even at the first beginning, God did make man know both what was the baseness of man, and what was the happiness of man; he shewed man that his service was the business of man, yea, he shewed him how he would be served. For God planted in Man a reasonable soul, in which was written an Image and Counterpawn of the Deity, although not equal in degrees, yet like in resemblance. Now, the reason of this soul could finde, that a Creator creates things for himself, and by whom things are, they are also for him. Therefore man having his being from God, he is to return his being unto God. And if Man would know the manner how to please and serve God, this very manner of his Creation will teach him. For the Creator was a Spirit himself, and he gave to man a Spirit resembling him both in substance and faculty. The substance was spiritual, and the faculty, an understanding and will. In the understanding was a light,

CHAP. III.

Containing an answer to the first Chapter of Charity mistaken, *wherein the Author of that Book assumes to himself the office of a Cavalier or Champion for Rome, labouring to prove that the Romists are improbably and untruly charged with want of charity; and is divided into four Sections.*

Sect. I.

An Inducement to the rest, laying down Romes false claim to charity, under the usurped name of the Church, and vain boast of pretended good works.

THough the hatred of *Rome* to Protestants be thus plainly confessed in her own deeds and words; yet a Cavalier of *Rome* advanceth himself to rescue this Lady from the blot of her confessed uncharitableness, and will needs prove that she wants not love, even when she hateth us. Thus he sets forth:

If it be a part of honour and justice for a Cavalier of this world to defend the rights of the oppressed, and to contribute, if there be cause, with particular care, towards the protection and defence of some excellent, but afflicted Ladie, whose fame were blasted by the ill tongues of men; How much more just and honourable will it be for a Catholick (who in this time and place may well go for a Cavalier of Christ) to defend the honour and fame of his Lady and Mother, which is the holy Catholick Church; she being so innocent, as the immaculate Spouse of Christ our Lord ought to be, and yet withall so much wronged, as to be taxed for wanting the very wedding Ring, and the nuptiall Robe it self of Charity.

Isa. 47.5. Revel. 17.6. There is a Scarlet woman drunk with the blood of the Saints, and her own mouth saith, *I sit as a* Lady, *and shall see no sorrow.* This Lady is also a mother, even the mother of abominations; and this is the Lady mother, which the Protestants charge with uncharitableness, for condemning them to hell. Now I would hope that no Cavalier should so misplace his valour, as to fight like a Knight for a bloody Lady, nor as a son for a mother of abominations; and yet if this Cavalier do not fight for this Lady in this Book, he fights not against us, nor for her whom we accuse; and so the Book is but a long mistaking.

Yet, because this scarlet and bloody Lady doth cover her self with the title of the Church, and under that cover deceiveth many: and here we find that a defence of the Church is undertaken, as charged with

with uncharitableneſs, there appears ſome poſsibility that this Lady, who is indeed ſo charged, may be defended, under the title of the Church, her ſon by that title being deceived into this defence: wherefore it may be not altogether uſeleſs to make good this charge of uncharitableneſs on this Lady, though miſtaken, and defended under the name of the Church, leſt perchance ſome others alſo may be led away from their ſtedfaſtneſs by this Cavaliers error, and think it improbable and impoſſible, that ſhe which is called the Church ſhould be uncharitable: Whereas indeed it is neither probable nor poſſible that the ſcarlet Lady, drunken with the blood of the Saints, though wearing the title of the Church, ſhould be to the ſame Proteſtants both charitable and cruel: yea indeed this Lady doth thus double her wrong: for it is one injury uncharitably to hate and proſecute the true catholick Church in her children; and a ſecond to take her name from her, thereby to juſtifie and bear out her own wrong and perſecution with her own name.

But yet here I muſt at firſt acknowledge that this Cavalier, fighting for this Lady, is not far from agreeing with us that fight againſt her; for we find this poſition avowed by him, That if ſhe proceed uncharitably againſt *Proteſtants*, ſhe is an *Harlot, and a Strumpet, not the Spouſe of Chriſt*: now hereunto we ſubjoyn: But the Chapter foregoing plainly ſheweth that Rome hath proceeded uncharitably againſt Proteſtants: and now, how can we keep off this Cavalier from agreeing with us in one common concluſion: Therefore Rome is an Harlot, and not the Spouſe of Chriſt? which if he affirm, I will not blame him, becauſe Saint *John* ſaith the ſame, and it were a fault to find fault with him when he ſpeaks Scripture. Yet he will needs ſtrive to ſhew, that what hath been proved is improbable, and that truth is untrue. *Rev. 17.*

And firſt he endeavours to prove it unprobable that this Lady, through want of Charity, ſhould pronounce a damning ſentence againſt Proteſtants, but rather from ſome errour in Judgement, indiſcreet zeal, &c. becauſe ſhe hath abundance of charity: and this abundance of charity again he will prove by many particulars, which, it ſeems, appear to him in the ſhape of works of charity. And indeed, becauſe the Romiſh Champions ſtand much upon their works, and caſt the carkaſſes of them in our way, ſo to hinder our proſecutions of the Romiſh *Sheba*, the Author of uncharitable hatred and diſſention in Iſrael, I ſhall deſire leave of the Reader to beſtow ſome time in removing them out of the way. *2 Sam. 20. 12, 13.*

SECT.

Sect. II.

Divers general conſiderations are propounded of Romiſh works, whereby ſome are proved to be corrupt in the Spring or Fountain, iſſuing from carnal wiſdom, for the ſupport of carnal greatneſs: Other in their kinds and nature, as Indulgences, Jubiles, and the like: A third ſort are corrupt in their aim and motives, being done for merit and ſatisfaction, and not for Gods glory.

TOward this removal, I anſwer, that there are many works that look like fruits of Charity, but are not that which they ſeem: They may perchance have the ſame matter that works of charity have; but not being quickned and enlivned by charity, a fruit of the ſpirit, they are but dead carcaſſes, and not the fruits of living charity.

The Sacrifice of *Cain* was to the outward eye a fruit of love to God; but while he hated his brother whom he ſaw, he could not love God whom he ſaw not: and thus wanting charity, his Sacrifice could not be a fruit of that charity which he wanted. And indeed, there are many motives and cauſes beſides charity that may bring forth to the eye ſuch ſeeming good works. And we ſee ſuch motives generally over-ſpread upon the face of the Romiſh Monarchy: eſpecially ſince we ſee in Romiſts, killing of brethren joyned with theſe works; as in *Cain*, fratricide was joyned with ſacrifice, how can we take the works of ſuch to be other then the ſacrifices of *Cain*?

And now to make it appear that there are ſuch motives in the Papacy, I will preſent to your ſight ſome of them. And the firſt ſhall be the glory, reputation, and ſupport of the Papacy: and that the Reader may the more clearly diſcern this, I wiſh him to get a ſpiritual eye, therewith to behold her: for the man of ſin is a myſterie of iniquity, and myſteries are not well diſcerned by a carnal, but a ſpiritual eye-ſight. Accordingly, Saint *Iohn*, when he ſpeaks of Antichriſts going out of the Church, he tels us of an unction that muſt teach us to know him: Now, if by this ſpiritual unction we behold the Papacy, we may ſee it to be a mixt [a] creature, and a two-fold Beaſt, with the horns of a Lamb, and the mouth of a Dragon. He ſits like God in Gods Temple, but worketh by Satan: he exerciſeth a profeſſed holineſs, but therewith practiſeth a deceivable unrighteouſneſs. There is a ſhew of Chriſtian Religion, yea, and divers realities of Chriſtianity within the limits of the Popes Tyranny; but his [b] own main purpoſe in and by them is an aſpiring to temporal Honour and Eminency, yea, this is his very character, and by this you may know him: for this converting or

1 *Iohn* 2.20.

a Dominum Chriſtum Antichriſtus, non voto, ſed occaſione prædicat. Alio tendens ſub Chriſti nomen ingreditur, quo ſibi viam ſternat, quo ſub Chriſti nomine ventri pareat. *Tycon Reg.*

b Being raiſed by theſe ſteps unto earthly Power, they laid aſide by little and little the care of ſouls, and of divine precepts: ſo that ſetting their affections wholly upon earthly greatneſs, and uſing their ſpiritual authority only as an inſtrument of their temporal, they ſeemed rather to be ſecular Princes, then Prieſts. *Guicardine, Lib.* 4. See the additions to the later Edition of the Hiſtory of *Trent*.

making

making uſe of ſome realities of Chriſtianity for the advancement of temporal Eminence and Supremacy, hath been a long time the buſineſs of the Papacy. Now a State ſupported by the ſhew of Chriſtian Religion, may very well give way to many works of Chriſtian Religion which help to make this ſhew: eſpecially thoſe, which beſides the advancement of Rome, in advancing her hornes of the Lambe, or ſhew of Religion, do alſo immediatly advance her wealth, ſtrength, and ſupremacie. And if we examine moſt of thoſe works whereof this Author hath made a glittering Table, they are ſuch as by ſome one of theſe wayes do increaſe the glory of the Papacie. Now the Church of Rome being underſtood (as before, according to the words of the Church of England) to be the Pope and his adherents, even the man of Sinne ſitting as God, with the believers of his Deitie: Theſe, I ſay, want charity to the Catholick Church, and particularly to the Proteſtants, notwithſtanding any ſeeming works of that remnant done within the command and extent of this Antichriſtian Church: yea, the works of that remnant which truly belongs to the Church and Temple of God, do nothing prove the charity of the Antichriſtian Church, though they be tolerated by it, while they ſerve to advance her glory and ſupremacy: for let thoſe that work them, but touch the in-errable ſupremacy and Deity of the Papacy, the doers of theſe very works, by which the Author will prove the Charity of the Church of Rome, ſhall feele and make up the proofe of her uncharitableneſs. And indeed, this is the very quarrell for which they kill and damne us, becauſe we complaine of the Popes errrors, and will not ſay, that when the Pope erreth, he cannot erre. Let us hear *Caſſander* ſpeaking to this purpoſe; [c] *In thoſe that will ſeeme to be the Governors and Protectors of the Church of Rome, I condemne this, that they will acknowledge no diſeaſe, and which naturally followes thereupon) they will admit no remedy: yea, thoſe that ſpeake to them of amendment, that exhort them to be healed, and that offer their helpe to effect it, they not only caſt off and drive from the fellowſhip of the Church, but alſo in many places have judged them miſerably to be ſlain. Which thing, ſeems to have given the occaſion of this wretched ſchiſme.*

Thus Rome may maintaine the ſhew of good works; yea, perchance ſome works truly good, for her own honour and glory, while they ſerve and advance theſe ends; and yet be cruel and uncharitable, not only againſt Proteſtants, but againſt thoſe who do theſe good works within her own territories, when otherwiſe they croſs thoſe ends for which ſhe did tolerate them. So the encouraging of ſuch works in the Papacy may prove her ambitious, but leave her ſtill uncharitable, cruell, and malicious; yea theſe works joyned with ambition and uncharitableneſs, and pleading for them by the ſhews of charitie, give her the true ſhape of the ſecond part of Antichriſt, even of that beaſt, which with the ſhew of the Lambe, killeth Saints like the Dragon. And herein lies the very cunning of Pope-craft, and the myſtery of iniquity, by contraries to bring in and main-

[c] In iis qui Romanæ Eccleſiæ Gubernatores & propugnatores haberi volunt, illud improbandum exiſtimo, quod morbum nullum agnoſcunt & (quod huic rei conſequens eſt) remedia non admittunt; imo, de correctione admonentes, & ad curationem exhortantes, operamq; ſuam ad id efficiendum offerentes, non modo rejiciunt & ab Eccleſiæ ſocietate depellunt, verum etiam multis in locis crudeliter interficiendos cenſuerunt; Quæ res huic miſerabili Schiſmati occaſionem dediſſe videtur. *Caſſander de offic. pii viri.*

tain contraries; by the shew [d] of faith to perswade faithlesness, and by the shew of charity to palliate uncharitableness and persecution: And indeed, I think the Serpent wonders at his own wit in the Papacie, and applauds it as the highest and most artificiall counterfeit of a creation, because therein he hath wrought, and as it were created contraries out of contraries; Out of a doctrine of deepest humility, he hath raised the highest pride; and from a doctrine of contempt of the world, he hath raised a title to the whole world; from a doctrine of patience, long-suffering, and perfect charity, he hath raised a catholick persecution, tormenting the world with uncharitableness and cruelty. And so by this kinde of infernall Alchimie (which he still continueth,) the seeming good works, yea, the true ones done by the remnant of Grace, are digested to nourish and defend the sins, and among them the uncharitableness of the Man of Sin. There is yet a second sort of works, which pass for works of charity, but are indeed works of error; for they issue from error, and therefore not from charity; these are fained, empty, and hollow inventions or imaginations given by Rome to her children, in stead of nourishing and solid gifts of true motherly piety: so indeed they are rather works of Poetry, then Charity: such are the Popes Jubiles and Indulgences, especially those which are annexed to a *cruciate*, like that sent into Ireland, which stirred up subjects to rebell against their Soveraign. But in our Authors own Catalogue of Romes charitable works, I take notice of her giving things for Sacraments conferring grace, which are none; now when Rome giveth these to her children for Sacraments which are none, she giveth them not gifts of charity, but of vanity, yea, of cruelty; for a cruelty it is for a mother to feede her children with fictions in stead of Sacraments: as when a father to his hungry son giveth a stone in stead of bread, it doth rather prove the fathers hatred then his love.

There is also a third kind of Romish works, which look like works of charity, but are not such indeed, because they come not from a right spring, nor aim at a right end; they come not from the love of God, nor aim to the glory of God; but come from error, pride, and self-love, and have self-ends: such are works done for merit, satisfaction, and supererogation: and indeed, the carnall wayes of doing good works, are generally very successfull; for all mankind is flesh of flesh; so that if you speak of a work of charity to be done a carnall way, and to carnall ends, you have all mankind already fitted to hear you: but if you speak of works of charity to be spiritually done, and for spirituall ends, there are far fewer that have a spirituall ear to hear what the spirit saith: Yet upon the works carnally done, and for carnall ends, doth the Papacy excedingly multiply the number of her works of charity, mentioned in the Catalogue; yet an army of these is but an army of dead men, even of dead works, which have not the spirit: And uncharitable is she who suffereth, yea teacheth her children to bring forth dead works, when, by good instruction, they have gotten life into them from the quickening Spirit.

[d] Ministros subornat suos, velut ministros justitiæ, asserentes noctem pro die, & perfidiam subprætextu fidei; Antichristum sub vocabulo Christi; ut dum verisimilia mentiuntur, veritatem subtilitate frustrentur. *Cyprian. de Unitate Ecclesiæ.*

SECT.

Sect. III.

The Claim of Charity is confuted, which is drawn from the seven Romish Sacraments.

And as thus generally, so now more particularly let us put the Cavaliers supposed works of charity to the touch, and try whether true charity may be proved by them to be in the Papacy.

But before we come to his proofs, I cannot but take notice that his Preparative is very pleasant; for therein he speaks of seeing *the holy catholick Church dissolve, and as it were defeate her selfe of her very self, for the acquiring of all imaginable, both temporall and eternall blessings to mankind.* Surely, it seemeth to me, he could hardly have chosen words more contrary to the actions of the Papacie: and this the former Chapter, and many Stories do over-abundantly shew; for we see plainly, that Rome is so far from defeating her self, for eternall blessings to mankinde, that for the acquiring of temporall blessings to her self, she defeats Kings both of their kingdoms and lives. And whereas he saith, a man needs no more, but to have eyes in his head to see her charitableness; it seems much rather, that he who in numberless slaughters, and actions of blood, doth not see her uncharitableness, hath need of that strong delusion which causeth men not to beleeve truth though they see it with their eyes.

But I come to the Authors own Inventory of Romish works of charity, and take notice of it as it begins with a mans beginning, and for profitable reasons doth not end at his ending: For, seven proofs of charity which he names, are seven Sacraments; of which, one begins at mans birth, and the last comes as neer his end as it may; but when it can go no further, it is lengthened with prayer for the dead, which often brings good, or at least profit to the living (if they be paid for these prayers) and so perchance may be taken for good works.

But whereas among these he speaks of giving Baptisme and the Lords Supper, as fruits and proofs of Romish charity; I answer, that the Papacy must allow or suffer the giving of these, or else there cannot be under her Throne that shew of a Church in which Antichrist must sit, that he may look like the beast which hath horns of a Lamb: Without these his mysteries were neer dissolved, and we should see the Dragon starke naked in him: therefore the Pope may keep these for love to himself, and not to his subjects.

But, saith the Cavalier, his Church gives Baptisme very early, as soon as the child is born, and this haste is a sign and a fruit of charity. And why may not be a sign and fruit of error in judgment rather then of charity? yea, why may it not proceed of an uncharitable error, seeing it often damneth children for want of that washing which they could not have in their mothers belly: for many thousands of infants must be damned by the same charitable opinion which makes this haste to baptize others. And although this opinion anciently

might perchance be taken for an error in judgement; yet on the latter, to whom the point hath been more plainly cleared, it may much more probably lay a guilt of uncharitableneſs. Sure it is, that if want of charity be not the cauſe of it, yet want of charity doth accompany or follow it, as it doth the Popiſh belief of Proteſtants damnation: for to infants unbaptized, and Proteſtants, I think there is little charity afforded by Papiſts when they have once damned them.

Let them alſo conſider how this doth give a proof of their charity, when thereby they make the Goſpel of grace more deadly then the killing Law: for the Law damned not infants for dying without circumciſion ſeven days after the birth, in which time there was a poſſibility of circumciſing them: but theſe men make the Goſpel to damn children for dying unbaptized before they be born, when it is not poſſible to baptize them.

The Lords Supper is put off for a while, and Confirmation is brought in next for a Sacrament, and this Sacrament for a confirmation of Romiſh charity: and indeed, ſo much as Confirmation is a Sacrament, ſo much let it be a confirmation of Romiſh charity! *Suar. in 3. T. 3. Diſp. 32. Sect. 2.* But *Suarez* the Jeſuite confeſſeth, that great Romiſh Doctors, (as *Alenſis* and *Bonaventure*) have taught that Confirmation was not inſtituted as a Sacrament by Chriſt or his Apoſtles. And himſelf affirmeth, that the time when Chriſt did inſtitute this Sacrament, is not recorded by the ſacred Hiſtorians: and withal he acknowledgeth (according to *Thomas*) that to inſtitute new Sacraments belongs to that excellency of power which is Chriſts alone. So the Sacramentality of Popiſh Confirmation ſeems to be a ſtone, and not bread, which being given to children by a mother, proves rather her hatred then charity. But indeed, if they would make this uſe of Confirmation, to ſee that children be brought, and made to underſtand the grounds of ſalvation, this were bread and not a ſtone, and ſo a fruit of charity, and not of hatred: but to give them an outward ſign, that gives nothing from without by any Sacramental inſtitution, and to give them no knowledge within, but a Creed or Lords Prayer in Latine, which they underſtand not, this is not a work of Charity, but a deceiving, yea, a ſoul-killing cruelty and uncharitableneſs.

The next ſeal of Romiſh charity is the Sacrament of Confeſsion and Penance: whereby, as our Author ſaith, *When a man hath drunk of the poyſoned cup of actual ſin,* Rome *ſtrives to make him caſt it up again.* Much might here be ſaid to prove this auricular Confeſſion to be no Sacrament, and ſo no charity in giving that for a Sacrament which is none. But of Romiſh uncharitableneſs in the uſe, or rather abuſe of this which they call a Sacrament, there would ſcarce be time and place enough in the world to contain the proofs of it. We know what Markets are made of Indulgences, even abſolution from Penance: which being ſet to ſale, do plainly croſs Chriſts charitable doctrine, by making it eaſier for a rich man then a poor man to

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enter into the Kingdom of heaven. But indeed, it hath this charitable conſequence, that it hath cauſed many Nations to caſt up, not ſingle ſins only, but the man of ſin himſelf: But otherwiſe, whereas this Author ſpeaks of this Sacrament, to caſt up ſin, we muſt complain, that it hath been uſed as a means to caſt up goodneſs, and to caſt ſin into a mould, even to nouriſh and ſtrengthen it; for *Garnet* thought it a good covert and hiding place of treaſon, ſaying, that in Confeſſion he firſt received the knowledge of the Powder-treaſon; and ſecondly, himſelf would not ſay that he did cauſe his Penitents to caſt up this treaſon, but left it in their ſtomacks, wherein it lay with ſome of them until death, not acknowledged as a ſin: Behold right Romiſh Charity, plainly proved by the Sacrament of Confeſſion; yea, this Sacrament hath been by them uncharitably uſed, as a means (not to caſt up ſin, but) to caſt up righteouſneſs: for ſome main acts and duties of righteouſneſs have been put to penance as great ſins. Sir *Thomas Overbury* and my ſelf met with an Iriſh Pilgrim in France, who taking us as he ſaid, for Catholicks, (wherein he was not miſtaken, if he had rightly underſtood the word) told us, that he was enjoyned, by way of penance to go on Pilgrimage to *Rome* and *Compoſtella*, for ſerving Queen *Elizabeth* in her wars againſt *Tyrone*. See here not a ſin caſt up, but an excellent duty of ſubjection and loyalty: and ſo the Romiſh Sacrament of Penance not a proof of charity, but of diſloyal uncharitableneſs.

He goes on, and ſays, that Rome, to make her child grow and ſtand out, *feeds him from time to time with the precious Body of our bleſſed Lord in the Sacrament of the Altar.* But where is Romiſh charity in taking away the Blood of our bleſſed Lord in the ſame Sacrament? If it be charity to give bread to a childe, is it not uncharitable to deny him drink? but the Children of Rome are left to cry like *Sampſon*, though not heard as *Sampſon*, *Thou haſt given this great deliverance, and now ſhall I die for thirſt?* Chriſt hath given them a great deliverance, and now Rome would kill them with thirſt: Yet the ſame Lord in his Paſſion gives both meat and drink to their ſouls: and therefore he not onely ſaith, that his fleſh is meat indeed, but that his blood is drink indeed; and ſo is he perfect nouriſhment, and a juſt refection, being both meat and drink. He gives no leſs to the true Iſrael then to the typical Iſrael (the type of the Church) in their Journey to Canaan: it is ſaid of them, *they did eat— ſpiritual meat, and drank —— ſpiritual drink: for they drank of the Rock, and that Rock was Chriſt.* But Romiſh charity, or uncharitableneſs takes from the people that drink, which Chriſt gave them, and as it were drives the true Iſrael from the waters that iſſue from this Rock, to refreſh them in their walking through the wilderneſs to this heavenly Canaan. Neither doth it avail any thing to ſay, that there is blood in the body: for blood out of the body is given us in this Sacrament, to quench the otherwiſe unquenchable and ever-thirſty guilt of ſin. Blood that was ſhed for us is given to us in this Sacra-

Judges 15. 18.

John 6. 55.

1 Cor. 10. 3, 4.

ment,

ment, as the very words of our Saviour in the Institution of it do affirm;
Mat. 26. 28. and if Christ say he gives us blood that is shed, either they must profanely deny the words which our Saviour spake, or else they must be inforced to witness that they do uncharitably, and unchristianly deny to us, that which our Saviour gave us: and indeed, blood that is shed and so poured out of the body, is the proper Sacrifice for sin; for
Heb. 9. 22. *without the shedding of blood there is no remission*: yea, our Saviour himself here saith of his blood given in the Sacrament, that it is *shed for the remission of sins.* What therefore Christ the fountain of charity hath shed for us out of his body, and so given us being shed for the remission of our sins, is it not extream uncharitableness in Rome to take the same from us? for thereby she takes from us an excellent means of the remission of our sins, and so the remission which should come to us by this means.

I could here multiply complaints of Romish uncharitableness in the manifold abuses of this Sacrament; and among them, of their
1 *Cor* 14. 11. Latine (that is, barbarous, as Saint *Paul* saith) and whispering Consecration. It is no Sacrament in the Romish belief, without the Priests intention: and the words that should give him some guess of his intention, are not heard and understood. How short then are the poor people of knowing the Priests intention, when they either hear not, or understand not the words which might give them at least some hope of his intention? But darkness best fits with a doctrine of darkness, and it is best nourished by that which begat it.

But their doctrine of worshipping this Sacrament, yea even when they know not whether it be a Sacrament, yea, carrying it about the streets in a solemn procession, on a set day, of purpose to be worshipped, is a most killing uncharitableness; if I may say of the Sacrament by their corruption, as Saint *Paul* of the Law by the cor-
Rom. 7. 10. ruption of nature, *That which Christ ordained to life, is thus found to be unto death.* The Lord of life appointed this Sacrament to communicate life by it; and Popish uncharitableness by it gives death to herchildren. But I say the less, because the truly reverend and learned Bishop of Durham hath so plainly revealed, and soundly convinced the Idoaltry of the Mass, that he who reads it, and after kils his soul by stumbling at this Idol, and falling down before it into hell, cannot lay all the fault on Rome, but must share uncharitableness with her, and have part of his own blood laid on his own head. It follows; *If he will bestow himself upon the service of Almighty God, in a more particular manner, by taking Priesthood, she not only gives him holy Orders, but she doth it by a Sacrament conferring grace*: I should here have expected that Romish Charity should have expressed her self self in giving Orders and Grace to one that before had the
Ephesians 4. 8. grace and gift of Teaching from on high which that Lord that
1 *Kings* 12. 32. ascended on high gave unto Pastors for the building of his Church: but I hear nothing of this fruit of charity: but I hear of a Priesthood which too often is a resemblance of the order of *Ieroboam*, and that the Priesthood is a Sacrament divided into two Powers,

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one to *ſacrifice*, and another to *abſolve*, but I read not of a third power or commiſſion of *teaching* to be given by this Sacrament: and ſo the Prieſts lips, that under the Law and the reign of the letter ſhould preſerve knowledge, now under the Goſpel and Kingdome of Light, notwithſtanding any grace or power from his Sacrament, may leave the people in ignorance; and the old complaints under the old, may be [b] renewed in the new, *My people periſh for want of knowledge.* And if thus they periſh, it is very likely that, notwithſtanding any grace of this Sacrament, it is not charity, but uncharitableneſs that kils them.

[a] Utramq; poteſtatem, *ſimilium* conſecrandi & abſolvendi. *Vaſq. in* 3. *T.* 3. *Diſp.* 239. *C.* 1. & *C.* 3. Ex *Medina.* In quâs has partes eſſe diſtributum.

[b] Cardinals and Biſhops let not to make their ſervants, their Cooks, and Horſe-keepers Prieſts, whereby Eccleſiaſticall perſons are become a jeſt and laughing-ſtock to every man. *Biſhop of Valence in the Comment of France, Part.* 1. *Lib.* 2. *Hoſ.* 4. 6.

He proceeds; *If he have not ſpirit for ſo much as that, but reſolves to walk on in the broad way of a married life, that ſtate is honourable, though it be inferiour to the former; and ſhe joyns him to a wife by a Sacrament alſo conferring grace.*

A ſtrange oppoſition of things agreeing, and a ſetting at odds of things which God hath ſet at friendſhip. *If he have not ſpirit for ſo much as that*, ſaith our Author, *but reſolves to walk on in the broad way of a married life*, &c. as if he that reſolves to be married may, not have ſo much ſpirit as that which is fit for the Prieſthood. I cannot ſee in any place of Scripture but that the ſpirit of Prieſthood may very well agree with marriage, if the ſpirit of error that forbids marriage, did not work in the Papacy to ſet them at diſcord: yea, our Author ſaith, *Order gives grace*, and *Matrimony gives grace*; and I wonder how one of theſe graces fals out with the other: I wonder alſo with what charity, or rather uncharitableneſs, *Rome* can deny *Orders* to a man that hath a *gift of teaching*, becauſe he hath not the *gift of Continency*; ſurely, ſhe is either uncharitable to Gods Church, in thus denying Orders where God hath given a gift that deſerves them; or uncharitable to the Miniſter, in tying him to that continency whereof the gift is not given him. On the one ſide, if this man want Orders, a Congregation that wants him, may ſtarve for lack of him; on the other ſide, if he want marriage, his ſoul is tied to the fire, and ſo is in danger to be conſumed with the flames of it; and either way is *Rome* ſtill uncharitable, even in theſe things by which our Author would prove her charity.

1 *Tim.* 4. 1, 2, 3.

As for the ſacramentality of Marriage, and grace conferred by it, I muſt take them but for empty words, before I ſee Chriſts Inſtitution in the Scriptures to put ſubſtance into them. A Sacrament, as *Caſſander* from *Hugo* well gathers, is a ſign inſtituted by Chriſt, to ſignifie and convey an inward grace, which by ſome likeneſs it repreſenteth: Now Marriage indeed repreſenteth the union between Chriſt and his Church; but it was not inſtituted by Chriſt, that this union ſhould be given by it: and indeed, that ſuch grace is repreſented and given by Marriage as by a Sacrament, we read not in the Scriptures; yea, their own *Peter Lumbard*, *Durand*, and *Caſſander* deny that marriage giveth grace: therefore it remains only as a *Tridentine*, and not a *divine Sacrament of grace*; and the gift of a ſuppoſititious Sacrament with fained grace, is but a fruit of that carnall charity which giveth ſtones for bread.

Caſſan. Conſult. Art. 13.

Eph. 5.

Lumbard lib 4. *diſt.* 2. *lit. A. Caſſ. quo ſupra.*

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He goes on: *If in his last sickness he be afflicted by those sharpest arrows of his invisible enemy, she anoints him towards the combat, and enables him by that extreme Unction, and by the benedictions and prayers which accompany it, to resist and conquer those adverse powers.* Behold a Romish Unction, different from the ancient Unction, even by the confession of [a] Romists themselves; for this Unction is given us, as our Author tells us, *in his last sickness*. But the ancient Unction was given of purpose that it might not be his last sickness; that was given to heal: this because he is condemned to death, and thought past healing. St. [b] *Mark* saith, that the twelve did *annoint with oyl many that were sick and healed them*; and St. [c] *James*, *Let them pray over the sick annointing him with oyl, and the prayer of faith shall save the sick, and the Lord shall raise him up.* So we see that healing or raising up is expected as a fruit of this ancient anointing; but death is expected as a follower of Romish anointing: for even *Bellarmine*'s proof of this Sacrament is drawn from the desperate and dying state of the sick: *That since Sacraments were provided for our help in our ingress into the Church, and our progress in the Church, it is not to be believed that there should want one at our egress.* See here, that the Unction which anciently was used for our *regress*, is now used by *Romists* for our *egress*; and therefore it is not the same Unction: yea, it is not the same, if we believe their Cardinall *Cajetane*, saying that *Saint* James *his Unction agreeing with the Apostles Unction, doth not agree with extream Unction in word nor effect:* and indeed, the effect of Saint *James* his Unction was health; but the expected consequence of *Romish* Unction is death. Wherefore, let them joyn health to their Oyle, which was antiently joyned to it, and then we will think they give that Unction which was the ancient Unction and a fruit of charity. But if they give Oyl without health, the sign without the thing, what charity is there to give an empty sign in stead of a reality? Yea, how do they abuse that Oyl, as well as the Receivers, in misgiving it as a Sacrament of death, which in the true use it was appointed for a means of life?

[a] *Pamelius* in his Notes upon *Tertul. de spectac. adv. Gent. cap. 41.* saith, We will prove extream Unction to be a Sacrament of the Church, especially because it promiseth health, or recovery. And *Cassander*, by the ancient Prayer, Benediction and Hymnes, *ad corporalis morbi levationem pertinere*, that is, pertains to bodily recovery; Which is also the Opinion of the Master of Sentences.

[b] *Mark* 6.13.

[c] *Jam.* 5.14, 15. *Bellarm. de extrem unct. cap.* 5.

Sect. IV.

Monasteries, and other Romish Works bearing a shew of charity, are proved to be contrary to it.

But Romish charity seems not to leave men when they be dead, but then follows them; even dead men with dead prayers, issuing from a blind, and therefore a dead charity. For is it not a dead charity that in her prayers for the dead is not animated by a true and lively faith? the want whereof turns all things (and therefore both the shews of charity and prayers) into sin. And can there be any faith without the Word of God? and doth the Word of God anywhere shew Purgatory so evidently that faith may assuredly believe it, and thereupon offer up prayers for the deliverance of the dead from it?

Rom. 14.23.

A work

A Work aſcribed to Saints. [b] *Auguſtine* planly ſaith: *The catholick faith by divine Authority believes a firſt place, The kingdom of Heaven; it alſo believes a ſecond, which is Hell: a third we wholly know not; yea, we find that it is not in the holy Scriptures.* Now, if it be not in the holy Scriptures, it is no matter of faith; and if Purgatory be not of faith, then the prayers for ſouls to be freed from that Purgatory whereof there is no faith, are prayers not of true, that is a believing and ſeeing charity, but rather of blind infidelity.

[b] *Hypognoſt. l.* 5. where a third place being denyed beſides heaven and hell, *Eraſmus* in the margent puts the word *Purgatorium*: But the Spaniſh Purgatory hath purged and taken away this Purgatory. *Index. Hiſp.*

As for this Authors praying for the dead *to the worlds end*, I wonder why he ſhould ſpeak of it, when he ſhould not be ignorant, that if the living friends of th e dead be rich, there is a ſhorter way to free them out of Purgatory, then to pray to the worlds end. Beſides the Treaſure of the Church growing by the growth of Papall charity, which delivers ſouls out of Purgatory, it is a wonder how that Papal charity doth not inlarge it ſelf and the Churches Treaſure to the utmoſt, in a whole deliverance of Souls out of Purgatory, and ſo leave no work for the tedious charity of praying for them to the worlds end. But it ſeems, that either there is a want of charity in the Pope, who may deliver ſouls and will not (eſpecially ſeeing [a] for money they may be delivered): or if he do deliver them, it is rather vanity then charity that prayeth for ſouls to the worlds end, which before the worlds end are delivered.

[a] Dogma de purgatorio igne exterminandum eſt ab Eccleſia, &c. The doctrine of Purgatory ſhould be rooted out of the Church, becauſe it makes men careleſs of purging themſelves in this life, while they look for another purging hereafter. *Græcus de purgatorio igne.* To which we add, that the purging fire hereafter may be taken away for mony; and ſo they need not to be troubled with purging here or hereafter. To this end (*Hiſt. Trid. lib.* 1.) *Leo* the tenth ſent an Indulgence and pardon for ſins through all Chriſtendom, granting it to whoſoever would give mony; and extending it to the dead, for whom, when the diſburſement was made, his will was, that they ſhould be freed from the pains of Purgatory.

Our Author comes next to Monaſteries and religious Houſes, a proof of Romiſh charity; where he tels us, *That being conſecrated by the vows of Poverty, Chaſtity, and Obedience, their Church, with exceſsive charity, provides means for them, that they may be enabled to live, and wholly to attend that ſacred function for the aſsiſtance of mankind in the way of the Spirit, without ſcattering and diſperſing their thoughts and cares upon providing for the neceſſaries of this life.*

Surely, if the Author can prove it to be *charity* which hath made this proviſion, all the world without more proof may believe it to be *exceſſive*: For ſo exceſſive hath it been in proviſion, that it hath fret deeply into Church and Common wealth, having eaten up a great part of the maintenance of the Clergy Appropriations, and a great part of Lay-poſſeſſions in Bequeathes and Donations: yea this exceſſive charity hath provided ſuch means for theſe thus conſecrated by the vows of poverty, obedience, chaſtity, that the exceſſive proviſion hath exceedingly devoured the conſecrating poverty, obedience and chaſtity: for the ſpirit of error works in theſe members of the Papacy, as it doth in the Head; bringing contraries out of contraries; from the profeſſing of poverty infinite riches, of chaſtity, moſt foul uncleaneſs; and of obedience, high diſobedience to the Lord of the Univerſe: yea, rebellion againſt his deputies, and annointed Ones, the Kings of the earth.

And whereas the Champion thinks that this proviſion of excels ſhould look like the fruit of charity, becauſe it enableth Monks to live without diſtraction; if he mean labour by diſtraction, let him know, that here in his wiſdom differs much from the wiſdom of the ancient Fathers. S[t] [a] *Baſil* both urgeth the labour of Monks by the example of Chriſt and his Apoſtles; yea, [b] he particularly names the Trades and Profeſſions which he would have them to uſe. And Saint [c] *Hierom* is very earneſt in it, and ſaith, that the Egyptian Monaſteries admit none without labour. Saint *Auguſtine* he hath a Work of the *work of Monks*, and tels the meaner ſort of them, [d] *That by no means it is comly, that in that courſe of life wherein Senators are laborious, labourers ſhould be idle.* And he confutes this idle conceit which then was on foot, That Monks muſt be idle, becauſe they muſt live like the [e] Lilies, and neither *work* nor *ſpin*. And in poorer Houſes, the works of the Monks was taught and required untill late [f] times, even ſo late as the Abbot *Tritheimius*, who lived about an hundred and fifty years paſt. This Abbot in an Homily of the handy labour of Monks, preſſeth it earneſtly, by the bleſſedneſs in the Pſalm, pronounced on them that eat the labours of their hands; by the firſt penalty of labour laid on *Adam*; by Saint *Paul's* rule, That he who would not labour ſhould not eat: yea, he cites their own [g] Father *Benedict*, who ſaith in his Rule, *Idleneſs is an enemy to the ſoul, and therefore at certain times the Monks muſt be buſied in the labours of their hands.* He acknowledgeth honeſtly, that which was formerly ſpoken out of Saint *Hierom*, *That in the firſt ſetting up of the Monaſticall eſtate, it was a cuſtome not to admit any Monks into that fellowſhip without labour*: And he confeſſeth as plainly, how idleneſs came in; *After that the Monks began to have riches and rents, the ancient ſimplicity decayed, and pride grew ſo upon the growth of riches, that at laſt Monks generally refuſed to labour with their hands.* Yet he ceaſeth not to exhort his own Monks to that labour which was now grown ſo much out of uſe, and from which (as this Abbot tels us) exceſſive proviſion had diſtracted other Monks; though it be here by the Cavalier miſtaken for a proof of charity.

[a] Quia ſunt nonnulli qui orationum prætextu, Pſalmodiæve, neceſſarios in exercendis artificiis labores defugiunt, illud eſt intelligendum, certis quidem aliis quibuſdam in rebus eſſe certâ unicuiq; temporis temperiem; ut eſt apud Eccleſiaſten, qui omni negotio ſuum eſſe tempus dicit; orationi vero, & Pſalmorum modulationi, ſicut in aliis etiam pleriſq; nullum non eſſe tempus idoneum, ita videlicet, ut vel in eo ipſo dum manibus opus tractamus & lingua non nunquam (quandocunq; id fieri poteſt, aut expedit potius, & ad fidei ædificationem conducit) munere hoc ſungi poſſimus; ſin id minus, corde certe, in Pſalmis, & hymnis, & canticis ſpiritualibus Deum collaudemus, ſicut ſcriptum eſt; atq; ita orationi ſatisfaciamus; interim dum laboramus gratias agentes Deo qui ad opera facienda manuum vires nobis ſuppeditaverit. *b Baſil. Regul. fuſius diſput. in cap.* 37. In telis texendis, in conſuendorum calceamentorum Artificio, & maxime agricultura. *Ib. cap.* 38. *c Hieron. ad Ruſticum.* *d* Nullo modo enim decet, ut in ea vita ubi ſiant Senatores laborioſi, ibi ſiant opifices otioſi. *Auguſt. de opere Monachorum, cap* 5. Mallem per ſingulos dies certis horis, quantum in bene moderatis Monaſteriis conſtitutum eſt, aliquid manibus operari. *Ib. cap.* 29. *e* Ut de opere monachorum librum conſcriberem, illa me neceſſitas compulit, quod cum apud Carthaginem monaſteria eſſe cognoſſent, alii ſe ſuis manibus tranſigebant, obtemperantes Apoſtolo; Alii vero ex oblationibus Religioſorum vivere volebant, ut nihil operantes unde neceſſaria vel haberent, vel ſupplerent, ſe potius implere præceptum Evangelicum exiſtimarent, atque juſtificarent, ubi Dominus ait, *Reſpicite Volatilia cœli, & Lilia agri. Auguſt. Retract. lib* 2. *cap.* 22. *f* Operari manibus, bonum eſt corpori, deſervit Spiritui, ædificatio eſt proximi, & reparatio eſt ſenſus noſtri. Et ſi interdum pigri ſumus, tamen perſeverando vincimus. *T. Campenſis De diſciplina clauſtralium. lib* 5. *cap.* 4. Floruit circa annum Salutis incarnatæ M. CCCC X. *g* Pater noſter *Benedictus*, otium deteſtans Monachorum, in Regula quam nobis tradidit, inquit, Otioſitas inimica eſt animæ, & ideo certis temporibus occupari debent Monachi in labore manuum certiſque item horis in lectione divina. Tunc enim vere ſunt Monachi ſi labore manuum ſuarum vivunt, ſicut & patres noſtri fecerunt & Apoſtoli. ——— *Item*, Erat in primordio Monaſtici ſtatus iſta conſuetudo Monachorum, ut nullum ſine labore admitterent ad ſui conſortium, &c. verum poſteaquam cenſus Monachi habere cœperunt & redditus, priſtina mox ſimplicitatis ſtudia defecerunt, creviq; paulatim cum divitiis rerum temporalium ſuperbia, in tantum, ut labores manuum omnes cum tempore Monachi recuſarant. —— Ne igitur panem veſtrum inducetis otioſi, ſemper vos aliquo labore honeſto & ut illi oportebit eſſe mancipatos, quo & mens a tædio relevetur obſervantiæ regularis, & inopia gravis vel in parvo ſaltem reparetur; Meſſis tempore ad fœnum, & autumni diebus ad vindemiam vos duntaxat extra Monaſterium conſuevimus occupare, &c. *Tr theim. de labore Monachorum manuali. Homil.* 7.

And whereas he cals it a ſacred function; ſurely idleneſs is no function: yea, I doubt not but I might truly ſay, that it was never any function, even when it was at beſt. But men of divers functions met together to [h] live (as they thought) ſo neer as they might, according to the pattern of the primitive Chriſtians. And as a Citizen that lives under the rules and government of a City, cannot call his citizen-ſhip a function, no more may the Monk call his Monkery a function for living under the rules of a [i] Monaſtery.

[h] Monachiſmus ſinceritatem ſuam retinens non aliud eſt quam ſincerior Chriſtianiſmus. Talem primum Chriſto credentium Eccleſiam fuiſſe, qualis nunc Monachi eſſe nituntur. *Gabr. Puteianus frater.* [i] But *Clemens* of *Alexandria*, thinks that a man more perfectly imitates the Apoſtles in a married then a Monaſtical life. Qui autem fuerit perfectus, exemplá habet Apoſtolos; & revera vir probatur, non in eo quod vitam elegerit Monaſticam: verum ille viros vincit, qui in matrimonio & liberorum procreatione, & domus cura ac providentia citra voluptatem & dolorem ſe exercet, & cum in Familiæ verſetur curatione, indivulſus tamen eſt a Dei charitate inſurgitq; adverſus omnem tentationem quæ affertur, per ſiſtos, uxorem, & famulos, & poſſeſſiones, *Clem. Alex. Strom. l. 7.* And *Chryſoſtom* differs not much from him: Ne Monachum quidem magnopere admirentur, quod is apud ſe vivens, neque commoveatur, neque in multa ac magna peccata prolabatur; Neque enim ei res illæ adſunt, quibus ipſe animo irritetur, æmuleturque; ſin vero quis ſe turbis univerſis tradiderit, animum ipſum vel tempeſtate actum tanquam in malacia & tranquillitate gubernans, hic dignus eſt quem omnes plauſu & admiratione proſequantur. *Chryſoſt. de Sacerd. l. 5.*

But as it ſtands at this day, we have too many proofs, that if it were a ſacred function at the firſt, it is generally now neither function, nor ſacred. [k] *Eraſmus* in his Antidote upon that Epiſtle of *Hierom* to *Ruſticus*, formerly alledged, ſaith, *Let it offend no man, that in this Epiſtle, nor in any of the former, Saint* Hierom *commandeth none of thoſe things which in theſe days are required of Monks. Of thoſe three vows which they call* ſolemn, *there is not one word. But we muſt remember that which is clearly manifeſt by this mans Writings, that in* Hieroms *time there was not that kind of Monks which we ſee in our age.* And [l] *Caſſander* thus agreeth with him; *It is manifeſt enough, how much Monkery is now degenerated from the firſt original, how defiled and deformed with abuſes; true and ſolid religion being changed into an empty ſhew of religion: and riches increaſing, piety hath decreaſed.*

[k] Ne quem offendat quod in hac Epiſtola ſicut nec in ſuperioribus divus *Hieronymus*, nihil eorum præcipit, quæ his temporibus a Monachis exiguntur. De tribus illis votis quæ vocant *Solennia*, ne verbum quidem ullum. Sed meminiſſe debemus id quod palam liquet ex hujus ſcriptis, ætate *Hieronymi* nondum fuiſſe hoc Monachorum genus, cujuſmodi nunc noſtra tempeſtate videmus. *Eraſm. in Antidoto Epiſtolæ Hieronymi ad Ruſticum.* [l] Quam autem longe Monachatus hodie, a prima ſua origine degeneraverit & quantis abuſibus contaminatus & deformatus ſit, ſatis per ſe eſt manifeſtum; nam paulatim religio vera & ſolida in ſuperſtitionem & inanem ſpeciem religionis converſa eſt; & accreſcentibus opibus, decrevit pietas. *Caſſander conſult. Art. 25.*

Thus we ſee what is become of the ſacred function, and what a work of charity it hath been to give thoſe riches to it, which have been the means to diminiſh the piety of it. And indeed, ſuch fearful abominations have been diſcovered in monaſteries, ſince idleneſs met in them with exceſſive proviſion, that ſcarce any roaring [m] Society can match this ſacred function. So far is it from *aſſiſting mankind in the way of the Spirit*, that it hath given to mankind moſt loathſom and ſcandalous examples in the way of the fleſh: For how many Stories are ſtuffed with their adulteries, murders of Children, unnatural pollutions? yea, in our own Chronicle, the eyes of the Reader are almoſt defiled with the names of Monks found guilty of that ſin

[m] Nuſquam fere licentior & profanior vita, quam in nonnullis Monaſteriis. *Caſſ. Ibid.* *Speeds* later Edit.

of fire and brimstone. And indeed, take a man with strength of body, and by the *provision* of *excessive charity* joyned with *idleness* and *fulness*, you make him a right *Citizen* of *Sodom*.

And now call him a Monk if you will, he shall be but a Monk of the Order of *Sodom*: his function far from sacred, far from the Spirit, but even a hellish trade of fleshly abominations: And so I think we have drawn up these conclusions; First, That it should not be true Christian charity which by *excessiveness* gives that provision which makes such a child of hell. Secondly, It may be no charity because it may be an erroneous opinion of merit and satisfaction. And it is too well known, that the supposed expiation of crying sins hath laid the foundation of too many Monasteries. Thirdly, This Provision may be a fruit, not of Romish Charity, but of Romish Policy: for *Rome* may cherish this provision, and emiching of Monasteries, that they may serve as so many Garrisons for *Rome* against Princes: for by them they may diminish Kingdoms; and as much as they take from these, so much they add to the Kingdom of *Rome*.

The Champion passeth on, and having wrought a glittering curtain bespangled with the seeming good works of *Visiting the condemned*, *Redeeming Captives*, *Instructing the ignorant*, he spreads this curtain before the eyes of his Readers, at once to dazzle them with this glorious shew, and to cover from them the horrid spectacle of *Romes* bloody uncharitableness. That there are no good works in the limits of *Rome*, I will no more say, then I will say there are no knees there that do not bow to *Baal*. And these (as I said before) serve well the turn of the Beast, to make his horns shew like those of the Lamb, as they do at this time serve our Author to make a shew that *Rome* is charitable. But take out of his Inventory those works that are done for satisfaction, to pay God the debt of sins, and so to make them Saviours: or, for merit and supererogation, to bring God in debt unto man; I doubt not the remaining works like *Gideons* Army will abate from thousands to hundreds. And indeed, the greater multitude there is of erroneous works, the more Arguments, not of Romish charity, but of Romish error and superstition.

But when among these works of Romish charity I see the instructing of the ignorant, I wonder at the Cavaliers blind partiality, that could not see this which he brings forth as a proof of Romish charity, to be an high proof and accusation of Romish uncharitableness: and this uncharitableness is the greater for his own reason, *because souls are more precious then bodies*. So that the [n] great deluge of this transcendent uncharitableness to souls, seems to drown all the former works of charity to the body: And indeed, what instruction can a Latin *Pater Noster*, a Latin *Creed*, a Latin *Ave Mary*, a Latin *Mass* give to an ignorant soul? It hath been to me a spectacle of compassion, when beyond the Seas, in some principall City, I have met with a poor

[n] Ignorantia malum est & miseria, quam vera charitas expellere tenetur. *Lorca* 22. *Disp.* 41. n. 15. Quamquam omnes Christiani teneantur dilectionem suam testari observatione mandatorum, juxta illud, *Si diligitis me, mandata mea servate*; à *Petro* tamen eiusque successoribus, aliud quiddam & majus exigitur, nempe ut pascant; vide autem emphasim verborum; Non dicit, *Occide*, aut lanam & lac accipe; sed *Pasce*: Nec dicit, Potestatem in eos exerce tyrannicam; sed, *Pasce*. *Ferus in Iohan.* 21.

poor Popiſh ſoul, that ſpake ſome of theſe her devotions in that which was thought to be Latin, but could not be underſtood to be Latin by thoſe who knew that Language, much leſs by the party that knew it not: what inſtruction can theſe words give to the ignorant, which the ignorant know not? This is not to take away ignorance, but to add new ignorance to the old. And ſurely, they need not to ſend men to compaſs ſea and land to convert Infidels abroad, untill they have converted their ignorant unbelievers at home; for if they make no better Chriſtians abroad then they leave thouſands at home, it is but to pollute that glorious Name wherewith we are called, and to put the name of Chriſtians on thoſe that know not Chriſt.

Now, that *Rome* is the cruell Stepmother, whoſe children thus lie ſwowning and dying in the ſtreets for hunger, though our eyes have ſeen it, let Romiſh words ſpeak it. Let us hear their great Jeſuite *Navarr* ſetting forth the ignorance of the Romiſh Church as her ſhame, whereas the Cavalier ſets forth the inſtruction of the Ignorant as her glory. *He ſins mortally*, ſaith he, *who being come to the judgement of reaſon, neglects explicitely and particularly to know the ſecond Perſon of the Trinity, that is, That the Son of God the Father was made man, was born, and died, &c. And he that is ignorant of other Artieles of the Creed, at leaſt thoſe which the Church doth ſolemnize (by Feaſtival dayes) &c. Wherefore we deſire all Curates, Godfathers, Parents, and Confeſſors, (eſpecially of the common people) and all Preachers of Gods Word, that they will not ceaſe to inculcate this particular and explicite faith of theſe Articles, and of thoſe other which are contained in the Apoſtles Creed, which the holy Church of* Rome *doth uſe: For in the whole Church of Chriſt there is ſo great negligence about theſe, that everywhere you ſhall find many that believe no more explicitely and in particular of theſe, then an Heathen Philoſopher, endued only with the naturall knowledge of one true God.*

Peccat mortaliter qui judicio rationis utens, negligat ſcire explicitè & in particulari ſecundam perſonam Trinitatis; puta, Filium Dei Patris, propter noſtram ſalutem factum eſſe hominem, natum & mortuum, &c. Imo & qui ignorat alios Articulos prædicti Symboli, ſaltem quos Eccleſia ſolemnizat, &c. Quocirca, omnes Parochos, Patrimos, Parentes, & Confeſſores, (præſertim plebeiorum) ac Verbi divini Præcones obſecramus ut fidem iſtam Articulorum explicitam, & in particulari cæterorum quæ in Symbolo Apoſtolorum quo ſancta Romana Eccleſia utitur continentur, ſæpiſſime commendare, & inculcare non deſinent: Quandoquidem univerſi Chriſti Republicæ circa hæc tanta ſit ſocordia, ut multos paſſim invenias nihil magis in particulari & explicitè de hiſce credere, quàm ethnicum Philoſophum ſolâ unius veri Dei naturali cognitione præditum. *Navar. Manu. cap.* 11. *num.* 22.

And now, if the Reader withdraw this painted and deceitfull curtain that ſeems to repreſent a Heaven ſprinkled with the Stars of ſeeming good works, and look to the Hell of Romiſh uncharitableneſs, whereof a ſmall, but true modell was repreſented in the former Chapter: or, if he ſee it not there, he will look into the Inquiſition Houſe, and there behold it ſet forth to life, or rather to death, in ſeverall torments; I doubt not but this pleaſant image will ſoon be frighted out of his Imagination, by the terrible ſhape of *Rome* appearing all bloody, and drunken with the blood of the Saints. And ſo the improbability of Romiſh uncharitableneſs to *Proteſtants* will vaniſh away like a fantaſie and a Poeticall fable. And indeed, if the Phariſee, notwithſtanding his tyth-paying and faſting, went away condemned,

becauſe

becauſe proudly and uncharitably he deſpiſed and damned the Publicane, though he did neither impriſon nor burne him; how ſhall *Rome* eſcape this condemnation, which both deſpiſeth and damneth, and impriſoneth, and tortureth and burneth *Proteſtants*, whom ſhe accounteth worſe then Publicans and Heathens!

And thus, though the Cavaliers words may be true, that *At the firſt ſight it is wholly improbable* that *Rome* is uncharitable; yet at the ſecond ſight it is more then probable, becauſe it is proved.

This Chapter is almoſt ended; but before the end of it, the Champion ſhoots an Arrow like a *Parthian* flying, even then to hurt us when he ſeems to look from hurting us. He would ſeem to ſpare *Proteſtants* in *not recriminating*; yet in naming this *not recriminating* he did not ſpare us: but indeed he did ſpare himſelf moſt, in not urging it more: for we have ſuch proofs of *Proteſtant* charity as may ſhame his Recrimination: For they are ready to be brought forth againſt a Recriminator, and may binde his Recrimination as a crown to the head of the *Proteſtants*. And when a Catalogue of them is brought forth, we may boldly ſay (and that not without Recrimination to Romiſts) that none of them are the baſtard fruits of Romiſh and carnall errors of merit and ſatisfaction.

But a Patterne of theſe works of charity hath been already preſented to the world; and yet not of all *Proteſtants*, but of this Kingdom; and yet not of the whole Realm, but of ſome part of the whole. And that I ſend not away the Reader altogether empty, I will take a part of that part; and this part, I doubt, is not to be matched by any proportionable part of the *Romiſh* Juriſdiction, in the ſame proportion of time. Thus he begins: *Whereas the Profeſſors of the Goſpel are generally charged by the Romaniſts, as barren and fruitleſs of good works, I will, to ſtop their ſlandrous mouthes, ſhew by a particular induction, that more charitable works have been performed in the times of the Goſpel, then they can ſhew to have been in the like time of Popery, or in twice ſo much time now going immediatly before. And becauſe it would require an endleſs labour to make collection of all ſuch works —— I will give inſtance only of three moſt famous places of this Land, which have moſt abounded in thoſe fruits: namely, the City of* London, *and the two* Univerſities. And then, having reckoned and ſummed up divers gifts, he thus concludes his totall: *They want not much of a Million. But if all other gifts which came not to my knowledge were added, the ſumm would far exceed a Millien. In which ſumm I comprehend not the yearly collection of* 30000. *pounds through the Pariſhes of this Land.*

D. Willets Synopſis, large Edit. page 1220.

And I think the time ſince this computation hath yet been more fruitfull; the ſumms being very great which have been given for the maintenance of forraign Preachers and exiles, repairing of Churches, redeeming of captives, enlarging and beautifying of Colledges, erecting or increaſing Libraries: amongſt which, that of *Oxford* grows to ſo large and glorious a luſtre, that doubtleſs it dazels the eyes of Popery to behold it.

CHAP.

CHAP. IV.

Oppoſed to the Cavaliers ſecond Chapter, wherein he labours to excuſe the uncharitable cenſure of Papiſts in damning Proteſtants.

Sect. I.

The Proteſtants Religion is declared to be a ſaving Religion, in reſpect, 1. Of the Object of Faith. 2. of the means of believing, the Word and Sacraments. 3. Of the effects of Faith, Charity and Repentance.

WE are told in this Chapter, that when Romiſts give the ſentence of damnation againſt us, they do it not againſt us, but againſt our Hereſie; or, if you will, Proteſtancy. But I anſwer, If Proteſtancy do not damn us, then Papiſts do damn us: for as a guiltleſs perſon, whom his own crime doth not condemn, may be truly ſaid to be ſlain and condemned by the witneſſes which falſly accuſe him; ſo Proteſtants not being condemned by Proteſtancy, are damned by the falſe witneſſes of *Rome*. And indeed, if they would ſuſpend their uncharitable cenſures of damnation untill they had manifeſtly proved the faith of Proteſtants to be *damnable*, the Cavalier on this quarrell might have had no need to put on his defenſive *Armour*: yea, if he had but conſidered the whole verſe, whereof he takes a part, therewith to conclude this Chapter, he needed not to have begun it: his piece is this; *He that believeth not ſhall be condemned*: and that which he left out is this; *He that believeth and is baptized, ſhall be ſaved*: now hereunto I ſubjoyn, But, Proteſtants *do believe and are baptized*; and how can it chuſe but follow, Therefore Proteſtants *ſhall be ſaved?* And that there may be no quarrell about ſaving faith, Let the Author and Finiſher of our faith, the Judge of quick and dead, be Judge between us. Hear the word of that *Word* which is God; *This is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life, and I will raiſe him up at the laſt day*. And if this Word who is Truth had any need of witneſſes, it were eaſie to produce them: So that whatſoever *diſtance* between Chriſt and a ſoul this Author doth ſpeak of, it is taken away by that juſtifying faith which uniteth us to Chriſt, and makes us one ſpirit with him. For by faith we being made his Spouſe, *fleſh of his fleſh, bone of his bone, and ſpirit of his ſpirit*, Chriſt is ours, and we are Chriſts; our debts are his, his merits are ours: for indeed, if Chriſt be ours, all things are ours; and among thoſe *all things* are Chriſts merits. And now being in Chriſt Jeſus, let *Rome*, and the

Mar. 16. 16.
Joh. 6. 40.
Joh. 1. 12, 13, 16.
Joh 3. 36.
Acts 10. 43.
Rom. 9. 33.
Rom. 8. 32.
Rom. 8. 1.

the preſent Romiſts ſay what they will, Saint *Paul* to the pure and primitive Romans plainly ſaid, *There is to us no condemnation.* None
Rom 8. 38,39. can ſeparate whom God hath thus put together: no, not the *gates of Hell*, though ſet open in the Papacy, and ſending forth Champions againſt us, can ſeparate us from the *love of God in Chriſt Ieſus.*

Again, for the means and furtherance of this uniting and ſaving faith, the advantage is incomparably on our ſide. The ordinary and main means of begetting and increaſing this faith, is the preaching of
Gal. 3. 2, 5. Rom. 10. 14, 17. Ioh 1. 12, 13. Rom. 1. 16. 1 Cor. 1. 21. Eph. 1. 13. Iames 1. 18. 1 Pet. 1. 21. &c. the Goſpel, if we will believe the Spirit of God ſpeaking in the Apoſtles. And let the Pope take a ſurvey of his Dominions, and I think it will palpably appear, that he comes far ſhort of matching this Nation with any proportionable part of his Kingdom, in the Gifts, Abilities, and Numbers of ſolid and profitable Preachers: Theſe gifts then being given by *Him* that aſcended on high, for the edifying and ſaving of his Body, we will make no doubt, but that the Harveſt is great where the Labourers ſent forth with theſe gifts, are ſo many: And withal, hereby we may learn, That to obtain theſe gifts from on high, by which ſouls may be ſaved, and to obtain ſalvation by the miniſtry of thoſe gifts, there is no need of being ſubject to the Popes Supremacy, ſeeing we have both very plentiful without it.

But this Champion is ſtill angry, becauſe we have not great ſtore of Sacraments: and yet he knoweth that his own Doctors do confeſs that a man may be ſaved, if he have no more Sacraments then we do uſe and acknowledge. And indeed, if a man in Regeneration, where-
Thoſe which ſlowed *è latere Chriſti.* of Baptiſm is a ſeal, do put off original ſin with the guilt of it, and receive a new life of Grace, and by the uſe of the Lords Supper, put off the guilt of actual ſin, and nouriſh and increaſe this new life, I doubt not but he may go ſafe and ſound from ſtrength to ſtrength, until he ſee God in *Sion.*

And therefore the French [b] Biſhop *Fulbertus* ſaid, five hundred
a Tria ſiquidem nobis ſunt ad profectum Chriſtianæ religionis propoſita, ſed ad conſummatam juſtitiam perinde neceſſaria ut in his tota humanæ ſalutis ſumma conſiſtat; horum primum eſt intelligere & firmiter tenere myſterium Trinitatis, & unius veritatem Deitatis. Secundum, ſalutaris Baptiſmi rationem noſcere, vel cauſam. Tertium, in quo duo vitæ Sacramenta, id eſt, Dominici corporis & ſanguinis, continentur. *Fulbert. Carnot. Epiſt. 1.* years paſt, that in three things, *A right Faith in the Trinity, To know the reaſon of Baptiſm, And of the Lords Supper, the whole ſumm of Mans ſalvation did conſiſt.*

As for charity and penitence, which the Author would commend to us, we acknowledge that Charity is the ſap which iſſueth from the true vine Chriſt *Ieſus*, into thoſe that are ingrafted in him by faith. But we muſt be in the vine before we can draw this ſap from him: And if we be in him, then (as Saint *Paul* told us before,) we are, even at the ſame inſtant, thoſe to whom there is no condemnation. And penitence (for I hope that is the beſt pennance) alſo is the fruit of this union, and of the new life which we receive by it: For Regeneration makes a Well of water in the ſoul, which ſpringeth up to eternal life. Now the nature of a Well, is, by an

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ever ſpringing purity, to purge and caſt out the filth that is caſt into it: And thus doth the Well of Grace in our ſouls caſt out the filth of actual ſins by repentance. And, indeed, to both theſe doth our Church call us in our preparations to the Lords Supper: ſo that in regard of the care of our Church and her Remembrancers, we have no need of Popiſh admonitions towards charity and repentance; and in regard of the Lords Supper, which is Chriſts remembrance of theſe duties to us, we have no need of more Popiſh Sacraments.

And now, if there were cauſe, I could ſay much more of the ſufficiency of our faith: for we believe that which [a] *Caniſius* the Jeſuite ſaith, is the *ſum of things to be believed, the Creed of the Apoſtles.* And if there were yet need of a larger faith, [b] Let us hear King *Iames* of ever glorious memory, what he ſaith of his Proteſtant faith: *I am ſuch a Catholick Chriſtian as believeth the three Creeds, I reverence and admit the four firſt general Councils as Catholick and Orthodox.*

Briefly, we have ſo full and ſaving a faith in Jeſus Chriſt and his Goſpel, that except the Pope bring us another Jeſus, and another Goſpel, we need not to hear him; and if he bring another Jeſus, and another Goſpel, then he is accurſed.

[a] Quæ ſumma eſt fidei, ſeu omnium credendorum? Symbolum Apoſtolorum in duodecim diſtinctum Articulos. *Caniſii Catechiſmus.*

[b] *King Iames his premonition to Chriſtian Kings.*

2 *Cor.* 11. 4. *Gal.* 1. 8, 9.

Sect. II.

The preſumption of Papiſts in condemning this ſaving faith: and whereas the Cavalier denies, that they hold Proteſtants to be in the caſe of thoſe who ſin againſt the Holy Ghoſt, it is ſhewed, by a fearful example, that denying the Doctrine of the Proteſtants hath been taken for the ſin againſt the holy Ghoſt.

And now being juſtified by God in Jeſus Chriſt, through a ſaving faith, who ſhall condemn us? Certainly the faith which ſaveth us, will not condemn us. Therefore, if Romiſts condemn us when we have this ſaving faith, they are to be condemned for unjuſt condemning us. They muſt have that judgement wherewith they have judged others: and ſo they have not ſo much condemned us as themſelves. They draw the woe and curſe upon themſelves, which is denounced againſt thoſe that call *good evil*, and take the righteouſneſs of the righteous from him. And thus doing, they are far from taking the *place of Almighty God in judging his ſervants*, which this man ſaith ſome of ours do lay againſt them as a charge: For indeed, to ſpeak more rightly, they might ſay, that herein Romiſts take the place of the *Accuſer of the Brethren*: They put themſelves into that place of that father of untruth and uncharitableneſs that falſely accuſed *Job* as an Hypocrite, and aſſayed to provoke God and men againſt the Children of God.

Mat. 7. 1, 2. *Eſay* 5. 20. *Prov.* 17. 15. *Rev.* 12. 10. *Iob* 1. 9, 10, 15. & 2, 3, 4, 5.

Yet doth not the Devil (nor his inſtruments) falſly accuſe and

terrifie the faithfull without an eſpeciall craft: For he is a cunning Fowler; and a Fowler, when he hath ſpread his net before ſome cleft of a Rock where birds reſt in ſafety, he aſſayes by noyſes, out-cries, and terrors to fright them out of their ſafety, that ſo they may come into his net: So the Devil, when he ſeeth ſouls ſafely reſting by faith in the Rock *Chriſt Ieſus*, he aſſayeth to fright them out of their ſafety, by the out-cries and terrors of damnation. And the Romiſts joyn with them in theſe terrible noyſes, ſo to fright Proteſtants from their Rock of ſafety, into their net of errors, ſuperſtitions, idolatries, and eſpecially that *large Net of Idolatry*, the Popes Deity and Supremacy. But, as the only ſafety of the bird is not to fear theſe out-cries, neither by fear of a falſe danger to run into a true one; ſo it is the ſafety of Proteſtants not to fear theſe noyſes, nor for the fear of a falſe damnation, to run into a true one: Let them keep cloſe to their Rock of ſafety *Chriſt Ieſus*, and from this ſafety they may aſſuredly expect ſalvation. But contrarily, the *falſe Accuſers*, and affrighters, and caſters of damnation, ſhall be truly in danger of the ſame damnation which they have falſely laid on the *heires* of ſalvation.

This Author ſpeaks yet further, of a charge laid by us on Romiſts, That they ſay, *Proteſtancy is as the ſin againſt the Holy Ghoſt.* I think the meaning of this charge is only to this purpoſe: That Romiſts, in ſaying that unrepented Proteſtancie doth damn men, do make it in effect, as mortall as the impenitent ſin againſt the Holy Ghoſt. But for every way of charging them for their uncharitable cenſure, I do not undertake; for it may ſuffice me any way to ſhew that this cenſure is unchable. Yet ſeeing we are fallen into the mention of comparing Proteſtancy to the ſin againſt the Holy Ghoſt, let us behold in a Pattern how neerly falling from Proteſtancie hath been taken for the ſin againſt the Holy Ghoſt.

Sleydan. Com. lib. 21. Gewlart. Admir. Hiſt. ex Scringero, teſte oculato.

F. Spira, a learned Lawyer, dwelling neer *Padua*, having embraced the true Religion with great zeal, and making open profeſſion of the ſame, was complained of to the Popes Legate: which when he underſtood, and ſaw the danger, after he had long deliberated and conſulted what was beſt to be done, he reſolved at laſt to go to the Legate: accordingly he went to him to *Venice*, craved pardon, and promiſed future obedience: The Legate, for an example to others, commanded him after his return to make an open recantation: which accordingly he performed. But having done this againſt his conſcience, to maintain himſelf and his charge, being returned to his houſe, he could not reſt an hour, no, not a minute, nor feel any eaſe of his continuall anguiſh. And even from that night he was ſo terrified, and had ſuch horror of his actions, as he held himſelf for loſt: For, as he himſelf did confeſs, he ſaw plainly before his eyes all the torments of hell, and the damned: and in his ſoul did hear the fearful ſentence, being drawn before the Judgement ſeat of *Ieſus Chriſt*. He was carried to *Padua*, where famous and excellent Phyſicians did viſit him, and gave him Phyſick with ſingular affection: but they ſoon found that he was little ſick in body, but grievouſly in mind. Nothing came

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out of his mouth that was lightly or fooliſhly ſpoken, or that might diſcover any raving in him. They asked him if he thought his ſin to be ſo foul, that it could not be pardoned through the bounty and infinite mercy of God? His anſwer was, That he had ſinned againſt the Holy Ghoſt, which was ſo great a ſin, as it is called a ſin unto death, whereof this wretched man diſcourſed amply, learnedly, and too ſubtilly againſt himſelf: He ſaid, that he did acknowledge the ſeverity of Gods Judgement, who had choſen him to make him a ſpectacle rather then any other, and to admoniſh all by one mans mouth, to abſtain from all impiety, confeſſing that there was no reproach nor puniſhment which he had not deſerved by reaſon of his foul offence.

After he had diſcourſed gravely of the Divine Juſtice, he ſaid, That they ſhould not account ſtrange this hiſ peech, for that oftentimes God doth wreſt out of the mouth of Reprobates moſt aſſured teſtimonies of his Majeſtie, his Juſtice, and his fearfull Vengeance; as we ſee in *Iudas*, confeſſing his own ſin, and juſtifying his Maſter.

Many teſtimonies of Scripture being alledged to divert him from this fearfull apprehenſion, and being exhorted to receive into his heart a hope and a truſt of ſalvation by *Ieſus Chriſt*; he ſaid, even in that whereby you do exhort me to gather ſome hope, I ſee all means of health and pardon taken from me. For, if the Teſtimonies of the holy Scripture have any authority (as they have) do you think that *Ieſus Chriſt* ſaid in vain, that he which renounceth him before men, he will renounce him before his heavenly Father? Do you not ſee that this concerns me, and that it is as it were particularly verified in my perſon? What ſhall become of him whom the Son hath diſavowed before his Father, when, as you ſay, we muſt hope for no ſalvation but in *Ieſus Chriſt*?

It cannot be believed with what gravity and vehemency his words were delivered; neither was there ever man heard pleading better for himſelf, then *Spira* againſt himſelf: He ſaid, That God did ſet the precious blood of *Ieſus Chriſt*, and the dignity of his obedience, as an high and ſtrong Rampart, that ſinners, repenting them, might not be drowned with the overflowing of their ſins and offences: As for himſelf, ſeeing he had renounced our Saviour *Ieſus Chriſt*, he had (as one ſhould ſay) overthrown this ſtrong Rampart with his own hands, ſo as the deluge of the waters of vengeance had covered and ſwallowed up his ſoul. One of his moſt familiars ſaid unto him, that his great torment proceeded from abundance of Melancholy which troubled his brain. *Spira* remembring that he had many times refuted this opinion, ſaid; You may think what you pleaſe, but God in truth hath troubled my ſpirit, ſeeing it is impoſſible for me to have any hope of ſalvation. Thus he continued, and withall refuſed to eat any more meat, and ſo being carried from *Padua* to his own houſe, in this deſpair he died.

CHAP. V.

Againſt the Cavaliers third Chapter; Firſt, it is proved, That although unity be neceſſary in the true Church, yet doth not this diſcharge the Papiſts from uncharitableneſs in damning Proteſtants.

Sect. I.

Wherein is declared; firſt, the weakneſs of his Grounds and Deductions. Secondly, what kind of unity is required in the Church.

WE are paſt the Champions unproved, and indeed diſproved improbably of this aſſertion; *That Rome wants charity in caſting damnation upon Proteſtants.* Now we are come to his untruth: *It is untrue*, ſaith he, *that Romiſts want charity, in thus damning Proteſtants.* And by what reaſon doth he prove it to be untrue? Becauſe there is but one Church: a ſtrange kind of reaſoning; that this ſhould be an untruth, that Rome is uncharitable in damning Proteſtants becauſe there is but one Church; when even hence appears the truth of her uncharitableneſs. For if there be but one Church, and Proteſtants be members of this one Church, how is it not moſt true that it is uncharitable to damn the true members of this one Church? Now that Proteſtants are members of this one Church, is a truth already proved, which nothing that this Author ſaith in this book, or can ſay, will ever diſprove; but much rather his grounds or rules, by which he would oppugn our truth, do prove it, and make againſt himſelf and his untruth.

His grounds are theſe; There is but one Church, and one Religion, out of which there is no ſalvation. Secondly, the unity of the members of this Church is broken between Papiſts and Proteſtants. Thirdly, that both Papiſts and Proteſtants are not ſavable in their ſeveral Religions. But what doth all this prove, but that Proteſtants, *firſt*, may be members of the true Church, with whom *ſecondly*, Papiſts do break unity; therefore, *thirdly*, Papiſts are not ſavable? His own proofs make not againſt us, but make againſt him and his own fellows.

But the inference ſowed hereunto is moſt miſerable, *That no one is to be blamed, if, conceiving his own to be the only true Religion, he declares the dangerous eſtate wherein he takes any other man to be, who communicates and agrees not with him: but rather that he is obliged to let him know it.* An inconſequent untruth, except conſequent becauſe deduced from untruths; and ſo it muſt either accuſe the premiſes, or it ſelf. Doth the Author himſelf believe what he ſaith? or can it come into his judgement, that

that if two hold two contrary opinions, whereof one is true, and the other false, that he which holds the false is not to be blamed, if he declare to the other that the truth is falshood, and thereupon tell him that he is in danger to be damned by believing the truth, so to terrifie him out of the truth into his own falshood? If there be no fault in this, then how can any man blame a Turk for telling a Christian that he cannot well be saved, except he turn Turk? Surely whatsoever this Cavalier may think of his kind of doctrine, I believe, that if the same were maintained in false titles to a Crown, the Law would call it Treason: For if a Subject conceiving his false title to be good, should tell his Prince that he were an Usurper, were not such a Subject to be blamed? Surely, whatsoever a Romist may think of such a one, I doubt not but the Law would think him worthy of a capital Sentence. And it is likely the abetters of him by such doctrines, would not be freed from blame and danger. But if this Champion had sought advice, his own doctors could have holpen him out of his error: For they [a] can tell him that an erroneous conscience doth not bind to the doing of that which it erroneously thinks should be done; the proper *Guide* of our *Actions* should be *Light* and *Knowledge*, not darkness and error: Neither is the Will bound to obey other then the rectified Understanding. And therefore, if the conscience, being deceived, do prescribe that to be done which is unlawfull, the true and only remedy is to clear the conscience from the errours, and not to follow it in errors: For this were to double the fault which before was single; for the errour in the conscience was one, and now the following of that errour is another. And if the Cavilier know it not, there is also a Romish Doctor that can tell him a cause and root of this very error which damneth men that shall be saved. And indeed it is a vice not beseeming a Cavlier, which he calleth Pusillanimity. [b] *An errar of conscience is caused by pusillanimity of heart, whereby a man fears that which should not be feared according to the right judgement of reason, and such a conscience is too strict, and therefore to be avoided, because it causeth three evils, whereof the third is this, It damns him that should be saved.*

[a] Quæritur an conscientia errans vim habeat sibi obligandi, hoc est, ut eam sequi, & juxta ipsius præscriptgere debeamus. Duæ sunt opiniones; prima asseverat non habere vim obligandi, sed ligandi-- Quando conscientia ligat, & non obligat, tunc si contra eam agatur, peccatum quidem admittur, non tamen secundum eam agere debemus, quoniam possumus

hujusmodi conscientiam errantem deponere. *Azor. Instit. Moral. Lib.* 2. *cap.* 8. Aliquando proponitur a conscientia erronea ut fiat id quod malum est; ut si quis culpabiliter existimet necessarium esse mentiri ut suum vel alterius vitam conservet in quo eventu non tenetur quis mentiri, quia, mentiendo peccaret. Nullus autem tenetur ad id quod, si faceret; peccatum committit. ——— Quod si urgeat, ergo homo iste erit perplexus in utramque partem, quia quicquid faciat, peccatum non evadit. Respondetur, culpa sua posse quem esse perplexum, quando scilicet ignorat id quod scire potest & tenetur. Non est tamen simpliciter perplexus, quoniam potest & tenetur in hoc eventu conscientiam illam deponere, & scientiam contrariam habere, quo facto ab illa perplexitate liberatur. *Sayer. Clau. Reg. Lib.* 2. *cap.* 4. Contingere potest ut, conscientia erronea ex ignorantia culpabili proponat tanquam necessarium & in præcepto, facere aliquid quod revera alias malum est, ut mentiri ad tuendam vitam ——— si ex tali conscientia mentiretur, fraudando forte judicium suum, nihilominus peccaret, quia illa ignorantia non accusaret eum; nullus enim obligatur ad faciendum illud quo peccatum est ——— potest utem & debet evitari & omitti mendacium deponendo conscientiam illam erroneam. *Vasques in* 1a. 2æ. *Disp.* 60. *Num.* 5. 6.

[b] Error conscientiæ causatur ex cordis pusillanimitate, qua quis timet non timenda & condemnat rectum rationis judicium; & talis conscientia est nimis stricta, et ideo vitanda, quia causat tria mala; Nam de bono facit malum & de festuca trabem id est, de levi peccato grave. Secundo generat desperationem. Tertio damnat salvandum. *Palud. in* 2. *Lect.* 265.

But

But thus this error of the Cavalier being taken from him, by which he thinks he may follow his erroneus conſcience, in denouncing damnation to thoſe that are ſaved, the very ſinew and bond of his diſcourſe is cut aſunder; and all his enſuing labour loſt, by which he ſtrives to prove that Proteſtants and Romiſts are divided, and cannot both be ſaved: For though they be thus divided, a Papiſt cannot charitably tell a ſaved Proteſtant that he is damned, becauſe he doth erroneouſly believe it.

Yet will he needs go on to his proofs of unity, though altogether unprofitable, and unable to excuſe *Rome* from the charge of being uncharitable to Proteſtants: yea, it rather aggravates his charge and makes her more uncharitable, in not holding unity with ſo good Chriſtians as Proteſtants. Yet he is reſolved to go on, and to utter that which he gathered upon this head, or rather upon this word of *Unity*; for the places which he brings forth, it ſeems, pleaſe him well, if they do ſpeak of the word *Unity*, or ſomething neer to the ſound of it, though the meaning be nothing of that unity which it concerns him (even in this his walk of impertinency and wandring) to purſue and prove. For ſometimes his Allegations ſeem to prove that there ſhould be in the Church one *Head*, and ſometimes one *Heart* and *Affection*, ſometimes one *Spirit*. But if the Author would be pleaſed to remember his own buſineſs, he might conſider that his work is to prove that there is in the Church ſuch an entire unity in all points of Doctrine, that there can be no difference or diſſent in any one point, though never ſo ſmall, but that by this difference the unity of the Church and ſalvation is loſt. For we deny not, but there muſt be one heart, and one affection, and one ſpirit in the Church, and all this in and under the unity of one *Head, Chriſt Ieſus*.

Again we acknowledge that God did found but one Church, and one Religion; and that without theſe two there is no ſalvation: But except the Author prove that the unity of this one Church, and of this one Religion conſiſts in this, that the belief of all muſt be one and the ſame in all points, under pain of damnation, the former words of unity are meer words, and not pertinent to this end, neither will they make up his task. For when he comes to his next point, that this unity is broken between Proteſtants and Romiſts, we will preſently deny that we have any way broken that unity of faith, which holds us in unity with the Church, and conſequently we are ſtill in the ſtate of ſalvation, and ſo all his errand is loſt. Therefore the moſt places being impertinent, as proving that which we deny not, and indeed makes nothing for him, being granted, he hath two or three, which by ſcrews are wreſted toward this full unity in points of belief, though they reach not home to it. This perchance he aimed at in other places, but they would not joyn with him.

SECT.

Sect. II.

The argument drawn from the authority of the High Prieſt among the Iewes anſwered.

A Firſt of his unproving and impertinent places, is that of *Deut.* 17. where (as our Author ſaith) his whole *people ſhould be ſubject to the determinationo f the High Prieſt for the time being; and this upon no leſs then pain of death: In which ſentence, there was to be no appeal.* And a little after, *The great authority and power, which was caſt upon the individual Perſon of one Iudge.*

But firſt if we will read the words of God himſelf, we may ſee that He ſpeaks of more then one individuall Perſon: For he ſpeaks of the Levites, the Prieſt, and the Judge. And if a man will not hearken to the Prieſt or to the Judge, that then he ſhould dye. *Ver.* 9. & *Ver.* 12.

But ſecondly, it muſt be remembred, that that which the Prieſt or the Judge muſt pronounce, muſt be the ſentence of the Law: For even the Prophet muſt dye which ſhall preſume to ſpeak a word which God hath not commanded. *Ver.* 11. *Deut.* 18 29.

Yet thirdly, wee well know, That this ſpeaking according to the Law, was often neglected by the Prieſts; and therefore they brake the Covenant of *Levi*, and led the people into errors, as hereafter more fully may be proved. And I hope this Champion will not ſay, that the people loſt their ſalvation if they did not hold unity with the errors of the Prieſts. *Mal.* 2. 8.

And whereas he addeth, *That there could be no religion or Church that did not agree with this*; We take not this to be the preſent Queſtion: but Whether, all believers, Proſelytes, or Jews, did in every point, by the Prieſts deciſion, hold an unity of belief, and did in no point differ. Now this, I think, will never be both affirmed and proved. For not only humane Teſtimonies, but the Scriptures themſelves do ſhow us, that there were divers ſects and opinions among them, and yet they joyned together in externall unity, not dividing themſelves into two Religions and Churches. *Mat.* 22. *Act.* 23 6, 8.

But to put this Author out of trouble, in regard of his individuall High Prieſt, the mention of whom ſeems to look aſquint on the Pope, as his ſhadow; let him remember, That the High Prieſt was himſelf a ſhadow of Chriſt, and when Chriſt came, this ſhadow was aboliſhed and when this ſhadow dyed, it left not the Pope heir or executor; and ſo he can be at beſt but the counterfeit of an aboliſhed ſhadow. *Heb.* 7. 12. & 8. 5.

And thus all this Authors labours for the High Prieſt are left to the Pope. But ſee how yet it fals out more unhapily againſt him; for after he had made mention of the *individual High Prieſt*, his next proof ariſeth from *Korah*, *Dathan*, and *Abiram*, puniſhed for ſchiſme (and not for Hereſie, and difference in doctrine) againſt two individual perſons, *Moſes* and *Aaron*.

SECT.

Sect. III.

It is declared, 1. *That the unity of the Church may be preserved without an exact agreement in all points of Doctrine.* 2. *That the Papists exalt the Pope above God, in that they hold all differences from the Popes determination to be mortal, and yet some breaches of Gods Law to be venial.*

יחידים
Unici solitarii.
Ps. 68 6.
Pagnin. lex.

ANother place of his, very impertinent to his purpose, is taken or racked out of the Psalmes; which, differently from the originall and corrected Translations, he thus paraphraseth; *He makes them to be all after one manner, and to be endued with the same affections and dictamens concerning Gods Service.* But the word *dictamens* we leave to this Author, as being his own, and not the Texts; only we may upon request allow this place, and the next (of Christs prayer for unity, *John* 17.) to intend unity of affections; and yet he will be short of his unity in all points of Doctrine. And it is well known, that if this were meant, the present Romists themselves have not that unity, neither those who far excelled them, the ancient Martyrs and Fathers. And far more guilty are they against the prayer of Christ, in maintaining division [a] of affections towards Patriarchall Sees, and many eminent parts of the Catholick Church: for the Pope is like *Ismael*, his sword against every man that will not submit to his universall Supremacy.

[a] Schismatis tota radix & vera causa est & jam diu fuit Romanus Pontifex.—Schismaticus enim est qui ab Ecclesiæ universali se separat; non qui Papam errantem nolit sequi. *Spalat. Ostens. error. Suarez. cap.* 6. *Matth.* 28. 20. *Mar.* 16. 16.

And according to this dividing Spirit of the Papacy, is it this Authors business in this work, to make a division in the Church (for false proving is making) even where there is an unity; for, is not this his employment in this Chapter (and more hereafter in taking away the distinction of points fundamentall) to set Christians by the ears, and one to damne another for differing in every little point of doctrine? For thus he saith, even soon after his former places of unity (and he would fain have Saint *Matthew* and Saint *Mark* to say so with him,) *Whosoever should fail of believing any one point of Christian Doctrin, should be as sure of condemnation, as if he had believed but any one, or none.* A Foundation laid of Babel it self, even of division and hatred in the Church of God; A Position to which I cannot be silent *for Sions sake*, nor *for my brethren and companions sake*, whom this Position hath often slain with death temporal, and adjudged to death eternall. For let it look as smooth as it will, do you break up the bowels of it, and you shall find it full of blood, division, and damnation. This, even this is it which hath wrought those fearful Massacres, Treasons, Excommunications, Fires, whereof many horrid spectacles in the second Chapter have been presented.

And how should it be otherwise, but that it should produce such hellish effects, when it teacheth Christians, for every failing in the belief of any one point of Christian (that is in their language, Romish or Popish) doctrine, to account other Christians in the state of damnation,

nation, and to hate them more then Heathens; So that if the Pope say, that the *Worship of Images, Prayer in an unknown tongue, without understanding, Rats eating the body of Christ*, and such other errors be points of Christian Doctrine; the man that believes them not, though he believe in Christ, yea, all other points but one of these, hath forfeited his salvation, and is fallen into the odious state of a combustible Heretick, and of a damnable person. But this Author might have been put in mind of more mercy by one of his allegations: for though Christ in the place of *Matthew* by him alledged, willeth that all Nations be taught to observe whatsoever he hath commanded; yet his own fellow Romists allow, that the breach of some of Christs Commands are not damnable: I might alledge a Command of Christ in the Lords Supper; *Drink ye all of this*; which (as concerning the Lay people) they have turned into, *Drink ye none of this*: But I will pass to other Commands, such as those are which command the keeping of the Moral Law, (*Matth.* 5.17,28,48.) and forbid every idle thought: but the breach of these [a] Commands by inordinate thoughts, or small deviations, the Romists can make not mortall and damnable, but veniall. How comes it then that they will allow us no veniall errors and failings in small points of Doctrine, but any one point of Christian (that is, in his sense, Popish) Doctrine not believed, is damnably mortall? Is there not in this a great piece of Popish leaven, even of the wicked mysterie, that sins against Gods Commands of morall obedience may be veniall; but against the Popes Commands, in the least point of doctrine, are altogether mortall? And doth not the reason appear to be this, That in the breach of a morall Law (as that of coveting our neighbours goods) God is offended, but the Pope is not hurt: but by not believing any one point which the Pope delivers for Christian Doctrine, his *Inerrability* falls to the ground, and so his Supremacy? And it were better, according to the policy of this wicked Mystery, that all the world were burned or damned, or set at division, then that the Papacy should fall. But thus doth the Pope set himself above God, by valuing offences against himself of a more damnable nature then sins against God: But well it is withall, that they shew hereby, that God is yet far more mercifull then the Pope; for God, they say, makes little sins veniall, whereas the Pope make little errors against Popish doctrine deadly and damnable. But the truth is, to those that are in Christ Jesus, God doth make veniall both errors in lesser points of *faith*, which grow by ignorance, blindness, or weakness of faith, as well as lesser errors in *life*, by infirmity and weakness. Christs blood is a propitiation for all our sins, aswell sins in the Understanding, as in the Will. And to those who attain to that measure of faith which knits them to Christ Jesus, Christ Jesus by his blood will make other ignorances and unbeliefs in those points of doctrine, to which they cannot attain, venial and pardonable: and surely, our Author is hardly driven to get a shew of proof from Scripture, of this doctrine of division and damnation: The place of *Matthew* could not serve; for there was only a command to the

[a] Qui concupiscit inordinate contra solam liberalitatem, vel pauxillum contra justitiam, solum venialiter peccat. *Navar. Man. c.* 20. *N.* 1. Negari non debet peccatum veniale esse contra præceptum aliquod. *Vasq in* 1a. 2æ *Disp.* 144. 9.

Apoſtles, to teach all Nations to obſerve all Chriſts Commands. But we have ſeen above out of Romiſts, that the breach of ſome of Chriſts Commands is not damnable, but veniall; wherefore another place muſt be forced to confeſs it. Accordingly that of Saint *Mark* is ſet on the rack, but this place ſpeaks not of not believing all and every point of doctrine delivered and decreed by the Pope and his adherents: but the main ſcope of the place is a caſting of damnation upon men for the great point of not believing in Chriſt: for in the Goſpell this is an uſual ſenſe of the word *believing*, eſpecially when it ſtands upon life and death. And, it ſeems this Author can bring no plain place of Scripture to prove, that he who believes not every ſmall point of doctrine decided by the Pope, ſhall be damned: for if he could, theſe places had not been ſo unmercifully racked toward it. But thus ſtill behold a going on of the Myſtery of iniquity. Unity unto ſalvation is urged, thereby to make diviſion unto damnation: Words are taken from Chriſt the Head, therewith to tear his body into peices: But hereof we may make this uſe, That when a Papiſt preacheth to Proteſtants of unity, then let them expect and beware of diviſion.

John 3 36 &6. 29,35,40. *John* 17.3. *Act.* 10. 43. *Rom.* 3. 25,26. 1 *John* 5. 12.

Sect. IV.

The place taken out of the 18. *of* Matth. *is cleared, which the Cavalier had perverted to the maintenance of four Popiſh grounds: First, The perpetual viſibility of the Church of Rome. Secondly, The abſolute authority of this Church, in judging controverſies. Thirdly, The Inerrability of this judgement. Fourthly, a Neceſsity of ſubmiſsion thereunto, whereby their imaginary unity is produced.*

I Might here be at reſt for this Chapter, but that this Champion, beſides two impertinent places (one of which ſpeaks of unity of Affection, and a ſecond of the unity of Spirit in the bond of Peace,) brings forth a third, even the often anſwered place of S. *Matth.* which he perverts to divers ill uſes, whereof this imaginary Popiſh unity is one: For he aſſays hereby to prove the Church to be the Judge of controverſies to prove her viſibility, to prove her inerrability, and thereupon he thinks preſently ſhould follow an unity.

Matth. 18. 18.

First, to remove the ſtumbling block of viſibility, for which the Author went out of his own way, that he might lay it in ours: I anſwer, That this Text may teach what is to be done where there is a Church, as, commonly there is where there is a Brother and a Brother, but it doth not teach that there ſhall be a Church viſible in all places, and at all times.

But notwithſtanding this text, a Church may be viſible ſometimes in one Nation, and ſometimes in another, according to the fruitfulneſs of the people, and the juſt pleaſure of God, who ſometimes removeth the Goſpell and the Candleſtick from a Nation that bears

no

no fruit, to another that ſhall bear it: And ſo we ſee that there are no Churches now to be ſeen where there have been famous Churches in times paſt. Accordingly the Church may be viſible in *Greece*, in *Æthiopia*, in *Armenia*, yea, in *England*, though it be not viſible in *Rome*; and ſo the viſibility thereof may be true, though there were no *Rome*, and no Pope. So that neither this, nor any other text, though they ſay the Church is viſible, yet they do not ſay that *Rome* or the Pope ſhall ſtill be the viſible Church: but contrarily the Scripture giveth us good hope that *Rome* ſhall be inviſible; yea, it gives us great proof that ſhe is now the Scarlet Lady that perſecutes the Church, and is now the Mother of abominations.

Poteſt in aliis Epiſcopis & quidem firmiter pietas religioniſq; integritas conferrari. *Nilus de Prim. papæ*

Secondly, no Scripture doth ſay that in time of perſecution or prevailing Hereſie, the Church ſhall there be viſible where this perſecution drives it into corners, that it may eſcape the fury of it by a kind of inviſibility: And when the Arian Hereſie had covered the face of the Earth, and the Roman Biſhops or Pope had ſubſcribed to it, this Scripture doth not ſay that then the Pope or his adherents were the viſible Church; nor that they ſhall be ſo when the Pope turns Antichriſt.

For the ſecond point, that the Church is the Judge of controverſies, I could perchance ſay, that there appears very probable reaſons why this text doth not ſpeak of the Churches authority in judging of controverſies of faith, but of her authority in admoniſhing her children; and requiring reconciliation and ſatisfaction from one brother to another, in evident wrongs, even faults without controverſie: for the text ſaith, *If thy brother ſin or treſpaſs againſt thee, go and tell him his fault*: So that there is a ſin and a fault without controverſie, and ſuch a fault, that the offended brother himſelf may firſt judge and tell him of it that hath offended: And according to this beginning may be the proceeding, that is, that the two witneſſes, and ſo the Church, may be not to judge of the fault, whether it be a fault or no; but to witneſs and condemn the contumacy of the party in denying ſatisfaction, and reconciliation after an evident fault. And when the offending brother will not hear the Church thus admoniſhing, perſwading, and injoyning him ſatisfaction and reconciliation, then he is to be caſt out of that Church which he hath thus contumaciouſly diſobeyed: Agreeable to that of St. *Paul, If any man obey not our word, have no company with him.* 2 *Theſ.* 3. 14.

But be it that the Church be the Judge of controverſies, this alſo may be true, in Ruſſian, Æthiopian, and Proteſtant Churches; and ſo the Church may judge controverſies, though there were no Pope, and where the Pope hath no power. Beſides, the Romiſts themſelves differ concerning the meaning of the word *Church*: So that while we labour in the text to find a Judge of controverſies for reconciling them, we are left unreconciled, by being at controverſie about the Judge of controverſies mentioned in this text: For [a] ſome ſay, the multitude is this Church, and they have from them the moſt uſuall acception of the word *Church* in that ſenſe through the new

[a] Hieronymus & gloſſa nomine Eccleſiæ multitudinem intelligunt. vid. *Lorcam. in* 22. *Diſp.* 46. *n.* 22.

new Teſtament: and the current of the place ſeems to him that way, according to proportion: For, firſt the offended Brother, alone, was to admonſh his brother; and next, with one or two witneſſes; and laſtly, he was to be admoniſhed by the congregation; So it is a doctrine of degrees, from one to two, and from two to many; and if it be thus, then the Popes power of judging Controverſies hath no footing here. But thirdly, (and ſo withall to include and reſolve the queſtion of inerrability,) If the Prelates be meant by the Church, (which *Lorca* ſaith is the moſt uſuall opinion amongſt Romiſts) yet doth not this place ſay, that Romiſh Prelates ſhall have ſtill an unerring judgement in controverſies; eſpecially any ſingle Prelate, as the Pope. Again, it can hardly be thought, that when a brother hath offended a brother, this text would have him preſently to call a Council or Synod of Prelates, and ſo complain to many Prelates at once, and ſo to the Church. But if it be his own Prelate of whom he muſt ask, doth this place promiſe that no Prelate ſhall err in judging of controverſies? It is well known that in the Jewiſh Church, (which was undeniably the true Church before Chriſt,) Prieſts did not judge controverſies without error: Yea, God Himſelf complaineth of the contrary, when he ſaith, *The Prieſts lips ſhould preſerve knowledge, ſhould ſeek the Law out of his mouth; for he is the Meſſenger of the Lord of Hoaſts: But Ye are departed out of the way, Ye have cauſed many to ſtumble at the Law; Ye have corrupted the Covenant of* Levi. *Mal.* 2.7,8.

Accordingly we find in the Prophets a continuall out-cry upon the Prieſts for not leading the people; yea, the Prieſts are chief in falſe judgements, and injuries of the true Prophets. Accordingly, *Paſhur* both propheſied lies, and did caſt *Ieremy* into the ſtocks for propheſying truth: yea, the High Prieſt himſelf falſly judgeth Chriſt to have ſpoken blaſphemy: And St. *Peter* tels the High Prieſt and his aſſociates, that they were the builders that deſpiſed the Corner ſtone, and crucified Chriſt. And thus we ſee it plain in the Scripture, that the Prieſts and Prelates did err, even when our Author aſcribes that inerrability to them by which he would prove the inerrability of *Rome*; yea, we ſee farther that this ſame opinion of inerrability was the cauſe of their Error, as it is even now in the Romiſh Papacy. Their preſumption of not erring, was ſo far from being an Argument of inerrability, that it made them to run into error, and to lead the people after them, (blind after blind) into the ditch of error. This we ſee in their own words; for thus they ſay, *Come let us deviſe devices againſt* Jeremiah, *for the law ſhall not periſh from the Prieſt*; yea, this preſumption of not erring was thought a very ſure ground of erroneous judgement in this ſtrange controverſie, whether Chriſt be Chriſt: *Do any of the Rulers, or of the Phariſees believe on him?* as if they ſhould ſay, The Rulers, and the Phariſees, the Prieſts and the Doctors cannot err; and they have judged this controverſie, that Chriſt is not Chriſt: And therefore without controverſie men ought not to believe in Chriſt. *Jer.* 26. 8. *Jer.* 20. 1,2,6. *Mat.* 26. 65. *Jer.* 8. 18. *John* 18.18.

But is there then no uſe of judgement of the Church? yes ſurely, very

very great: The Church, yea, the Priests or Ministers of the Church, according to the covenant of *Levi*, ought to speak the Law of God to the people, and judge controversies thereby. And then as the *Thessalonians* hearing Saint *Paul*, we must not think that we do so much hear their word, as the very Word of God: And this word being followed, will make a true and inerrable judgement; and truth ever being one, it will ever cause unity.

And so we are come to the fourth Point, and indeed the Point most proper to the present Question, though the place be not proper to prove the Popish unity which this Author would pick out of it.

For whereas to raise this unity out of this text, he would thereby enforce an absolute yielding to the judgement of the Church, without appealing to Scripture, he must remember that in this judgement of the Church, the Scripture is implied and included: and the including of it is the only right means of causing true Christian unity; For the case wherein a man not hearing the Church is to be accounted an Heathen, is sinning against a brother: now sinning against a brother is plainly forbidden by Scripture, being contrary to that Royall law of love, which commands a man to love his Neighbour as himself: So that not to hear the Church in a case of sinning against a brother, is not to hear the Church advising or judging according to Scripture: and so upon the matter it is a not hearing of the Scripture speaking by the mouth of the Church; and then see how unhandsomly ariseth the Inference of this Author: That he that will not hear the Church judging according to Scripture, may not appeal to the Scripture, that is, he may not appeal from Scripture to Scripture.

But much more right and reasonable is this consequence, That if a man shall wilfully not hearken to the Church in a case thus evidently judged by Scripture, let such an one be counted as an Heathen. And indeed, I can scarce think, that if this man who is questioned and accused by his brother were guiltless, and so by the Word of God should be acquitted, that this Author himself would have him taken for a Heathen, being judged by the Church, against Gods Law and Scripture, to be an offender. But in this case the [a] curse lights on the false Judges, that call good evill, as it doth on those that falsly damn Protestants.

Heb. 13. 7. Obey your Rulers, &c. Take with you this Limitation; *Which have spoken to you the Word of God*; which S. *Paul* giveth even in the same Chapter. *B. Bilsons difference*, &c. *part.* 2.

And thus also the Cavaliers imaginary contrariety of two Churches judging one against another, is prevented and removed through this stedfast rule of unity: for two Churches judging one case, according to one right rule, (and such is the Scripture) cannot pronounce of one case more then one judgement. And so the man whom he would affright is put out of fear for being tossed between two damnations by two contrary judgements; for there is but one right judgement according to the Scripture, and so but one damnation to be feared, which any man may avoid by hearing the Church judging uniformly according to the Scripture: for if the Church make a man a Heathen against the Word of God, we have seen that [b] Christ did not take such a one for a Heathen; for Christ took the blind man into his company,

[a] Hac cœci exclusione Pharisæi sibi ipsis plus damni intulerunt quam cœco; per hoc enim seipsos separarunt & à Christo, & ab omnibus fidelibus, &c. *Ferus in Ioh.* 9.

[b] Ejectus quidem est à templo, sed a templi Domino inventus est. *Ferus Ibid.*

pany, whom the Iewiſh Prelates had unjuſtly excommunicated, and made like an heathen. And no wonder; for *Nicodemus*, Chriſts Diſciple takes it for a confeſſed ground; neither is it denyed by the Phariſees, That the Law is Judge, and from the Law all Judgement ſhould proceed: *Doth our Law* (ſaith he) *judge any man?* Accordingly, S. *Paul* tels the High Prieſt, *That he ſits to judge after the Law.* Therefore when the Judgement is contrary to the Law, it hath in it a nullity. Now, in all Judgements according to the Law, as there is a power and efficacy, ſo there is an harmonious unity.

Iohn 7. 51. *Acts* 23. 3.

But when there are two Popes, a Pope and an Antipope, or two ſucceſſively, that Judge one againſt the other, how are the poor popiſh ſouls that depend on a Popes word as a divine Law toſſed miſerably between two damnations? But this while the children of the Church are ſafe from this diſtraction by the unity of that judgement which proceedeth from the conſtant unity of verity in the Scriptures.

CHAP. VI.

The Teſtimonies of the Fathers, which the Cavalier in his fourth Chapter alledgeth for the neceſſity of his conceited unity, are turned upon himſelf and the Papiſts.

THis Champion of Rome goes from Scriptures, which indeed went from him, and runs after Fathers, which alſo run from him. And although he pleaſe himſelf much when he finds the word *Unity*, eſpecially Books written for Unity; yet he muſt ſtill be put in mind, that all mention of unity in the Fathers doth not prove this unity which he undertakes. They write of unity in love, and unity under lawfull Paſtors, that flocks be not divided by partiall and ſchiſmaticall ſetting up Paſtors againſt Paſtors in one and the ſame Flock. But our Authors buſineſs is, (as I ſaid before, and himſelf now and then remembers) that there muſt be an univerſal unity in all points of doctrine decreed by the Pope, be they great or ſmall; which he will never prove by any Fathers to be abſolutely neceſſary to ſalvation, or to real unity in the Church. Yet thus he ſtrives to wreſt out this unity.

—— *Others have written and framed expreſs Catalogues of all the hereſies which had riſen in the Church of Chriſt our Lord, from his aſcention to heaven, till their own time; expreſsly ſhewing hereby, that both the unity of the*

the Church was directly broken by the obſtinate belief of any one doctrine, which was held in diſobedience to the ſame Church; and withall, that whoſoever did ſo break it, muſt forfeit the ſalvation of his ſoul thereby: And this was done by Saint Epiphanius *Biſhop of* Cyprus, *by* Phylaſtrius, *Biſhop of Breſcia, who are both cited to this purpoſe by the incomparable S.* Auguſtine, *in his Treatiſe* de hæreſibus ad quod vult Deum: *Where himſelf alſo makes an Exact Catologue of all the hereſies which had ſprung untill his time: and where, by the way, I muſt needs obſerve in a word, that he recounts divers hereſies which are held by the Proteſtant Church at this day, and particularly that of denying prayers and ſacrifices for the dead: and then he concludes in the end, that whoſoever ſhould hold any one of them, were no* [a] *Chriſtian Catholick.*

a S. *Auguſtine* ſaith not, he is no Chriſtian Catholick that ſhould hold any one of them in weakneſs, ſeeking the truth; for he ſaith the contrary, *Epiſt.* 162. But his words are, Every Chriſtian Catholick ſhould not believe theſe. And ſo we ſay, that no errour ſhould be believed; Omnis Chriſtianus Catholicus iſta non debet credere; ſed non omnis qui iſta non credit, conſequenter debet ſe Chriſtianum Catholicum jam putare vel dicere. *Auguſt. de hæreſ. ad quod vult Deum.*

But here I muſt challenge this Champion: firſt, that he deals not fairly with us in putting in theſe words, *In diſobedience to the Church*: For let the world know that this is not our holding: That a different opinion being held in a purpoſed diſobedience to the Church is ſafe, or compatible with unity of charity: but that ſome different opinions in points of doctrine, by darkneſs of underſtanding or weakneſs of faith, nor apprehended or believed, yet not without a purpoſed diſobedience to the Church, may be compatible with unity and ſalvation. Secondly, if it were true which he ſaith, that unity were broken by the obſtinate belief of any one doctrine joyned with diſobedience to the Church, how doth not this make againſt Rome, which maintaineth her univerſall Supremacy, and other errors directly againſt the Canons of the Church? Thirdly, we deny Rome to be that Church which the Fathers ſpeak of. Fourthly, this Authors allegations make directly againſt his own end, and overthrow the authority of Rome, which he goes about to eſtabliſh: For, let him ſpeak upon his conſcience and reputation; were all thoſe hereſies mentioned by *Epiphanius* and *Auguſtine*, adjudged and condemned for hereſies by the Church of Rome? If not, then it ſeems, there may be hereticks without any judgement of the Church of Rome; and there may be hereticks that hold ſome errors not adjudged hereſies by the Church of Rome: But if ſo, then what is become of this Authors hereſie deſcribed to be the obſtinate belief of any one doctrine in diſobedience to the Church, the Church in the Authors ſenſe, being no other then the Church of Rome?

How was this Church diſobeyed in thoſe things which ſhe had not decreed? and even his particulars of [a] *prayers* and *ſacrifices for the dead*? Had the Church of Rome adjudged theſe at this time to be

a Purgatory was not yet built by any Papal or Church Decree, nor tranſubſtantiation, much leſs Prayers and Maſſes for the delivery of ſouls from the Purgatory, which had no being; But the prayers which were for the dead, *Dionyſ.* (whom they call *Areopagita*) ſhews to have been requeſts for that which they know already to be granted; and ſo Teſtimonies of the happineſs of them that had lived holily Quocirca petit divinus Pontifex ea quæ à Deo promiſſa ſunt, eique grata ſunt & planè concedenda; in quo & animi ſui conſtitutionem, quæ bonitatis Divinæ ſpeciem præ ſe ferat, Deo cui boni charí ſunt, declarat; & iis qui adſunt ut interpres, munera et bona quæ ſanctis eventura ſunt, exponit. *Dionyſ. Areop. de Eccleſ. Hier. cap.* 7.

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